



# NOW

A Journal of Affirmation

Thought

Suggestion

Mental Science

Psychology

JUNE 1924

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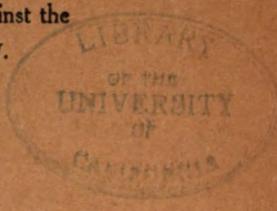
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Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good.—EMERSON.

Time past and time to be are one,  
And both are NOW.—WHITTIER.

'Twas only striking from the calendar  
Dead yesterdays and unborn tomorrows.

—OMAR KHAYYAM.



SAM E. FOULDS,  
Editor.

## List of Writers

HENRY VICTOR MORGAN  
PEGGY M. REEVES  
HENRY HARRISON BROWN  
DR. WM. F. KELLEY  
SAM. E. FOULDS  
CHAS. MATT. BERKHEIMER  
CHAS. HINE HUBBARD

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A Monthly Journal of Positive Affirmation. Devoted to Mental Science and The Art of Living.

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Its basic Affirmation is:-

Man is spirit here and now, with all the possibilities of Divinity within him and he can consciously manifest those possibilities HERE and NOW.

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Vol. XX.

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### UNCONQUERED FAITH

They move me not, these things of sense—  
I walk with joy where tempests blow  
Since faith unsealed my inner sight,  
And it was given me to know  
That God is the storm and He  
Sends only what is good for me.

I do not doubt, I question not,  
Nor for the future do I pray,  
But reach strong hands of loving faith  
And trust the stream that knows its way.  
God leaves me not alone, but He  
Speaks from the storm and strengthens me.

Some day my bark will reach the brink  
Where darkness seems the only goal.  
Can I not leap within the night  
To meet my Captain soul to soul?  
The Lord of Light will surely be  
Within the vale to comfort me.

HENRY VICTOR MORGAN.

DEMONSTRABLE PSYCHOLOGY  
(Arranged from the mss. of H.H.B.)  
Lesson 20.

PSYCHOMETRY

**D**efinition:- Psychometry is the science and the art of recognition and interpretation of sensations that are not recognizable by the five senses.

In Psychometry you have no use for your five senses. While you are psychometrizing you cannot use them. While psychometrizing you are carefully to avoid using your reason. You can use the senses and reason, when through psychometrizing; you cannot while Listening to the Silence. This unfoldment is properly named: "Listening to the Silence." Until you can concentrate, and shut out all physical sensations, all active thought from your mind, and thus like a blank photographic film receive the impression upon your whole nervous system, you will not succeed in this art. You can do it. When once understood it is easy. You are unconsciously doing it all the time.

Every person is a natural psychometrist. The sensations are not recognized or if they are, are not interpreted. The art lies in the recognition of that which you do not now notice. You feel, but what makes you feel? You will soon learn to answer. This art enlarges our universe, and opens a new world to us. No unfoldment man has heretofore had is the equal of this. All the universe is present to the Soul of Man. This art was named by its first practitioner, Dr. J. R. Buchanan, its discoverer, in 1840, "Soul Reading," for that is the meaning of the word Psychometry. In it lies the possibility of revealing all that is now hidden. It opens to consciousness the Real world, the Sub-conscious world

of the Soul. It is the recognition of the World of Spirit. By studying it you are learning to interpret the first and only real language of Man, *i.e.*, to interpret feeling.

Keep in mind the Principle of Unity;— One Substance. We are like drops of water in the ocean, submerged at all times in an infinite sea of vibrations. A few vibrations we sense, but out of the infinite scale of vibrations our five senses embrace but a slight range. Thus the range of feelings from the senses is very limited. Each one of the infinite variety of vibrations impinges upon us— produces a sensation. We note those which the five special senses report. In Psychometry you are learning to notice those that cannot be felt in any special nerve center, but which have the whole nervous system for their reporter, and also those reported by nerves too delicate to feel the high pitched vibrations of Light and Gravity.

Psychometry is not a sixth sense. It has no special organ. It is the recognition by the whole sensitive medium within the body, and a still more sensitive medium that envelops the Soul, of vibrations which cannot be otherwise sensed. It is the recognition of the Unity of Sensation.

It is the complete recognition of the Soul's environment, the immense ocean of vibration. Vibrations differ in pitch, from the slow ones of the rock up to those fine ones felt only by the Soul's Aura. While our present possible range is limited, remember that this range will increase, till in the milleniums hence you will recognize all those possible now in your dream of seraph and arch-angel.

Through this art you are to penetrate the veil that has separated you from the unseen world, and are to find Life continuous, and will hereafter live, without any distinction of spheres, the Immortal life— the Soul Life.

No study equals this in possibility. Dr. Buchanan calls it "the foundation of a new civilization." It opens all the treasures of the Soul to your conscious perception and enables you to reveal by living them. It is the highest possible unfoldment that can come to you while enveloped in the flesh, for it is living while in the body the life of Spirit. It is consciously winning the victory over death and the grave. It is coming into your inheritance as a Soul. It is the realization of your Oneness with the All-Wise. It is difficult to speak upon this topic without being charged with enthusiasm and exaggeration. But to you who have already become proficient in entering the Silence, I may speak and tell something of the possibilities that await you in the Silence.

Psychometry is reading from *Feeling*. What feelings? Those you have when you say "I feel that I ought to do," or "I ought not to do." "I feel blue but don't know why!" "I feel sad over something." "I don't like that person, I don't know why." "I don't feel well in that hall." "I don't feel comfortable in that person's presence." "I am impressed not to do it." "I feel something coming." "I sense a coming danger." "I have a foreboding." "I have a presentiment of evil." All these feelings and others kin to them, undefined, indefinite, have a cause and a meaning in your life. The cause lies in sensations, caused by the fine vibrations of Thought or Love, or from those emanating from the aura of persons or things. Presentiments arise from conditions that actually exist in the Real world of the Soul-life and which will manifest later in the objective life.

From facts like these the Art is developed. Dr. Buchanan heard while he was a professor in a Medical College in Louisville, Ky., that Bishop Polk could tell the metal placed in his hand by the feelings it produced. This statement inter-

ested him. He visited the Bishop and tested him. It was a fact. He then tested the students, and discovered that they could tell not only minerals, but medicines. Later he went farther and found they could tell anything he desired; could give the history of things; could from letters delineate character, and read from the life-history of the individual. From this beginning has grown our art.

It is necessary that you learn *to be still* to be *in the silence*, would you read psychometrically. To feel others you must have no feeling yourself. To catch others' thoughts you must have no thoughts of your own. You must learn to become, for an instant only, *blank*, that you may vibrate with the person, or thing, you desire to read.

You will necessarily interpret the feelings according to your experience in life. When you enter vibrations that make you feel strong, you will know the person is strong. When you feel weak you will know he is weak. So with all your sensations. You must learn what sensations conditions produce in you, then you will know when you receive sensations from others the conditions from which they arise. Thought Transference produces sensations. Telepathy gives words, thoughts or direction. Therefore for your first practice throw yourself into the Silence, and have some friend concentrate upon an Affirmation and you *feel* the effect. For instance, he affirms "I am strength!" You will feel strong. Power, courage, hope, faith, fear, haste, good cheer, pain, and any word may be used. When you realize that you do feel the effect of these words you will know that you really feel when you take a letter or a relic.

Feeling is the primal manifestation of life. It is also the last. In feeling we find happiness and health. Therefore you have come back to Primal Principle in your Psychometry. You are training yourself to feel, to know the origin of

your feelings, and to choose, what, and when, to feel— are thus learning to control through choice your life's manifestation.

This condition of receptivity and revelation is the basis of all occult and psychic phenomena. There is but one sense, the sense of Touch, which is differentiated into five special senses. These are but responses to the touch of vibrations. In like manner there is but one spiritual sense, *i.e.*, Perception, or the spiritual response to the touch of fine vibrations. The Soul knows, through the same process as the conscious man does; some vibration from without awakens it to a consciousness of itself. Perception is to Soul what sensation is to body. In recognizing these fine sensations, you are revealing to your consciousness the perceptions of the Soul of its (your) latent wisdom. All possibilities are in the Soul, which you are.

Lay aside the external self by entering the Silence and there come *en rapport* with vibrations from the person, or thing, you would read. Just as in Clairvoyance, you come *en rapport* with those vibrations you interpret in the terms of space, you are to interpret these sensations in terms of time, or philosophy or history.

Now for work:— Whenever you wish to psychometrize, take something in your hand; be passive and tell *what you feel*. Be careful not to reason when psychometrizing. While teaching one pupil who became very clear, she would say "I think;" my reply was "stop thinking." "You have no ground upon which to reason." "Tell what you feel!" This advice I give to you. Be careful not to mix yourself, your feelings, your thoughts with what you get.

Another caution:— Do not exclaim "Imagination!" when you get anything. Make no attempt at any decision as to origin. Let the evidence all come in before you decide. Then you will

learn that it was not imagination, but reality. It is a great impediment for you to doubt, mistrust, or call imagination, that which you receive. Till you have perfect faith in your power to receive, and trust it, you will not be successful. You must grow to feel thus in whatever line you develop.

### PRACTICE

You must take every possible opportunity for practice. Practice alone will develop you.

Among the best things to begin with are relics, because so many thoughts center upon them. A ring that is worn as a keep-sake opens at once the telepathic field, and from that you can easily enter the psychic. Mementoes of all kinds, treasured things, are easily concentrated upon by their owners. Work with them. With letters you will do well, especially if they are from persons of positive expression, from strong characters.

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Deal gently with us, ye who read!  
Our largest hope is unfulfilled—  
The promise still outruns the deed—  
The tower, but not the spire, we build.

Our whitest pearls we never find;  
Our ripest fruit we never reach;  
The flowering moments of the mind  
Drop half their petals in our speech.

HOLMES.

THE LAW OF MENTAL MEDICINE.

By Dr. Wm. Franklin Kelley.

Part 8.

PRACTICAL HEALING

**F**ew people are all they should be. Even among the normally healthy, the ones who are thoroly efficient both in mind and body are not as greatly in the majority as is usually believed. While no one is perfect in comparison with a Master Soul such as Christ, every one should at least be free from the lesser ailments and deficiencies of mind and body which tend to lessen one's efficiency. If a person's Habit Mind and Predominant Impressions are of such a character as to make his nervous system his enemy instead of his ally and his friend, the first thing to consider is the changing of Impressions and Habit Mind, so as to make the life forces and the nervous system aid in all things for his welfare and happiness. Just how this may be accomplished is best explained from the viewpoint of the Law of Suggestion.

Suggestion is the act of stimulating the mind to action; therefore anything which stimulates mental activity may be called suggestion. There are many ways of making impressions on the mind. In fact there are as many ways as there are different suggestions, for each suggestion may become a way to impress the mind. There are, however certain practical or professional ways to make and remove Mental Impressions or to build and remake the Mind.

The thing at present most important is to realize that the first principle of Mental Law is Predominant Mental Impression and the second is the Law of Suggestion.

**THE POWER WHICH HEALS-** There is but one power which heals, and that is the power of God, manifest thru the medium of Spirit or Subconscious Mind. Every living being has a Spirit and consequently may draw upon the Divine Source for healing. Spirit, Mind, Soul, Subconscious and Superconscious are all one and the same thing except for convenience in technical discussion as the hypothetical lines of longitude and latitude on the earth. Whether twenty degrees north or one hundred and twenty degrees south, it is all earth. So, likewise, in the realm of Spirit the terms we have applied merely designate another phase of the same thing, namely Mind, Spirit, God. This is the source of all health, wealth and power. The only reason anyone remains sick is because he fails to draw on this innate Divine healing power. This power may be likened to a great reservoir. The people in the valley below need not thirst if they will but draw on the supply in the reservoir. However if they do not know how to turn on the faucet, or are too lazy to make the effort, they must pay the penalty in thirst. So it is with the healing power of the Soul. The Soul is the great Spiritual reservoir of healing power. Any one who will draw upon the Soul in the right way will find health, for immediately the flow of life will rush thru the system and the body will be transformed into a state of health.

Thus we see, that for the person who is sick, the all important thing is to know how to get in touch with the great reservoir of health, the Soul, and turn the flow of life so that health will result. To gain this insight, we must begin with the Mind of the individual who is in search of health, or the one who desires to employ Mind Power for any practical purpose to which he is not accustomed. This we shall see becomes the study of mental attitudes, for the principal factor in Mind Power healing is one's own mental attitude.

While the mind of the one who is healed is not the only element which enters into the healing principle, it is by far the most potent. The mental elements which enter into healing are desire, faith, expectation and will power. Of these, faith is the most potent. To have faith we must develop confidence, not only in the method of healing but also in the physician or healer. The stronger the faith, the easier it is to bring about the healing. Faith is the channel thru which the healing power operates. A review of the healings performed by the Master as recorded in the Bible shows that in most cases He attributed the healing of the sick to their faith. "Thy faith hath made thee whole" was the accustomed remark. A more detailed analysis of mental healing shows that the elements of deep-seated expectancy and will-power or self-assertion, backed by a strong desire to get well, usually enter most strongly into the art of healing.

**THEORIES OF HEALING**-- There are many theories of Mental, Spiritual and Divine healing. In a general way all these theories and cults may be classed as metaphysical. As a rule many of the followers claim that the particular system they support is the best and only true method of healing, but the Psychologist knows that while there is some truth in each, as a rule there is considerable error. Psychology does not claim to have all the truth about healing by mental means, but it has the advantage of accepting and using any truth which is advanced or which may be used to advantage. This is one of the factors wherein Psychology has proved itself to be a true science rather than a mere dogma.

We have found that there is a universal truth or principle that runs thru all theories of healing. Psychology uses that truth the same as do other healing methods, but does not deny that others may also use the same truth. Even people who claim to be opposed to Psychology and others

who know nothing about Psychology may use these principles. Any method or theory which heals, uses, to some degree, mental principles. In fact, they get results only to the degree that they employ mental principles or psychological truths, even tho unconsciously.

When I was a lad living in Portland, Oregon, there was a Chinese "Joss-house" which was noted for its many wonderful healings performed by the pagan gods there. I personally knew of one case. A man who had been a beggar on the streets for years, a familiar figure in Portland, was healed thru faith and prayer to the heathen idol. The method used was this:

The blind man was ushered into the presence of the gods with all pomp and ceremony. The air was filled with burning incense and oriental perfumes and the Chinese band was playing their wierd sacred music. The man was required to bow before the image many times and to go thru considerable ceremony and ritual which finally exhausted his nerves and so dazed his mentality that he became actually hypnotized and fell on the mat by the altar in a semi-trance or hypnotic spell. The trance state thus produced, was scientifically correct for healing. He had entered the Subconscious state completely possessed with the idea of seeing. His Subconscious Mind thus awakened, his mental vision or imagination became real and while in this entranced state he saw perfectly as tho his eyes were normal. It was the the beginning of a complete cure.

It is easy to see that during all this process his Mind was filled with the hope of gaining his sight. So intense was his desire to see that reason and doubt gave way to the one thot of being cured and he was cured. That supreme emotion--I WANT TO SEE--I AM GOING TO REGAIN MY SIGHT--worked a miracle.

## THE SCIENCE OF THE FREEDOM OF THOT

By Chas. Matt. Berkheimer

**T**his series of articles consists of only one—just one— and no more, and I am glad of it, for I never write unless I have to, and yet I like to write for it gives me diversion, and, what is more, expression— something that every intelligent person needs in order to accelerate his mental, moral, and spiritual growth. But don't try it unless you want to serve, for it is a mighty poorly paid institution— you must have the service motive if you want to succeed, and then do it honestly as to the Lord and then forget it. One of the reasons why I do it is, that I believe that every man of intelligence and decency owes something to his day and generation, whether it be material wealth, moral wealth, intellectual wealth, or spiritual wealth— some give one and some give another, so "there you are." We like Socrates because he gave intellectual wealth, and John Wesley because he gave spiritual wealth, and Abraham Lincoln because he gave political wealth, and own John D. because he gives business wealth, whether we all think so or not. I myself actually hate to confess it, but I feel the urge to say so, something a writing man must do whether he feels like it or not, if he wants to be honest in his work.

The Voice of the Silence' advice to me is, to continue my work just as I have been doing, which is my intention, and I shall succeed, for there is no higher urge or authority as to what I shall do. My object from the start has been to INTERSPHERE SPIRITUALITY AND LITERATURE— something no one else is even trying to do at the present, at least— but not so much in this article, however— and I shall continue along these lines, and you may be the judge as to whether or not I succeed.

A couple of my attorney friends know what is meant by INTERSPHERING. One says, 'You are just writing an interesting tale-like on the subject chosen, pro and conning it with literary allusion and spiritual flashes, so that when they get thru reading it they will have so much literature and spirituality in their systems UNAWARES.' He sees the point, and thinks that it is a mighty good thing to do, and says that he would like to be able to do the same thing himself, and, further says he is taking a course in literature in the university in preparation for it, and he just burns with enthusiasm for the day when he shall be able to do it.

This is merely a prelude to this essay, and has nothing whatever to do with the substance matter of the science of the freedom of that. It is just a little relief of trying to say something before beginning to say anything— a little going before, as it were.

I saw and heard this subject buzzing around me, and I wondered, after starting it, where and when I should finish it, and, while treating on it I was told, while in the Silence, to go into a certain canyon in the Sierra Madre mountains near where I live (where I am now), and there I would be told what to write, so in writing this article I am doing what I was told to do in exactly the way in which I was told to do it.

The Science of the Freedom of That has largely to do, I think, with the evolutionary theory in the schools, and the theological war in the churches. The fundamentalists apparently are trying to throttle the present great spiritual renaissance, and the liberalists are trying as far as they can, to set it free. And this great struggle is largely inspired by the time-old controversy over the dogma of the virgin birth, and incarnation, two subjects I do not like to approach at all, for I spoke of the former in this magazine

for December, 1922. Personally, I do not know anything, whatever, about the virgin birth matter scientifically speaking, just as you don't, and don't really care to, for it is irrelevant anyway, but as to the incarnation I believe in that just as I believe in my own incarnation and yours. The idea that a man could be born of one parent fairly staggers the reason, especially does it do so in the face of the fact that all the old pagan religions had a similar claim in them, and it was seen by the ancient church fathers to be necessary for Christianity, too, if it were to compete with them, to borrow this delightful tale, which they did. It was claimed by the devotees of all the 16 crucified saviors that they were born of virgins, yet history shows that one of the ruling governors of Greece found it necessary to issue an edict putting all young women to death claiming this for their off-spring, in order to stop the claim, as we read, for there were hundreds of them making this naive claim. The governor said it was blasphemous and must stop—this insult to deity in charging him with literally begetting their children.

This view is now held by devout liberalists in all the churches. Some even go so far as to deny the resurrection and ascension, and claim that Jesus lived to be an old man, and was stoned to death, and that he did not die on the cross at all, nor did he resurrect or ascend. The whole thing, they say, is merely symbolical, and has no real fact in history. Personally, again I do not know, but this I do know that as a man advances in spiritual understanding he is fairly shocked that it should ever be necessary for anybody to die for the salvation of the world, and yet it apparently was, somehow or other. I really must admit that I have arrived at the place where I instinctively consider any and all such theological discussions as being in themselves nothing more or less than piffle, or nonsense, but I respect and believe in theonomy, if you know what that is? It seems

that the so-called church fathers, and preachers of to-day, even, "know so many things that are not true." What we, as truth seekers want, is the truth, no matter where it leads, and then one thing in particular that it does is, it leads to more truth, and then we are enriched.

The old theology is rapidly passing away, whether Joseph Pandera the Roman officer, was the father of Jesus or not, and the new theology is equally as fast taking its place, and the new theology is this, that NATURAL SCIENCE IS DIVINE, together with COMMERCE WHICH IS ALSO DIVINE. And these two are the only real agencies of enlightenment in the world to-day, no odds what claims are put forward to the cntrary.

Personally, I am a unitarian in belief as affecting cosmic creation, and, therefore, do not accept all so-called religious tales as bona fide. You may believe what you please, however, but I simultaneously believe in and accept Jesus Christ himself, and all the moral and necessary spiritual teachings of Christianity as authentic. I see no difficulty whatever in doing this, for IT IS THIS SCIENCE THAT FREES YOUR THOT, but the mere matter of a virgin birth has nothing whatever to do, in my opinion, with salvation and grace.

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#### A PRAYER

Father of light and life! thou Good Supreme!  
O, teach me what is good! teach me thyself!  
Save me from folly, vanity and vice,  
From every low pursuit, and feed my soul  
With knowledge, conscious peace, and virtue  
pure,-  
Sacred, substantial, never-fading bliss!

THOMSON.

CONSTRUCTIVE PSYCHOLOGY.

By Peggy M. Reeves, M.A.

Part 5.

**L**ove, Faith and Efficiency united, will always produce the skillful man, provided that person has used these three magic words to develop his individual potential qualities. Never try to develop an oak tree to the point where it will grow oranges, for you will never succeed. Why? Because you are working contrary to Nature's immutable Law.

Dr. John R. Stratton, Pastor of Calvary Baptist Church, in New York City, says:

"How happy is he, born or taught,  
That serveth not another's will;  
Whose armor is his honest thought  
And simple truth his utmost skill."

To continually follow the rule of precedent, to be a preacher or a prizefighter simply because your father chanced to be one or the other, with no consideration as to your ability, is financial, physical and spiritual suicide. To each and every human there has been given a distinctive individuality, with distinctively individual potentialities, which none but the individual can develop. You who fail to do this are traitors to your better selves, and bring into your lives disaster, and often tragedy, of a criminal kind. To put forth every ounce of mental and physical effort you possess— and you can possess all you will ever need or want— should be the purpose and practice of every human being. Think your *own* thoughts, and not the thoughts which have been handed over to you by another. Never allow yourself to indulge in the insidious, fatal sin of imitation. Have teachers to instruct you, but do your own learning, then express yourself in your work. The Holy

City of happiness and success is in the state of your own mind, and no where else can you find it. Think your own thoughts, establish your own ideas and ideals. Raise your own standard, fight under your own banner, and see to it that your banner is right understanding of yourself and your fellows.

"This man has hitched his wagon to a star," was once said in derision of man's high aims. We, who are here today, are still hearing the rumble of "high-hitched" wagons of centuries gone. The greatest obstacle which will ever confront you, is just YOU.

"You are your own devil, you are your own God,  
You've fashioned the paths your footsteps shall  
trod,  
And no one can save you from error and sin  
Until you will harken to the Spirit within.  
Once list to that voice, all tumult is done,  
Your life is the life of the Infinite One.  
In the hurrying race you are conscious of pause  
With love for the purpose and love for the  
cause."

Carlyle says that "The king is the man who can." All men can become kings if they will, for all men *can* do their own particular work and do it successfully, if they will become efficiently trained in their own vocation. Successful men always measure to certain lengths, breadths and heights of efficiency. The length of the distance you must go to gain success depends upon your individual activity. Your breadth of character depends upon your general judgement and understanding of life and your fellow creatures. The height of your attainment depends upon your ideals, ambition and force. There is a fourth "dimension" which successful people have discovered. They have learned that they must look within to find the impelling power. They must find who and what they are.

You will find within yourself the spirit, but the people who are willing to invest in themselves the small sum necessary to get this understanding has, here-to-fore, possessed a rare mind, and a rarified mind. *YOUR* spirit (and not the directing spirit of another) is the power which should, and it is the only spirit which can, direct you into the highway of success.

You must realize that every function of your body is a symbol of an inner mental, or spiritual, organ. Eating symbolizes the appropriation of ideas. You can eat ideas, and upon the kind of food you eat depends your ideas, and you can also increase the efficiency of your food by filling your mouth while eating, with thoughts of energy, health, happiness and success. Never eat when unhappy, nervous or angry; fill each mouthful of food with the idea that you are taking in the spirit of success and understanding, which will give constructive power, plus. You must be willing to invest at least ten per cent of your forces in yourself. Consider for a moment that your stock in trade consists of what you can do best; what you can do to bring success, is the result of your mental understanding and mental investment. Your highest recompense will come to you through self-investment. No man can be, live and express his real self— and not a blessing to humanity.

"Give Love, and Love to you will flow,  
Honor will always honor meet-  
The smile that's sweet will always find  
A smile that's just as sweet.

For Life is the mirror of king and slave,  
Shows just what you are, and do;  
Then give the world the best you have,  
And the best comes back to you."

*The End*

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## BECOME AS A LITTLE CHILD

by Charles Hine Hubbard

**T**hat which is called work is effort. Effort of any sort implies there must be activity. Thus there are two kinds of work, effort or activity, mental and physical.

That effort which is effortless, like as effortless action of youth, is its freest action. In the mentality, when it becomes youthfully effortless, is to be found the pleasant activity of thought, freely flowing, exuberant and happy.

Straining, striving, going by set rules, hamper the free and youthful, effortless activity of the mind's powers, are to be abolished. The free and happy abandon of a child's mind is to be cultivated. In the latter state of mind activity *all* the powers of the mind become delightfully active because they are free. If we limit the mind or its thought, we cannot easily understand that in doing so the *fulness* feeling, or completeness of the mind is absent. It is when we are joyously aware of our powers of mind through letting them manifest freely that we are indeed enjoying life and matters with which we deal. In this natural state we have completeness, which proves to us that there really can be no lack.

With the natural state of consciousness above suggested we then come to the point of doing or work which makes of our mind a delightful matter in action. Worries, anxieties and all such kindred matters find no place in our mind thus filled with only the natural goodness which it really is. Becoming free, the mind enjoys unhampered freedom, which is its healthy state of activity. Thus is seen the wisdom of the Master who said: "Become as a little child."

Unfettered, unhampered, freely flowing, non-clogged mind circulation is that which is the goal, consciously or unconsciously, of every being. Freedom of expression, in other words is what every

one wants. To be so free in mind that all its best activities flow easily and generously, with grand and good results is what every one wants. Remove all the matters which do not bring about such a result and we have the result of freedom of mind, blissfully active in its highest and most salutary actions. Again we can see the supreme wisdom of the Master: "Become as a little child."

Suppression is that which is not wanted by any one. Many think that outside influences suppress them, such as environments, what people say, etc. But where is the suppression? Only in their mind. Remove all such impressions by letting them go and thus be not manifested, and then with the utter abandon of a child hail with delight what is free and limitless, in the mind. Let the mind roam, wander at will everywhere it can find its complements of harmony, and enjoy the deep peace which such brings. Its complements are everywhere, limitless.

We all know that we must have times when we must have diversions of some sort so that we can relax the mind. We erroneously think that there are only special periods when the mind may enjoy diversions. This is mainly due to habits we have formed, our belief. On the contrary, the mind should always be in the state of enjoyable diversion and it can be. Relax it through becoming "as a little child." Do not do this however mournfully, or as if obeying some set rule,— that is not the complete and full relaxation of a little child. The child lets loose of everything that is not happiness, peace and goodness. In this "become as a little child."

Love is that which a child believes in perfectly. Love is what you believe in perfectly. Let it manifest in you by loving with the mind all that is good, happy and blissful, knowing that these qualities are within your mind all the time. Cultivate these qualities of mind which are natural. For they are the paths of peace that lead to God, who is alike unto them all.

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