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A Journal of Affirmation

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CONTENTS

AFFIRMATIONS

WHAT IS THE WORTH OF MAN?
WHAT AM I DOING?
POWER THE PRIMAL CONSCIOUS-
NESS OF MAN
LETTERS TO A PATIENT
REPORT OF THE I. N. T. A.

POETRY

LOVERS
THINGS THAT COUNT
LIKE CALLS TO LIKE
GIFTS OF THE SILENCE



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From all Life's grapes I press sweet wine.
—Henry Harrison Brown.

NOW

A Journal of Affirmation

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No. 6

LOVERS.

Like Grecian statues tread we earth. No veils
Hide now the soul within. It has its way!
It welcomes truth. To forms it will not stay
Imprisoned. Freed it shines. And never fails
The Inner Light to lead, for it prevails,
And built body so like itself, where on
Falls Light Divine that through all time to
come
'Twill spread in Love's searchlight its new
white sails.
Beauty and grace our bodies show. Our
minds
Grasp quickly Truth. Freely Love's Wis-
dom finds
Through these its expression. Like the white
foam
Capping the wave, great thoughts come
rolling in
Making each life Contentment's busy home,
Because through Love we learned to win.

HENRY HARRISON BROWN.

THE THINGS THAT COUNT.

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems
Like stars in Fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after Time shall cease.

—Clarence Urmy.

Inspiration does not involve infallibility. God does not save man the trouble of thinking; he does not think for man; he inspires man to do his own thinking. There is no real distinction between the natural and the supernatural; the natural is all supernatural.

—Lyman Abbott, in *Outlook*.

WHAT IS THE WORTH OF A MAN?

Success is measured first by health. Next by happiness. Success depends upon one's trust and faith in himself. Is measured by his own estimate of himself. Mental conditions that kill arise from self-distrust, self-criticism and self-condemnation. The only atheism and the only infidelity possible is for one to under-rate himself. He should always think and live as a Son of God. In tracing the history of race development we learn that there has always been a tendency in the average individual to belittle himself. He has centered his respect, and his fear, in powers outside himself. Any teaching that causes man to lessen his faith in himself and which tends to cause him to place reliance upon any authority except his own reason and conscience is detrimental to health and happiness, and to the unfoldment of his powers along each plane of expression. He cannot be physically, mentally or spiritually the person he could be, did he rely upon himself.

Whatever causes a person to realize his worth, first of all to himself, and then to the race, is worthy of acceptance and of expansion. The common experience is to center worth in some institution, some man, some government, or some condition of wealth, power or intelligence. We thus lose the real significance of the affirmation: I AM! This appreciation of authority grows in proportion to the age of the institution and to the appearance of material strength.

The story of the youth who when asked if he had been to confession replied, "To whom shall I confess?" and was told "To the priest!" And then asked to whom the priest confessed and was an-

**Henceforth I seek not good fortune:
I am good fortune.**

—Walt Whitman.

swered: "To the bishop!" Still continuing his questioning: "And the bishop?" "To the Cardinal!" "And the Cardinal?" "To the Pope!" "And the Pope?" "To God!" "Then," said he, "I'll confess to God and save my shilling!" By some such ladder the ordinary person rises in conception of power. It is generally believed that nature has made some persons superior to others, and to such homage is due.

The founders of the American government desired to found a government freed from this superstition of superiority and said, "We, the people" are the government, thus declaring in fundamental law as they had declared in the Declaration, "All men are free and equal!" Power must be centered somewhere. Governed each person must be. Where centers the power?

If I am not self-governed I must be governed by external power. Until I am governed from within, necessarily I must have over me some authority.

To be one of a self-governed people I must possess power to govern myself.

Centering the seat of government within, we rob authority of its power; take the crown from king; the miter from pope; the subserviency from the sycophant. We destroy the claim of founder; the power of a "Thus saith the Lord" from the prophet, and the right of "Thou shalt not" from legislator.

External power seems today to clothe itself in robes with the dollar mark. While the authority of church and state declines, the power of money increases, because the average person must, from his plane of development, look up to some form of power; must have some thing or condition to reverence, if not to worship.

The dollar is an easy, and evidently the easiest, way to distinction. "How rich is he?" When the answer is "Millions," it wins the obedience of the ready worshipper.

Millionaire? By what right? What is the power of the dollar? Only that which public fiat gives it. And that same

public can take it away. Think for a moment how ephemeral is wealth? Thousands found it all disappeared in the disaster in this city ten years ago. Millions find it gone in a day, under the present wars in Europe. A tornado, a flood, and ten thousand conditions, may make the millionaire a pauper.

What is such wealth worth? We seek external possession. Ladies vie with each other in costly jewels; choose the richest garments, and measure the wealth of each by this power to adorn. But how soon it may disappear. What is wealth worth? What is the difference between wealth and poverty?

"How much wealth has he?" is not the question, "How much is he worth?"

What will he bring in the market? Black men were sold a few years ago.

"How much is this man worth?" said the auctioneer. And the standard was a far worthier one than many a popular one of today. If he was strong of body, intelligent and tractable, he was worth much. If he was a mechanic, and could do what the master could not, he was worth a great sum. Worth was measured by ability to serve. This is the measure of the workingman's power and worth. Measure individuals by service today and how would we measure up? Would many of us come up to the black slave's value? To the street laborer's value? There is but one standard in Nature: *Service*. Those who live off the labor of others, who render no service to humanity, are worthless. We can think of them; we need not specify them. Nature cares for them. Not serving, they have no power; are negatives, and die out through idleness and vices. They who serve gain character and despite all external suffering they may have won the greater prize of POWER to DO.

"What am I worth?" Let me ask myself first of all. Myself! Am I worth health? If so, I possess it. It is mine only as the prize of service. Am I worth happiness? That also comes as the reward of service. Nature's Law is

**When'er I meet my sailing peers,
"ALL'S WELL" I to their hail reply.**

73

—Edith M. Thomas.

"Value received!" "Whatsoever you sow that shall you reap!"

I am the sower; the field is myself; the seed is thought; the harvest: *CHARACTER!*

What am I worth? Character tells the value in the scale of service. All else is valueless measured by immortality. All else is left behind when the second birth ushers one from mortality to immortality.

Men may tell "what he left." But the immortals ask: "What did he bring?" The only answer is: "He brought himself; he brought the results of earthly expression." This is his capital. Upon this he is to begin the true life of Spirit. What am I worth? Let me take an account of stock. I am worth that which I carry with me. What shall I carry?

Bank stock, gold, jewels, rich clothing, title deeds, business, church standing, political position, office, rich food and drink, the card table, and automobile, books, body. All these upon which I have lavished time, effort, thought and love, now, like false friends, leave me at the door of the Real Life. Stripped of all but Consciousness of Self I enter the new conditions. **I AM WHAT I HAVE MADE MYSELF IN CONSCIOUSNESS, OF MY REAL SELF, AS AN EXPRESSION OF INFINITY.**

That which I have developed of Consciousness of the Reality I, as an individual, am. These false appearances of evanescent materiality are worthless. All they have left is what I have gained through them of self-knowledge. Did much of my labors pay? I sat as Dives neglecting Soul, Lazarus found soul through the experiences of poverty. Now he, in pity, comes to me as one to serve. Measured by real worth as Soul, each man is worth untold millions. Millionaires of Spirit; Treasures of Mind. Measured by Reality there are no poor. Measured by the experiences of earth how many are through service rich?

"Go forth and preach!" And His preaching lay entirely in service. Not a line

of creed; not a statement of faith; not a word of questioning. "Go and do" was all. "In love serve!" was in reality His message.

In serving others comes the individual perception of infinite possibility; comes the greater power to do; comes the consciousness of Self in power to control Life, and to build it into health, happiness and supply.

This alone is *worth*. This alone is *worth!* This alone is growth! This alone is Manhood! This alone is the fulfillment of the promise: "He that believeth in Him shall have (consciousness) of eternal life!" This is the priceless treasure for which NOW stands. Read it on editorial page; read it in every page the editor has written: *Man is Spirit and may consciously live the immortal life here and now.*

"Man is NOT animal. There is in him a *plus* which lifts him entirely off the animal plane, and this fact gives warrant to the early idea that he was a 'special creation.'"—Henry Harrison Brown.

Henry Harrison Brown is the editor of *Now*, 589 Haight Street, San Francisco, California. He is seventy-five years of age, according to Julius Caesar's calendar, but he has entered into New Thought, which is always and forever flowing in the universal. I met him at the Hotel Majestic in New York when he was past seventy, and his vibrations and mentality were those of a young man. When you read after his writing you would never think of his being three score and fifteen, if he did not say so, and I told him years ago to quit saying so and to stop celebrating birthdays. He used to mind me very well when I talked to him in the Silence a quarter of a century ago, but he is getting stuck up and thinks he knows his own mind and so will not mind what I say about birthdays. He did obey my sunphone order in reference to business last year and the year before, and is making good. —*Scientific Christian (T. J. Shelton's paper), of Dec. 15, 1916.*

We are molded more by our play than by our work. It is play that captures the imagination, and the imagination is the determining factor in development. We follow our dreams.

—Dr. Frank Crane.

Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

LIKE CALLS TO LIKE.

(*Rondeau Redouble.*)

Like calls to like; the high stars sing for me,
The harsh, rude breezes speak to me alone;
I hear the voices of the hill and sea;
I talk with them, in language all our own.

Over the fields of heaven the stars are sown.
Vast shining ones, who fling their melody
To those whose ears can catch the brave,
clear tone,—

Like calls to like; the high stars sing for
me.

Stirred by the whirling stars, wild-tongued
and free,

The winds out of the far sky-realms are
blown,

Chanting their boisterous rebel litany;
The harsh, rude breezes speak to me alone.

And as they pass, voices of clod and stone
Come to me,—and of meadows, where the
bee

Hums, and the toadstool lifts its tiny throne;
I hear the voices of the hill and sea.

I greet—and take the greeting—of the tree;
And men—the eager child, the weazened
crone,

All of the vari-tongued humanity,—
I talk with them, in language all our own.

Flesh of their flesh am I, bone of their bone,
Blood-brother to them all eternally.

All things are one with me, and we are grown
One in our speech, our sadness, our high
glee.

Like calls to like.

—Clement Wood, in *New York Tribune*.

WHAT AM I DOING?

It is Truth as lived by the individual that benefits him. No one can demonstrate the value of any proposition to another. Demonstration is a matter of personal effort. Each person must work out his own salvation. The only value the life and character of one person has to another is that of inspiration and stimulation in way of example.

At first glance one would say this is so simple. Why, it is unnecessary to repeat it! Nevertheless, when any new proposition is made we find the critics passing judgment upon it without attempting demonstration for themselves. This

is, also the usual mental attitude of the opponents of New Thought. A critic finds in the life of any of its teachers something which, in his judgment, is not in harmony with what he has decided as the proper thing for such a teacher to do. He condemns truth and not the lack in the teacher. Statements of truth are decided to be false because some teacher in his life has failed in demonstration.

Christian Science is denounced because Mrs. Eddy was feeble in health. How does that fact affect the truth of her statement: "There is no sensation in matter"? The only way a person can know Truth is to demonstrate it for himself. Mrs. Eddy's personal success or failure cannot possibly affect me.

Critics have declared Mrs. Helen Wilman's death proved her teachings false, and her life a failure. Why? Because they decide what she should have done and ignore all that she did do to demonstrate the truth she taught. These are short-sighted, non-intelligent judgments. We have in these cases that rash and unjust form of criticism that passes judgment upon what is *not done*, and refuses to recognize that which has been done.

To decide upon the value of the teachings of Mrs. Eddy, of Mrs. Wilmans, and of present teachers, because they have not done what one thinks they should have done, is like one saying to Fulton when his first boat ran up the Hudson a few miles an hour, "Oh, I don't believe in steam. You haven't crossed the ocean yet"; or it is like saying to the photographer, "I don't believe in photography, because your pictures can't talk"; or in disbelieving in the telephone because you can't see the person that sends the message.

A just critic places himself in the position of the teacher and passes judgment from his point of view. To what extent has Mrs. Eddy demonstrated truth? To what extent did Mrs. Wilmans demonstrate truth? The successful physician probably heals 70 per cent of his cases.

**The deeper I drink of the cup of
Life the sweeter it grows.**

75

—*Julia Ward Howe.*

By this he demonstrates his right to his profession. There is no doubt that the average Christian Science healer cures a larger percentage. At the trial of Helen Wilmans it was proven that she healed over 90 per cent of her case. She thus demonstrated the truth she taught. Though she ultimately succumbed to the race conditions of her heredity, and to the thought environment in which she lived, the fact that she prolonged her own life many years and healed thousands of patients is such a demonstration of truth that no lack in not doing all one dreamed possible, should have any weight.

The government inspectors who examined the correspondence of Prof. Weltmer reported that over 97 per cent of his patients reported themselves healed. The fact that 3 per cent were not healed has no bearing whatever upon the question of mental healing. Negative evidence is as valueless here as was that which the Irishman wished to call in the justice's court. He said: "Your honor, only three witnesses have testified they saw me steal the boots. I'll bring a whole roomful that didn't see me." It is not what has *not* been done, but what has been done that is of value in the court of public opinion. Thousands are ready to testify as to what has been done in their own persons by use of mental methods of healing.

"In their own persons." This phrase includes the only persons who have any right to testify on these matters. They are those who have done something. Demonstration is the only evidence. We rightly say to critics of mental methods of attainment, health, happiness and prosperity, "See what these have done. Go thou, and do likewise!"

The only way to test the truth we profess is by living it. When, after a faithful attempt to demonstrate Truth in his own person, one has failed, then he has no right to declare the principle wrong, but may declare his own failure. I emphasize this because I find a tendency among New Thought beginners to

tie themselves to the personality of teachers, and lose faith in principles whenever they see a lack of demonstration on the part of the teacher. I can very often answer the person who asks me of themselves, "Why do I not succeed in demonstrating?": "Because you pay too much attention to what others are *not* doing, to concentrate upon the necessity of doing yourself."

He, or she, who would be successful in the application of New Thought principles must concentrate upon his own affairs, and refuse to waste any time upon the neglect or failure of others. Instead of seeing what others are not doing, let him ask himself, "What am I doing?" Concentrate upon this question and one will be able to answer any questions concerning his own failures in any line. It is utterly impossible for any one to attend to his own business and his neighbor's at the same time. When he answers the question, "What am I doing?" by saying, "I am watching my neighbor," he will realize that the time, thought, and energy which he should have devoted to demonstrating truth in his own person has been wasted through this attention to his neighbor's affairs.

Individuality and personal responsibility is nowhere emphasized more persistently than in our New Thought teaching. In every instance where there is any failure we can say, as Nathan said unto David, "Thou art the man!" Whatever occurs to an individual he cannot excuse himself by pointing to the failure of others, neither can he rightly blame others for tempting or exciting him to certain lines of conduct. To so excuse oneself is merely to make conditions for continuing the same course and in reaping the same effect. Who would really enter into the demonstration of truth must ever ask himself, whenever anything undesirable occurs in his life, "What am I doing to cause this? I alone am responsible for my own life." This is the only position a self-respecting person can take. It leads to self-mastery. All excuse and apology weak-

**I will not dream in vain despair
The steps of progress wait for me.**

—Whittier.

ens self-responsibility and is a mere palliation of conditions, and is in reality an invitation for their continuance. To overcome conditions, and through this to attain self-mastery, one must ever affirm his own responsibility, and under the thought "What am I doing?" seek for those thought conditions which produced undesirable results, and, once found, change them. Thus are we to receive each unpleasant condition as a lesson, in the school of life, and to grow stronger for everything we meet in life's journey.

The one mental attitude of power is this: "I am responsible!" Sooner, or later, each person must come to this acceptance of his responsibility for his own destiny. Once accepted there is no longer found in his vocabulary the words mistake, failure, unhappiness, trial, obstacle, fear, or sorrow. All these give way before the word OPPORTUNITY. One then affirms: *Every condition is an opportunity for manifesting the power I am.* In this spirit alone can one achieve liberty. Liberty, through assuming personal responsibility, means for the individual self-respect, self-reliance and self-government. When these are attained there is no longer criticism of another; no time is wasted in attending to another's business; no power lost in self-condemnation. There is a loving concentration, and a wise consecration, to the affairs of one's own life. This state of mind is beautifully exemplified in the words of Jesus when he said, "My Father worketh hitherto, and I work." Thus wisely he characterized His own business as His personal affair, and left all else in the hands of the Universal. This is the mental habit recommended by Emerson when he says, "What I must do only concerns me; not what other people think." Whenever anything arises that causes one to pause in life and to question some unsatisfactory condition, the first questions should be, "What am I doing? What have I done?" If the answer is not satisfactory, let him change and do that which in his opin-

ion will produce satisfactory results. He is to affirm for himself: *Whether another soul on earth has demonstrated or shall demonstrate the same Principle or not matters not to me. What I must do is the whole of my affair. I am that which by thinking I make myself to be. I am through Thought my own Fate!*"

◆
GIFTS OF THE SILENCE.

I paused in an hour of silence,
On the shore of the great unknown,
And the strength of Love's mighty ocean
Seemed somehow all my own.

And mine seemed the gift of blessing,
So all the world might share;
Then I turned me back in my dreaming
To this vale of toil and care.

I gave to the little children,
The glorious gift of Mirth,
That a harsh, cold world had smothered
From the very hour of birth.

To Youth, who recklessly had wandered
Too near the Great White Way,
I gave him a glimpse of the morrow,
A brighter, sweeter day.

To one whose heart seemed hardened,
By many doubts and fears,
I gave at the close of evening,
The precious gift of Tears.

To one who paused at midnight
Alone by sorrow's well,
This beautiful draught of Knowledge,
Love,—“He doeth all things well.”

Awakening from my dreaming,
I long to know where and how,
To bestow these wondrous blessings;—
God's answer—Eternal NOW.

◆
LULA MAY SCOTT, for NOW.

What Christianity has failed to do after nineteen centuries of trial, is to redeem human life from the worst of evils. The Christianity which failed is Christianity that has prevailed to date. A Christianity founded on the apthosis of suffering and the multitude of distress associated therewith. But there is another Christianity—or, at least, another religion—founded on the cult of Joy. . . . This deeper Christianity has neither failed nor succeeded, for the simple reason that, unlike the form that has failed, it has never been fairly tried. —Miss M. E. Robinson, in *Hibbard's Journal*

—Emerson.

THE CONSCIOUS CREATOR.

Build Thee More Stately Mansions, O My
Soul.

—Holmes.

Now!

I Am!

A Son of God!

Conscious of Myself—

As Health, Wisdom and Life!

Potentially!

I have built my body—

I have created my environment—

I have measured unto myself my supply
of Life!

I create my body and environment; but
God is my Life!

God is manifesting within Me as Power.
By my Thought I direct Him in my
Life.

He as Power responds obediently to my
thought.

I direct this Power with Wisdom.

God responds to my thought-direction
as:—

Perfect Body;

Ideal Environment;

Unlimited Life Supply!

Here and Now!

I AM,

That Which I Think Myself to Be!

S. E. F.

**POWER:—THE PRIMAL CONSCIOUS-
NESS OF MAN.**

The first consciousness we have of the
Universe is that it is Power. In this
consciousness we labor all our lives.

Civilization lies in the development of
this consciousness into conscious knowl-
edge, and into the application of power,
in the varied expressions of life. Un-
consciously Man learned that he is him-
self power, to control his own limbs, and
later he learns, in varying degrees, to
control power-not-himself, so that it
works for him.

Progress depends upon the increasing
proportion of the labor necessary for the
support of life that is done by Power-
not-human.

The primitive man found life one con-
tinuous struggle for existence. He was

compelled to use his hands as power, to
pull or dig roots, or catch and kill the
animal, which later he was fortunate
enough to trap.

He was superior to the animal he killed.
There is something within him that is
not in animal. He is above the animal
in the scale of life. He is a form of pow-
er which the animal is not. There is a dif-
ferentiation in him. Man was a new pow-
er in nature. All other forms of life
were compelled to limit their efforts to
the use of themselves as power, but here
was a form of life that used power-not-
itself. This gave Man superiority over
all the rest in the struggle of life.

The limitation of the use of one's pow-
ers, to a mere expression of itself
through physical efforts, limited life in
its unfoldment of higher expressions.
This limitation compelled a treadmill
round of efforts. Life remained on the
animal plane of merely repeating, in de-
scendants, a monotony of activity. The
birds built nests as their ancestors al-
ways builded. The rabbit digs its war-
ren as its progenitors did. The coyote
seeks its food as forced by inheritance.
The fox is cunning in stalking its prey
as its species before it. No progress is
made save in a strengthening of ability
along old lines, through exercise. The
one best able in physical strength, in
fleetness, or in instinctive cunning lives.
Others die. The survival of the fittest
depended upon physical fitness.

But in man came a form of life that
was weaker, slower and less instinctive.
Nevertheless, Man outmastered them all,
because he uses power-not-himself. He
lengthens his arm by using a club or by
throwing a rock. He covers himself with
the skins of animals he kills, thus add-
ing to himself the protection of a hairy
skin. He is leaving the animal behind,
in these and in many other ways. Man
is not animal. He is Man. He thinks.
He chooses. He knows that he is power
to control power-not-himself. How does
he control? What power is he to con-
trol power-not-himself?

I thank whatever gods may be For my unconquerable Soul.

—*W.C. Henley.*

There is One Universal Power. It is differentiated into millions of forms. We know a few of them; are learning the existence of others. As fast as we know them, we are learning how to use them; learning how to make them serve human needs. The evolution of the race is made manifest in this constantly developing consciousness of external power, and man's power to enslave it to his stronger power as Will.

That Man might unfold into consciousness of himself, first as power and secondly as power to direct power-not-himself, it is necessary that he have time from the mere physical labor, necessary to sustain life. For this reason he soon began to bring external forms of power into his service.

After learning the use of wood and rock, he tamed the animals. The dog is shown by ancient cave and mound relics, to have been an early contemporary and companion of Man. He helped Man to live. Later Man tamed the horse and the bovine. He made them food producers and burden bearers. Individuals of stronger power made the weaker toil for them, and by slavery gained more time for themselves to think and to plan. They thus developed power to extend their empire over external power. Somewhere along this line of development Man came into the possession of fire, one of the greatest servants of man. Its discovery is one of man's two greatest discoveries. The origin of fire is shrouded in mystery. Almost as far back as we have human records we find charcoal. Very little progress out of brutedom to Mandom until he possessed the power of fire.

Fire's place in the evolution of civilization may be inferred by imagining what would be the result were all fires put out today and never to be again lighted, and nothing to furnish heat in its place.

Very few generations would ensue until the race lapsed into barbarism, and few individuals would have physical

power to survive. Only those fitted by constitution to endure cold, privation, exposure and famine would live. Little as we consider fire now as a civilizer, a little meditation will convince one of its wondrous place in the evolution of Man. But fire compelled him to think. It burned him. Pained and hurt him as animals had, and thus taught him caution and skill. Fallen trees had exposed him to danger and he had learned to use their hollows. Insects and reptiles had bitten him, and he had learned to avoid, or to kill, and to protect himself. In like manner, fire wounded him, and wasted his few possessions. From its pain, Man learned to use, and using grew, and growing, began to think. In the beginning, as ever since he has learned from pain to use himself as Thought. Has learned that in mental activity lay his power as Man.

The enslavement of animal, of fire, and probably of wind, as he floated with a hollow log, forced him through the evolutionary urge, to demand more time from the struggle for life. To gain this time, the stronger enslaved his weaker brother. In this slavery the master developed mental activity in otherwise impossible directions, and the slave developed physically in his fields of his labor.

"Do and you shall have the power," says Emerson, thus epitomising the law of Nature expressed in the experience of all life. "Sink or Swim," "Live or Die," "Survive or Perish," says Nature. "I want sturdy types in my children," is her demand. The old legend says, "In the sweat of thy brow shalt thou eat bread!" Without labor no food. Even the sheep in the best pastures must nibble.

To reduce the physical labor to a minimum and the struggle for physical life to its possible lowest, is the necessary demand of Man, that he may have more time to think. Through thinking, he is constantly harnessing still more effectively present known forces, and discovering new ones.

**To the receptive soul the River of Life
Pauseth not nor is diminished.**

79

—George Eliot.

Thus human slavery has had its necessary and important place as a factor in evolving the race, and in building civilization. Slavery of some kind must continue until the intelligence of Man is sufficiently developed to make all Power-not-human work for him; then the Not-Me shall obey fully the desires of Man—the Me!

The development and art of Greece was possible only through the slavery of the captives of its wars; the pyramids were built with the work of millions of slaves. The Thinker must use Power-not-himself or he will not long or deeply think. The Thinker plans and the slaves build. Slavery of some kind is as necessary now for the further evolution of the race as it was in primeval times. But more and more Man is enslaving the unconscious powers and making machinery relieve the conscious human powers. "Even the winds and the sea obey him!" is a New Testament promise. Machines with the enslaved motive powers are fast making easier the physical struggle for life. Slowly the unseen forces, in obedience to man's thought and needs, are relieving the animals of their slavery. To what extent future evolution will proceed no one can prophesy, but this is sure, the Principle of Unfoldment will continue. It can follow but the same route, and that is, in still further enslaving the known forces and in discovering new ones to enslave. The race is but the incarnation of Alexander's ambition. It is always seeking new worlds to conquer, because the race is only Universal Power seeking, as Thinker, to express Itself. It is but learning of Itself through the process of Evolution. First it acted as Unconscious Law, but in Man, because it is conscious of Itself, it is Conscious Law, and as such may evolve consciously forever.

The angle of evolution was deflected when Man came, from physical evolution to psychical evolution. Now, no matter what is done, no matter how it

is done, the two lines of the manifestations of Universal Mind, the unconscious and the conscious, are both ever-present to human consciousness. The Non-Me is finding conscious expression in the Me.

This Universal Mind is the Power-behind-phenomena, becoming conscious of Itself, through Man and *as Man*.

All individualities on every other plane of life are but the expressions of Unconscious Mind. It has through simplest, and then through constantly increasing complexity of form evolved till *as Man It thinks*. It plans and It executes.

"The Indwelling," "The Father in me!" of Jesus, does everything now as it has done from "the beginning." The difference between now and then is—now, *Nature thinks as Man*.

Thought is Power, "Man's Greatest Discovery." And Thought is the Power that uses all other forms of Universal Power, as fast as Man learns of himself as Conscious Power. Man as Thought is "Lord of Creation!" By experimentation he is learning of himself as "The Indwelling." As such he is limitless in possibilities. Man is limited in actual expression only by his ignorance of himself. As Thought and Will, he is omnipotent. It is the purpose of the New Thought Movement to awaken in individual Man this consciousness of his Unity with the One Mind, and through the development of "The Indwelling" constantly to enlarge his knowledge of himself as an Individual Thinker.

As Man has done he will continue to do, and by doing learn more of his ability to do and to be. He will continue to conquer the external forces and create for himself, as the "Indwelling," the conditions of his material environment. Learning by past experiences, accepting the inheritance left him day by day, but scorning limitations, he will not, like Alexander, drunken with victory, cease his victorious march, but, "clothed with his right mind," for the first time in his

I am not fighting my fight: I am singing my song.

—Archie L. Black.

history really sane and fully self-conscious, he will so conquer the Power-not-his-consciousness, that he will have made "death and hell" his servants. In conquering these he will have conquered himself. Is ruler over all, because he has learned his own *Omnipotence as Will*.

"He that ruleth his spirit is greater than he that taketh a city," said ancient lore, glimpsing the Truth made clear to us. And in the light of today we will sing with Tennyson:—

Men, my brothers, men, the workers, ever reaping new,

What they have done but the earnest of the things they yet shall do.

Forward, forward let us range,
Let the great world spin forever, down the
ringing groove of change.

Believe me, the great secrets of the Universe are stored in the archives of no occult society, but are scattered broadcast over the world for each of us to discover and make our own by reverent observation and attention.

—Alice M. Callow.

IMPORTANT ANNOUNCEMENT.

I have never allowed any articles, either original or selected, to appear in NOW that have not been in harmony with the basic Principles for which this Journal stands. That Principle is *The Divinity of the Human Soul and its limitless possibilities here and now*. For this reason few original articles, besides my own, save from my personal friends, have appeared in its columns. NOW thus stands for *something definite* in the mind of its reader. This will always be my policy.

Mr. William Nichols, now of Connecticut, was for several years a member of "NOW" Folk and a student and co-worker with the editor. For several years he occupied himself on his return to his eastern home in sending out mail "Lessons." Those "Lessons" he has offered NOW. Since they are the outgrowth of NOW instructions, I have accepted them. They will appear consecutively from July to December in-

clusive. My readers will thus have a rare treat of looking at the same Truth from a new angle. They will receive them at the cost of the subscription price. They were originally paid for at a much higher rate. They are worth much more than the ordinary Lessons material offered the public. Will each of YOU order the magazine for friends, that they may also enjoy them? Will send the numbers from May to December inclusive of numbers for this purpose for 50c. Think of this offer, now prices for all material the printer uses have gone up tremendously, and I have to pay it!! Will you not in this way help me to meet conditions? *Remember* the 6 numbers containing Mr. Nichols' lessons on "Financial Health" entitled: 1 Money; 2 Clothed with Opulence; 3 Infinite Productiveness; 4 The Reality of Invisible Abundance; 5 Consciousness: The Medium for the Manifestation of Prosperity; 6 Look Within; and May and June NOW for 50c. Foreign subscriptions, 65c.

EXTRACTS FROM LETTERS OF ADVICE TO A PATIENT.

. . . Your previous training has made you analytic. You seek to know the wherefores before you accept even tentatively the statements of Truth given you.

Change, at least for the time being, your mental attitude, and test by *living* the Principles by which you can be healed. When you have done this you will *know*, and know by the only process knowledge can come, i. e., demonstration.

Take one statement and practice till you demonstrate it to be truth or falsehood. This statement will, when it becomes your mental attitude, cure your nervousness and enable you to rise out of the habits complained of.

I AM SELF-CONTROL. And I CONTROL MYSELF!

Minute a man stops looking for Trouble, happiness looks for him.

81

—Irving Bachelor.

Petition to any power external to the Self will never help you. You must help yourself. You say, "I am trying to live a pure and holy life." Stop *trying*. To say "try" is to excuse yourself for not doing. Stop all judgment of yourself. Stop finding fault with yourself. *Just live* as you *feel* is best, and be content. *Trust yourself*. Let the Indwelling have its way in you.

Stop all contention with yourself, with conditions and with people. *Accept what is and make it good to you*.

Affirm: *All is good*, and give yourself and all others liberty of expression.

Quit all regrets, self-condemnation, shame and sorrow. Take all experiences as lessons, and get good from all. Every time you think of yourself, affirm: I AM SELF-CONTROL; then forget that you have affirmed it or thought of self, in the concentration upon the thing at hand to do.

Try this, and write me its effect.

If you will not accept this from me as a patient accepts pills from his doctor, and will not make attempts to put it into practice, then I can do you no good and there is no need for you to write again. But if you will take, and use as medicine, then you and I will win health.

All I ask is sincerity and effort. All I do ask of you is by affirming to grow into self-control. For that first of all I treat you. Henry Wood is right when he says, "There is too much looking to externals!" Look to, and grasp hold to the Indwelling spirit.

From Second Letter.

Do you really wish to get rid of your troubles? It seems by your letter that as a mother clings to, and pets her child, you cling to these troubles, because they fill your mind. "You *must* think of something?" Thinking is a necessity; but why not think of pleasant things?

This cold intellectual, critical, analytic, argumentative and antagonistic spirit; a spirit that would decide how, where, and when Truth shall come to you, must be abandoned. You now look with microscopic eye upon every little detail, and ig-

nore the mighty Principle of which these details are but expressions. When you will take hold of the Principle of Life and apply it to yourself, you will recover.

First attain the realization of the Principle and presence of electricity and then apply it and you become an electrician. But deny the Principle and fiddle with details and you gain nothing. Take this Principle: *Life is the Indwelling Power that heals*, and I then will direct you in the use of it.

You attempt to find Truth by argument and try to reason it out. It cannot be done. "Prove all things," by *living* first, and then reason upon the facts you developed in the demonstration.

Take the Principle, I AM THAT WHICH I THINK MYSELF TO BE! as a working hypothesis; act as if it *were* true and you shall learn that it *is* true. Jesus said, "The kingdom is within you!" Look there for it, and when found, use it. I affirm, *The Indwelling God does all healing*.

You have for years tried outside power in way of doctors and medicine, and have failed. Now you propose to try the Indwelling. But one attitude is necessary and it is that which the scientist uses in the laboratory, i. e., faith in the Power that is, and trust in an hypothesis as truth until it has been found to be otherwise. Thus we are dealing in *Mental science* and are applying Truth as power under the same processes the scientists and inventors use.

You come to me to be healed and not for a Course in Mental Science. I direct you in using what we have found by demonstration to be truth. If you wish education first, you must take a course of lessons. I give you enough of truth to heal. Trust me as you have your M. D.

The four corner-stones of all success are self-control, a reasonably good education (which may be self-acquired), industry, and ambition.

—Theodore H. Price, in *Outlook*.

Obstruction is but virtue's foil, The stream impeded has a song.

—Ingersoll.

OFFICE OF NOW,
589 Haight Street, San Francisco, Calif.

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NOW

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Mr. Sam Exton Foulds holds every Sunday evening a class in Mental and Psychic Science in NOW Parlors, 589 Haight St.

* * *

I have 15 sets of 23 lessons each in "The Art of Living." These lessons formerly, when accompanied with a personal letter, sold for 50c each. I will send the set, 24 Lessons, for \$2.40, ten cents a lesson. Personal letters upon the Lessons written for 50 cents each.

* * *

Scowling and growling will make a man old;
Money and fame at the best are beguiling;
Don't be suspicious and selfish and cold,—
Try smiling.

Happiness stands like a maid at your gate;
Why should you think you could find her
by roving?
Never was greater mistake than to hate,—
Try loving.

—John Esten Cooke.

THE EXCEPTIONAL EMPLOYEE. By Orrison Sweet Marden. Thomas Y. Crowell Company, N. Y. \$1.10.

NOW has received from the publishers the above book. To those familiar with Dr. Marden's books nothing in way of praise will help, for they know their value. This is full of ideas which NOW has stood for during the whole of its existence. Had I read it before I wrote my series of business Lessons printed in Vol. 7, one might rightly accuse me of plagiarism. But Principles are universal, and Inspiration is but receptivity to Universal Principles. The utterances differ according to the person. Because Dr. Marden had advantages of discipline which the editor of NOW had not, we find here a more rhetorically perfect and systematic statement of the Principle of Business Success on the part of the employee than I find anywhere else. It should be the companion of every man and woman who works for wages or for a salary. Its absorption will be like yeast to dough, it will enable them to rise.

* * *

HEALTH AND POWER THROUGH CREATION. By Paul Ellsworth. 157 pp., cloth. Price, \$1.10. Elizabeth Towne Co., Holyoke, Mass.

I can well recommend this book. It is superior to much that is written upon this topic. It does not dogmatise, nor set rules, thus tying the student to some form of thought, that prevents his individual expression. It is very practical and well adapted as a study for those who have dabbled in New Thought, till they have lost their way. The chapter on "The Secret of Dynamic Thinking" is worth the price of the book to any one who will study and put it into practice. "How to Build Success," "Three Planes of Healing" and "How to Awaken Sleeping Power" are also very fine. The error of so many would be students lies in a mere reading of metaphysical literature; reading it as they read current literature. Such reading better by far be left undone. Buy no New Thought book that you do not wish to study page by page; topic by topic, as you would study a school manual. For such study this book is recommended.

* * *

Lord, our God! to whom, from clay,
Blood and mire, Thy peoples pray—
Not from Thy cathedral's stair
Thou hearest:—Thou criest through our pray

For our prayer is but the gate:
We, who pray, ourselves are fate.

—Percy Mackaye.

**Call this God: then call this Soul:
And both the only facts for me:**

—Browning.

Harold F. Palmer, Vice-Pres.

Eleanor M. Reesberg, Sec.-Treas.

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Southern California and Arizona Division

OF THE

International New Thought Alliance

HEADQUARTERS

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LOS ANGELES, CAL.

Los Angeles. The great event of the New Thought year, the annual Metaphysicians' May Festival, has just taken place, under the management of Miss Eleanor M. Reesberg, Librarian of the Metaphysical Circulating Library.

Each of the speakers had a sweet and gracious message. In the afternoon, Mrs. Ida Mansfield Wilson spoke on "The Unity of Life." Mrs. Julie Cook gave interesting experiences of her work as lecturer and organizer of the International New Thought Alliance. Mrs. Marie Russak, Editor of The Channel Magazine, emphasized "The Impelling Power of Mind" as a necessary concomitant of desire if action is to result. Henry Hotchner spoke on "The Laws of Progress." Dr. Perry Joseph Green of Portland, Oregon, lecturer and organizer for the I. N. T. A., put his own joyous, abounding spirit into his topic, "The Gladness of God." Dr. Green has just closed a series of classes here, and goes to other places throughout the country. Dr. Frank L. Riley acted as presiding officer.

The evening program was in the able hands of Reynold E. Blight, pastor of the Church of the People, formerly the Fellowship, founded by the late Benjamin Fay Mills. Annie Ritz Miltz, editor of Master Mind Magazine and head of the University of Christ which she has this year founded, spoke on "First Things, First," the things of the

spirit which lie behind the visible expression. A new speaker, Mr. Ernest Shurtleff Holmes, of Venice, California, presented, with magnetism and clear thought, "The Creative Process in the Individual." Mr. Holmes has been for some years a student of the Troward line of thought. If the New Thought army could be recruited with thousands of such young men, there would be no danger of military despotism. Dr. Greene gathered up the fragrant, beautiful memories of the day in his "The Message of the May Festival."

Splendid work has been done by our Southern California and Arizona Division of the I. N. T. A. In the last few months numbers of conferences have been held. Centers have been formed, in Hollywood, Glendale, Pasadena and San Diego, all enthusiastic and increasing in membership. Glendale center, formed in February, has grown from sixteen to fifty members, and two tourist members returning to their homes will form centers. If there were money and trained workers, there would be a mighty harvest, for calls are constantly coming for conferences and teachers.

Dr. Harold F. Palmer, vice-president of this division of the I. N. T. A., has gone to Honolulu at the invitation of friends, to stay till July. It is hoped he will return as vigorous in body as he is buoyant in spirit. Though this is a pleasure, not a business, trip, he plans to do some

**I, grateful, take the good I find;
The best of now and here.**

—Whittier.

work for the cause. The work here is left in the efficient hands of the lecturer and organizer, Mrs. Julie Cook, and the ever-ready secretary of this division of the I. N. T. A., Miss Eleanor M. Reesberg.

* * *

At a recent meeting of the Executive Board of the International New Thought Alliance, it was decided to set apart the week of September 17-24 for the 1916 Congress which will convene in Chicago. In preparation for this Congress, it is desired that the Vice-President of each District hold a Conference previous to the Congress. By communicating with your Vice-President, you can ascertain the exact date of your District Conference.

* * *

I have just finished reading your article in NOW on "The Ultimate of Sex." It is with exceeding interest that I have read it. And I feel from the depths of my being that what you have said on this subject is fundamental truth.

I believe that, metaphysically speaking, sex will yet be proven to be "the stone the builders rejected," which is to become the chief corner-stone of the Spiritual Temple, the Spiritualized body of the God-man.

I believe it is the ignorance handed down to us by the so-called pious teachers of the Church, and the conventionalities of the past and our present that prevents humans overcoming decay and death.

I think that article, or series of articles of yours, should be published in book form. However, I think in some instances you are a little indefinite, fearing to speak more boldly and plainly, and yet perhaps it is wise as you have it. Yours in very great esteem,

PERRY JOS. GREEN,

Pastor of New Thought Temple of Truth, Portland, Ore.

* * *

"What is the secret of your life?" asked Mrs. Browning to Charles Kingsley. "Tell me, that I may make mine beautiful, too." He replied, "I had a friend."—*W. C. Gannett.*

A letter to the Editor from Dr. Palmer, from Honolulu, informs me that he is improving and that he will give a two weeks' course of Lessons there before he returns. He will also give a few addresses in San Francisco. Wherever he works those who attend his lesson or lectures will reap richly.

* * *

Those articles on the higher use of the sex power are especially wonderful. It is just what is needed at present. They have been sent around to others and I know instances where they have changed the life of the person. We are traveling upward toward that height from which we may stand and look away into the heart of *Truth*. Gazing at that you have written these.

MRS. E. V. B., Mass.

I was greatly helped by your literature, but when I purchased your book on "The Lord's Prayer" it was just what I wanted. I received quite a different conception of God.

MRS. I. G. G., Penn.

I was very glad to get the booklets (the Sex Tracts) you sent and thank you for the same. I know that you are writing fifty to one hundred years ahead of your time, as I have often told you, but that has been the case with most of our reformer's work.

DR. W. L. W., N. Y.

NOW as ever carries its message true and high, that on Sex being the mightiest yet sounded in that journal. How glorious will be the day when the knowledge of the few on this subject shall have found its home in the many.

MR. and MRS. W. M. N., Conn.

You have handled the subject well. I hope you may reach the multitudes. So much of this sex rot we get makes me tired and breaks up so many homes that otherwise might be happy ones. People do not think for themselves. Besides there are so many dabbling in that line that it makes one sick to read them. But you have hit the nail on the head.

DR. T. M., Oregon.

Now don't expect too much o' God, it would-
n't be quite fair
If fer everything ye wanted ye could only
swap a prayer.
I'd pray for yours, an' ye for mine, an' Dea-
con Henry Hosper,
He wouldn't have a thing to do but lay abed
an' prosper.

If all the things came so easy, Bill, they
wouldn't hev but little worth
An' some one with a gift o' prayer 'ud mebbey
own the earth.
It's the toil ye give to git a thing, the sweat
an' blood an' care
That makes the kind o' argument that ought
to back yer prayer.

—Irving Bachelor.

* * *

A majestic oak is beautiful on a calm day in
June. But as it writhes and groans in the
tempest it is awe-inspiring. The unscen roots
hold. Character is rooted in thought. As a
man thinks, so is he!—Pres. Green of Wm.
Jewel College.

* * *

You have nothing to do with the other fel-
low. The only thing you can desire is some-
thing for yourself. You cannot bring about
anything bad or anything good either in an-
other person's life without his consent. He
is the only one who is the captain of his soul,
and you are the captain of your own soul. This
is one of the most beautiful laws we have any
knowledge of and when used will afford you
and me and every one who applies it, per-
fect protection against all adverse influences,
and that is the law that no one can hypnotize
or influence you into doing anything without
your own consent.—*New Thought Companion.*

* * *

Today God is felt to be the indwelling life
of a world-order and religion, past, present,
and to come, the natural flower and fruit of
every life that develops normally and comes
to its own.—*Edwin D. Stabuck, Ph. D.*



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Love at least offers an explanation of the goal of life—life struggling to consciousness, consciousness rising to love. All other things find their fulfillment in something higher, but Love is its own fulfillment.

—*The House of Sorrow.*

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