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CONTENTS

- PAYING ATTENTION
- CONCENTRATION
- SPIRITUAL FINANCIERING
- SATISFACTION
- TRAINING CARD FOR POISE
- COMRADESHIP
- ST. LOUIS CONGRESS
- NOTES FROM A NEW THOUGHT AUTO

POETRY

- PEACE FOUND IN UNITY
- LORD, LET US PRAY
- TWO LEARNED MEN
- LIFE
- HE UNDERSTANDS

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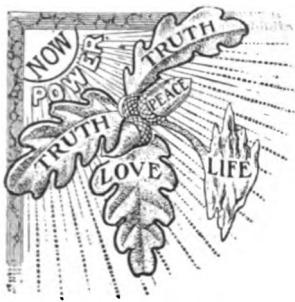
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NOW

A Journal of Affirmation

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PEACE FOUND IN UNITY.

As innocent as babe wert thou;
As pure as lily by the pool;
Fidelity had stamped thy brow;
Honesty was thy life's rule;
But yet unborn to nobler aims;
Thou ventur'est not Love's ocean mains;—
By shore wert thou.

Affection found in thee its home;
Friendship had peaceful throne in thee;
As bee stores sweetness in its comb,
So gatherest thou, in fancy free,
From all that Life held as its best,
Except thou knewest not the zest
Of Passion's power.

And so we dwelt, each stood aloof,
Because neither dreamed the other's depth.
We thought not coldness was the woof,
Beneath which the web of Passion slept.
But when your cheek my cheek caressed,
And I was to your bosom pressed,
'Twas then, we knew!

Freedom now has brought sweet Peace!
Content we meet. We part in joy!
Because we're free there's Pain's surcease,—
There Comfort now without alloy!
I am thine as thou art mine;
We sip now Life's most precious wine,
In Unity.

HENRY HARRISON BROWN.

L'ENVOI.

When the Earth's last picture is painted,
And the tubes are twisted and dried,
When the oldest colors are faded,
And the youngest critic has died,
We shall rest, and, faith, we shall need it—
Lie down for an aeon or two,
Till the Master of All Good Workmen
Shall put us to work anew!

And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame,
But each for the joy of the working,
And each, in his separate star,
Shall draw the Thing as he Sees It
For the God of Things as They Are!

—Rudyard Kipling.

PAYING ATTENTION.

The first thing a new recruit in the army has to learn is obedience to the command, "Attention!"

At the moment that command is given, the soldier at once becomes so mentally concentrated that he is, Attention.

No other thought can enter his mind, for he is so completely absorbed, in paying attention, that no other thought can find entrance.

This mental attitude can be developed only by practice. This practice should begin in childhood. The opposite is diffusion. "Scatteration!" is a good slang word for the opposite of concentration. Necessity compels the cultivation of this mental attitude on the part of successful men. The bookkeeper, the draughtsman, the author, the skilled workman, the successful salesman, lawyer, preacher, and business man, have learned that they can attend to only one thing at a time, and that when they have their mind upon that it can dwell upon no other thought.

One has merely to go into a crowd to see the inattention of the average person. Eyes are wandering; thoughts fleeting from one thing to another.

The vast majority of persons who seek my advice complain of their want of power to concentrate. While there is a great indefiniteness as to what "Concentration" is, it is still true that there is this want. It seems a paradox, but with a great proportion the fact is, they do concentrate but not upon the desired ideas.

Worry, fear, anxiety, hesitancy, self-consciousness, are all states of concentration. But upon wrong ideas. What is meant by Concentration in

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

—Walt Whitman.

Thought is, *Paying attention to chosen ideals!* The mass of people do not choose. Did they, there would be little worry. "I cannot control my mind!" is the excuse. "What Man has done, Man can do!" It is not *cannot* but *Do not!*" You do not control your mind but you have the power so to do. Your very desire and complaint is your evidence that you can.

Concentration is conscious mental control. Nearly every one has times of abstraction — absent-mindedness. These states come unannounced and unsought. But they are the states we seek to cultivate. When one chooses the idea under which he wishes to become abstracted, upon which he wishes to concentrate, and then becomes "absent-minded" to all else, he is in perfect concentration.

Have you ever been so absorbed in doing any work, in reading any book, in listening to any music, that you absolutely forgot all else; forgot even that you were laboring, reading, listening? This is concentration. It was not hard. It was as easy as going to sleep. Sleep is a condition of perfect concentration. Is produced by concentrating upon the thought of sleep. Wakefulness is concentration upon some other thought. The habit of wakefulness is often cultivated by taking to bed some problem for solution. "I'll think it out after I go to bed. It is my best time for concentration!" said a business friend. Later he was under the doctor's care for insomnia.

It is impossible to keep long awake when one affirms "I'm sleepy!" And at the risk of being accused of lack of concentration in this article, I'll give one of my methods of courting sleep.

Whenever I discover I am not sleeping but thinking, I choose some poem, and declare that, though I am very sleepy, I will remain awake long enough to repeat it slowly to myself. Before I have gone far it will drop from my mind and I have to make an effort to

recover it, and before it is fully repeated I am asleep. I have cultivated the habit of falling asleep affirming "I am sleepy!"

In like manner one cultivates worries, by concentrating upon something to worry about. Once begun it grows into a habit. By the same process faith can be cultivated.

Here lies the power of Affirmation:—I AM HEALTH! Concentrating upon the picture of health, the subconscious materializes it in the body.

It is to be seriously remembered that Concentration is a *mental habit*, and that the power to use this state of consciousness increases with the practice. Each person should so grow into the habit of concentration that he can take up a subject for a moment and then drop it for another, throwing his whole power of thought into each while he chooses to pay attention to it. Concentration may be for a moment, or it may be for hours. But unless one has learned to throw his whole being into a restful mental attitude afterwards, a too long and a too deep concentration results in disease.

Tennyson had cultivated the power to so concentrate as to lose for the time being all consciousness of personality. Then he would relax. The fastidious Longfellow, when he called upon Tennyson, did not understand this condition, and was shocked by Tennyson's seeming indifference to serious things, and by his telling stories. Lincoln had learned so to relax and to find relief from those duties that demanded of him severe concentration.

Concentration then has these two important sides: concentration upon work, and concentration upon relief from work.

"Work while you work, and play while you play!"

There are many who concentrate upon neither. When at work they wish they could play, and when at play trouble themselves with the thought of work.

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

—*Edith M. Thomas.*

"I'll tell you when I open my office tomorrow!" was the answer of a business friend, when I asked him about his business. "This is my play time. Let's have a good time!"

Voluntary Concentration is a manifestation of that supreme quality of manhood, Self Control. It is the ability to pay attention solely to the thing in hand. The one thought underlying all success, and the one thought that will necessarily lead to this power to concentrate upon a chosen idea is Self Control. He who is self-reliant becomes a Master of Ideas. This degree of "M. I." is one all should seek. Let him make this his supreme Affirmation—I AM SELF CONTROLLED!

HENRY HARRISON BROWN.

LORD, LET US PRAY.

Give us the open mind, Oh Lord,
The mind that dares believe
In paths of thought as yet untrod;
The mind that can conceive
Large visions of a wider way
Than circumscribes our world today.

May tolerance temper our own faith,
However great our zeal.
When others speak of life and death,
Let us not plunge a steel
Into the heart of one who talks
In terms we deem unorthodox.

Help us to send our thoughts through space,
Where worlds in trillions roll,
Each fashioned for its time and place,
Each portion of the whole;
Then our weak minds may feel a sense
Of Thy Supreme Omnipotence.

Let us not shame Thee with a creed
That builds a costly church,
But blinds us to a brother's need
Because he doesn't think

TWO LEARNED MEN.

One knew what laureled dead men taught
and thought
Adown the centuries of long-tombed times;
The wonder-words and works they wrote
and wrought,
The songs and sagas of their native climes:
Across the world and up and down fared he,
To garner knowledge, on the land and sea.

With fluent phrases of exquisite grace,
He held his hearers thrall to some old tale
Of ancient emprise by a vanished race,
Or cavalcade that sought the holed grail:
A man of rarest erudition, he,
Adept in art and all philosophy.

* * * * *

And one knew only of the human heart;
The sorcery of smiles, the sway of tears;
The joy of faith, when fondest friends de-
part,
That death does not endure when love en-
dears:
A stranger, he, to highways of the earth,
Who never left the circle of his hearth.

With meager, halting speech and ready ear,
He met, with sympathy and kindly deed
(And grateful glances left no debt-arrear),
The plaint of sorrow and the plea of need:
Illiterate and rude of word was he,
But deeply versed in love and charity.

A. F. GANSON.

CONCENTRATION.

In New Thought books we read much of the need of the development of concentration by the individual. While it is true that demonstration is impossible without this faculty, to the writer it seems the argument is always presented in the wrong light. The idea is presented always from the standpoint that the individual must develop the power. To the writer it seems that the individual ~~must~~ ^{does} recognize the faculty ~~within~~ himself. Just as the inner powers of

Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

er, simply because we do not think along positive lines. All concentration as developed in the average man is negative. In other words, the concentration of an individual is governed by his belief in himself and nature. This may seem rather obscure, but I think it can be made very plain.

The average person who becomes a New Thought student always complains that he cannot concentrate. He always insists that it is impossible for him to hold a thought in the mind for more than a moment or two. This is no doubt true. We all find it hard to hold to a thought for a length of time to the exclusion of all else. I doubt if there is any one who can hold a thought two minutes at a time to the exclusion of all else, unless he is in the suggestive state—nor is it needful that one have this degree of control. It is not a natural condition.

I know a young man who is a book-keeper and he claims to be lacking in concentration; yet he works in a very noisy office, in fact he works among rushing men and women who make a great deal of noise all the day. While at work this condition does not disturb him at all, yet he says: "I'm lacking in the power of concentration." The truth is that he has the power to a remarkable degree.

We concentrate that we may give ourselves "suggestions"; in other words, "concentration" in New Thought means consciously telling the sub-conscious what to do.

Therefore, it is faith in one's self that determines the power of one's concentration. It is not the ability to hold to a desired thought for a great length of time—it is the power to speak to the consciousness in faith, believing, knowing, that the power within will respond. Belief and faith in the Power of the Inner Self—that is the secret.

Concentration or Thought is *not* power. The Power is the Sub-Conscious Self,

and it is this Inner Power that does the work. The office of thought is directive. Therefore, do not worry about your failure to hold to any statement for any great length of time. If you will closely examine your thought life, you will plainly see that you do concentrate greatly, but it is mostly from the ideal of "I Can't." You respond to that thought perfectly. When you have developed faith in yourself as Power, then you will respond to concentration from the ideal: "I Can." This means faith in yourself.

Concentration, therefore, does not need to be developed, but Faith in the Divine Self must be. I am an unfolding soul. My unfoldment simply means that I, as a conscious evolving self, am coming into the realization of myself as Power. This is the true exercise for the development of Faith.

Speak to the inner self, and expect it to respond. If you have real faith in your power (that is, if you believe and are not lying to yourself), the subconscious mind will do the work.

SAM E. FOULDS.

LIFE.

And Life stood still a moment, mists came
swinging
Blindly before us; suddenly we passed
The boundaries of joy: our hearts were ringing
True to the trembling world; we stood at last
Beyond the golden gate,
Masters of Time and Fate,
And knew the time that Sun and Stars were singing.

For, like two travelers on a hill, who stay
Viewing the smoke that dinas the busy plains,
So, far away (sweet words are "far away")
We saw our life: and all its crooked lanes,
Dim cities and dark walls
Fall as a world that falls
And left us radiant in the Wind of Day.

—James Elroy Flecker.

* * *

MY COUNTRY! 'TIS OF THEE,
LAND OF THE BRAVE,
OF THEE, I SING!

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

147

—Julia Ward Howe.

HE UNDERSTANDS.

Our censors hedge us round about,
And guard us with their dusty creeds,
They cry us wrong in hope or doubt,
And howl like ban-dogs at our deeds,
They wail our knitted skein of life
And flout us for our clumsy hands
Because with tangles it is rife—
But all the time God understands.

Our censors measure step and stride
With mathematic rod and rule,
And when we wander to one side
Straightway they cry aloud, "Thou fool!"
And book and bell and candle bring
To curse the one who halting stands,
But, ah, the footsteps wandering,
He understands—He understands.

Our censors weigh our every word,
And sift its sound for sign of sin,
And whispered dreams that are unheard,
Against the screen of faith they pin.
With harpie-smile they search our brain
To bind our thought with brazen bands,
But hope shall struggle not in vain,
And all the time God understands.

He understands our little fears,
Our little doubts and little woes,
And in the shadow of the years
He sees the soul. He knows—He knows!
He scans us not as censors do,
To mark the blindly groping hands—
But all our good He brings in view,
He understands—He understands.

—Wilbur D. Nesbit.

SPIRITUAL FINANCIERING.

I.—Spiritual Funds Deposited.

Lay up for yourselves treasures in heaven.

—Matt. vi, 20.

What is your rating in the Spiritual Bradstreet? Is it low or high? Is your credit with the Bank of Universal good or poor? If you draw a spiritual draft are you sure of its being honored? If you can answer that last question affirmatively, you are on the road to become a Master in Spiritual Financiering.

Have you an account with the First

Emerson says, "He (man) is by constitution expensive, and needs to be rich." And again, "He (man) is born to be rich." This applies to yourself. The demand to be rich is legitimate. The safest, and most direct way to become "as rich as all men ought to be" and to gain that "adequate command of nature," which all should have is through the Science and Art of Spiritual Financiering.

Therefore, it is very important to open such an account and to make your first deposit without delay.

How shall you go about it? It is simple enough. Merely a giving that there may be a receiving, is what it really amounts to. We all know the rule. In our material banking, we must first make a substantial deposit before we can expect to draw out any money. It is the same way with our Spiritual Banking, we must first have something to our credit before we can make a draft upon the Bank of Spirit and confidently expect it to be honored. If one has never had an account, one calls at the bank for knowledge of procedure in opening such an account which information is courteously given and a passbook in which is recorded the sum of deposit.

Very like the same process obtains in opening a Spiritual account. One goes to the Supreme Banker for the necessary knowledge or intelligence in order to correctly open his spiritual account and to make his first deposit.

This also is very simple. "Seek and ye shall find, knock and it shall be opened to you." It is the intending of the mind in the direction indicated by your desire. The seeking for the Light and Guidance by which you may open up the way for your Spiritual Substance.

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

—Whittier.

As you trust your material banker to honor your check after you have made deposit, so you are to trust (absolutely) your Banker, SPIRIT, to honor your draft after you have turned in your Spiritual Cash.

But you don't think you know what spiritual cash is? Then you should lose no time in finding out what it is, and get acquainted with it. It is quite different from the material coin, although, in one respect they are similar, especially when the material gold and silver is freshly minted; both, then, are bright and shining. Pure faith, untarnished trust, undimmed confidence and clear courage, with a thick polish of Intelligence and Love, is the outward stamp of Spiritual Currency. The genuine article is easily known, and the spurious as quickly discernible. It is free for all to have, but it must be gathered and deposited with the Great Banker before it can be turned into material money or currency.

So begin now to gather your own supply of spiritual substance and let your deposit of FAITH be very large, for, in order that the draft you expect to make shall be honored abundantly, the Universal Cashier requires that the amount of FAITH deposited shall be sufficient to cover the sum total of your draft. Then if you are making out your spiritual checks correctly and are careful to keep the balance true, you will find your credit in the Great Bank of Spirit is increasing with every draft you make upon it.

WILLIAM MORRIS NICHOLS.

Inasmuch as mind creates every science and art and constitutes the basis of all effort, and of all enjoyment and suffering, it follows that to secure more mind becomes a fundamental opportunity and duty; and it follows that the animal organism is nothing more nor less than the mechanism for the manifestation of the mind, and that evolution is a process of mind-embodiment, the embodiment being created by the mind's own activities.—*Prof. Elmer Gates.*

SATISFACTION.

I sha... be satisfied when I wake in thy likeness.—*Psalms.*

O Infinite Presence, thou art Love.

I am thy child.

I am Love.

I am, imprisoned in the flesh, an Infinite Soul.

In the likeness of Love I am made.

I am the image of that which made me.
Love made me.

I am the image of Love.

I have been dissatisfied.

I hungered for I knew not what.

I did not know myself, and walked in ignorance.

Through hunger and thirst for righteousness I was filled.

Because I am Love, I am filled with righteousness. I am satisfied.

Through hunger I have grown to a larger perception of myself as Power and as Truth.

Power and Truth did not satisfy.

I cried for that which I needed for satisfaction.

Through hunger my eyes were opened to know; I am Love!

In Love I'm the image of God who is Love.

In Love I'm satisfied.

Through Love, I'm fed!

Through Love the Law of Life is fulfilled.

As Love I'm satisfied in consciousness of present immortality.

OUR PURPOSES.

The purposes of the United States in this war are known to the whole world, to every people to whom the truth has been permitted to come. We seek no material advantage of any kind. We believe that the intolerable wrongs done in this war by the furious and brutal power of the Imperial German Government ought to be repaired but not at the expense of the sovereignty of any people—rather a vindication of the sovereignty both of those that are weak and those that are strong. . . . Peace must be based upon justice and fairness and the common rights of mankind.—*From President Wilson's Reply to the Pope.*

1

**In the mud and scum of things,
There alway, alway something sings**

—Emerson.

TRAINING CARD FOR POISE.

"The Indwelling Mind Doeth the Work."
"Be still and know."

I am determined—

1. To have deep poise, harmony.
2. To be calm, and deeply happy.
3. To be full of peace, and yet radiate joy.
4. To be tranquil, and glad.
5. To be serene and have unfailing good will.
6. To be deliberate, and considerate.
7. To be unhurried.
8. To have great confidence.
9. To be full of deep trust.
10. To feel absolute assurance.
11. To have true balance.
12. To be rested and restful.
13. To Radiate: Peace, Serenity, Tranquillity, Poise, Confidence, Trust, Efficiency.
14. To have keen sense of true proportion.
15. To have right perspective.
16. To understand relative values.
17. To have a clear, intelligent grasp of every situation.
18. To be cool, steady, constant, dependable, faithful.

HELENA J. MARTIN.

COMRADESHIP.

Comradeship is the ring of Friendship, the golden thoughts interwoven between two souls. A Comrade is the soul's companion. Love of man for man, without asking anything in return is God's purest jewel.

I rejoice when I see men mingle with men, as companions among them; to see women have women friends. To condemn one's sex brings condemnation to ourselves. I have heard some women say that they did not like their own sex; I have also seen men who, having

he is a man; to be his comrade while all others despise him; to stand with him to the last; to defend his name, with my life, if necessary.

There is a cheap variety of so-called friendship which fails at the first breath of scandal; that only praises while others praise and deserts me when I am left alone. Such were never companions, for the soul of companionship loyalty. My real companion will go through hell for me, and I for him. Today I am going to see my comrade. The birds sing with a new note; The flowers give a new promise; The sun shines with a new light; I will visit with him; I'll come forth refreshed; Purer in mind and body; No fevered thoughts shall burn up our ideals; Pure, strong and manly, For I touched my Creator as I held my comrade by the hand! Oh, my comrade, perhaps you never knew, And yet I know you must have felt just as I did. Holier and better.

To be a good companion, one must be unselfish, not wishing to be entertained. The silent thought of the soul will often express more than all the language of the voice. Says Tennyson of his comradeship with Hallam: Thought leaps forth to join with thought. Eer Thought can wed itself with speech. The big Vision of comradeship includes the world, sees but one race, and one country, with every man a true citizen of the world.

Few married people have discovered that they can be real chums or comrades. Such marriages are registered in heaven. Children born in this

**I thank whatever gods may be
For my unconquerable Soul.**

—W.C.Henley.

companions. No man can be called bad while he possesses that noble quality of the soul which makes him a real comrade to some one. Comradeship in the universal sense becomes fellowship. The only real church in the world is made up of good fellows. Worshiping in this universal spirit, we talk with God through the souls of our fellows. Comradeship is brotherhood without the family or blood ties, but it is in the brotherhood of souls. It is the union of God and man. In the highest spiritual expression it means to be a companion with God; to talk and walk with the Father; to feel the personal touch; to know the reality of God; to trust the soul unto the end; feeling the presence of the Master in each other until, one with our heavenly Father, we mingle with our fellows in that blest joy that never dies. This union of God and man—one mind, one love, one life, made up of union with every life within the universe.

THE ST. LOUIS CONGRESS.

NOW has received from the new Secretary of the Alliance, Leona Feather, a report of the Congress. The sessions were well attended and from the list of speakers I am sure they were worthy of all the praise bestowed upon them. Many of our best teachers were present.

The best thing the Congress did was to re-elect Mr. Edgerton President. The old Board of Vice Presidents was virtually re-appointed. One change made was to put Miss Rix of this city in as Vice President of Southern California and Arizona, and Mrs. Letitia Andrews as V. P. for Northern California and Nevada. Both are very worthy appointments. Mrs. Andrews has no superior among the many successful and efficient workers of the State.

It is to be hoped that a new stimulus will be given now to propaganda work. "The figure-heads," as Mr. Atkinson calls the "Honorary Presidents," were

also continued. Every vessel used to regard its figure-head as a mascot for good. So do I believe these Honorary Presidents have been, and will be, to the Alliance. Sometimes it is a blessing to the figure-head to be selected as such. So Henry Harrison will let his name twinkle among that galaxy of stars during the next year.

The next best thing was the sending of a message of loyalty and encouragement to President Wilson. Too great has been the influence of the idea that our Peace Principle meant submission to wrong, and the non-active support of those Principles of Humanity for which our Government stands. These Principles are threatened by the worst hosts of Error the world ever knew. Thanks to these brave men and women who have set the example to other New Thought workers of the Spirit of Jesus who, with a scourge of small cords, cleared the temple of those defiling it. Here's the telegram sent:—

"Honored Sir:—Since Victory is a necessary essential of the High Principle and true fact of Peace, the International New Thought Alliance, in its Third Congress assembled, hereby desires to make known to you its appreciation of your staunch and highly commendable course in world and national affairs at this time of human travail."

A weak, common-place "Declaration of Principles"** of about 600 words was adopted. It has nothing distinctive in it. It can be endorsed by every Unitarian, Universalist, Spiritualist, Liberal thinker, and I think by a majority of the members of the Congregational church, and non-members of any church. No person by reading it would know which of these bodies put it forth. As to telling what New Thought stands for, it is nil. The two words in the old State-

*This Declaration is too long for the space I can give the Alliance. Those who wish for it can send to the Secretary of The International New Thought Alliance, 302 Loan and Trust Building, Washington, D. C.

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

—George Eliot.

149

went, "Constructive Thought," tell more of our position than all these 600 words. *To explain always weakens your position.* Principles are limitless. Definitions are limitations. I do affirm every one of the statements in this "Declaration of Principles," but, when I have done so, I have not defined my position as a worker in the New Thought Movement. NOW has its distinctive Principle always on its editorial page. But that Principle of *Immortality* is but one of the ten thousand that could have been put in this Declaration.

The position of NOW in regard to the advisability of putting forth anything more than the definite and comprehensive Statement adopted at the 1915 Congress is well known to its readers. This Declaration, instead of being a help to New Thought, will prove a rope to draw the Alliance into the limitations of all cults and sects, and by its tightening around the neck of Truth will lower the circulation in the whole body of the Alliance. LIBERTY is the only condition under which Truth can flourish. Though this Declaration is probably the broadest possible today, if one must tell what he stands for, yet the very fact that he *feels* he *must*, and in obedience to this feeling *does*, put forth his explanation, proves that the limitation is and is stifling the Principle of growth in him.

For the body of good, earnest and sincere men and women who form and sustain the Alliance I have only respect, love and good will, and despite this sign of weakness, I give the Alliance my hand and sympathy. NOW and its Editor will work in harmony with them. I'll forget that this Declaration exists, and hold as my New Thought the State-

NOTES FROM A NEW THOUGHT AUTO-TOUR.

Sowing New Thought Seed.

I arrived home on September 22, having been on my vacation since June 19—96 days, in which time we made 5,379 miles. Our trip was made in an *Overland*. Evidently the engine was as good as when we started. Our only trouble was that of every autoist—with tires, and these troubles were few.

It was with some anxiety and trepidation that we started from Salt Lake for a trip of over 600 miles through the desert. But I felt safe. I told my companion I was sure we would have no trouble. A break in the machinery, or some minor accident, would leave us alone miles from any help, and with but few passing cars. Not a pleasant thought, when at times we would be from 50 to 80 miles from a house or water. But with only two flat tires, and one puncture, we came through, and every mile of the way was full of pleasant experiences. Even when it was so dusty we could scarcely see ahead, or when the roads were so rutted that we bumped along, I found a real enjoyment in the scenery, the marvelous blueness of the sky, the ever changing sky-line, and in the consciousness that, since Thought was Power to make this machine and these roads, it was also Power to protect and was enabling us to win over every environment. Living in this thought, I won happiness.

It was not a tour for work. But I had said in NOW that I would lecture where arrangements were made, if they coincided with my plans. To my disappointment, few of my many subscribers took advantage of the offer. I had hoped to reach some new fields already

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

—Archie L. Black

ers to do a deal more work, would those who know Truth arrange for some public addresses. I would have loved to meet a few, even two or three, on evenings when we camped near a town. A parlor gathering often develops into a Center.

PORTLAND.

My first addresses were given here by invitation of Dr. Minard before his society. I was with him on two Sundays, passing the week mostly on a tour up the wonderful and magically beautiful Columbia Highway, and enjoying Mt. Hood.

I had, as I always do have here, a fine and appreciative audience, at each of the four addresses. But the general work in Portland is not progressing. Few other meetings are held. Mrs. Crawford was absent. Perry Green has abandoned that field. There is room there for others and every sincere and reliable teacher will have Dr. Minard's encouragement.

TACOMA.

As usual, Henry Victor Morgan arranged for me in his church.

He shared the morning service with me, but went to Bellingham for the eve. I always find a large, intelligent and loving audience here. This Sunday was no exception in any way, except in the increased warmth of the greeting. Mr. Morgan has this field all to himself. I think it is often a good thing, for more than one Center to be in a town. Each teacher draws to him his people, and as no two of us are alike no one draws the same crowd.

SEATTLE.

Mrs. Bertha von S. Higgins most cordially accepted my offer to address her society. I had, on a Sunday and a Monday forenoon, a delightful, happy audience, who were profuse in their greetings and thanks. Mrs. Higgins has done a fine work. She is preparing to build an edifice for which, I understand, a large fund is already provided. May

she succeed, for she preaches a gospel of success and cheer.

BELINGHAM.

I was one Sunday eve at Bellingham, where a few are starting a new Center. Mrs. Crawford and Mr. Morgan had preceded me and broken the ice. There needs to be more work done here, and with this beginning I hope to see there a strong "Center," when next I am on a northern tour.

SPOKANE.

On my way from Seattle to Glacier Park I had to pass through Spokane. Learning this, Rev. Grier, with his usual generosity, and with that spirit of fellowship which characterizes him and his church, invited me to take his place on a Sunday, he meanwhile going elsewhere. I was highly gratified by the large audiences that greeted me that warm day when everybody, it seemed, should have been enjoying the out-of-doors.

I cannot conceive of anything in the way of avenues of helpfulness that is not here utilized for the good of all who apply.

The church edifice is perfect in its adaptation to Sunday and week-day work. Auditorium, school rooms, study rooms, pastor's room, healing room, kitchen and dining room, and possibly others which I did not see or have forgotten. And best of all, these are in constant use. *A seven day church* and an all-around field of human activity. In all this work he is ably seconded by congenial co-workers. I would like to see similar churches established in every city. But then, *there is only one* Rev. Grier.

Mr. Mills invited me to address his class that Sunday P. M. I am glad to add my testimony to the good work he is doing; supplementing and helping on Rev. Grier's work.

SALT LAKE.

A few ladies here invited me to give some parlor lessons. They were

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

—Irving Bachelor.

15

well patronized. Besides, I gave two evening lectures in the lecture room of Unity Church. So well appreciated were they that I am invited to return this winter for an extended stay.

It is a rich field and there is a harvest ripe for the right teacher. I would like to respond to this invitation. But R. R. fare would eat up most of the proceeds, unless I also made arrangements for other stops. This may be done, for I stopped over Sunday in

RENO

by invitation, gave an address before the Theosophical Society, and was assured that should I remain or return I would have a good class. My reception here and in all these cities was all and more than I had a right to expect.

Thus during the nearly 14 weeks of my tour I gave 15 addresses. So I cannot be accused of idleness, even though I was having my first long vacation in my 45 years of platform work.

Now I am at home. My associate, Mr. Foulds, was kept busy during my absence. I relieve him now on Sunday evenings, and he is on a short vacation. I am "at the old stand" doing my usual work. It is good to be home. The best part of a vacation is the coming home. The adjustment to my old life was easy and pleasant. I have found on the trip new *life*, new *enthusiasm*, and I am filled with new ideas. I have formed new ideals of life and for my work. My magazine and my addresses will show the new impetus from this communion with nature, and my sojourn "in the bush where man with God may meet!"

HELEN WILMANS.

Prof. M. F. Knox of the Mental Science College, Bryn Mawr, Washington, in an address published in his paper

to a real scientific and life condition then two names will be recognized a the ones to honor, as not its founders but as its Inspiration, as its real Seers. Two names are Mrs. Wilmans and Dr Quimby. The real practical philosoph had its birth in Mrs. Wilmans. Other have taken tid-bits and added their per sonal equation to them in form of new methods, new Biblical interpretations etc., etc. The third name is Emerson. When the dust of selfishness and per sonal conceit has settled it will be see that he was the really Great Teacher. These other two centralized the move ment he unconsciously as a Truth-telle started.

The most noted healer that has ever appeared is known to the whole civilized world, by the name of Helen Wilmans, author and Heale. She it was who, logically and clearly, prove to herself the *oneness* of all things; and that there was no time, distance or space. As a author and exponent of Mental Science she was the peer of all who had preceded her. It is due to Helen Wilmans, to state that in her teachings and writings she has permanent fixed beyond obliteration that the power of the individual has no limitation, except that put upon the individual by him or herself. Her pages of written history record the ever growing mentality of the individual without any superstition, or mystic beliefs; and it delibly stamps the history of Mental Science upon the pages of the world's history; surely as are the laws of harmony which govern the movement of the planets, and min tures and holds the atoms together which form the bodies of all insects, plants, animal Man and worlds. It was Helen Wilmans who not only wrote but proved that the perpetuity of the cosmos was due to the preservativ thoughts of the constructive thinkers of the Universe. She it was who made clear that there was no separate creations for the wise and the ignorant; but that there was latent within the idiot so-called, when educated and built to its working capacity, a force which would be equal to the known giant intellect of this or any other age. She proved the law of life from a purely systematic line of concrete reasoning; and in her proofs Mental Science has been so widely diffused that n

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

—*Inpersoll.*

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

VOL. XIV. NOVEMBER, 1917. No. 11

NOW

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SAM EXTON FOULDS, Asst. Editor**

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Our Country's Flag to thee,
Emblem of Liberty,

Our Nation's pride!

We pledge our fealty,

Thy Stars and Stripes shall be
Revered on Land and Sea,

Whate'er betide.

—C. Fannie Allyn.

* * *

Mr. Brown and Mr. Foulds continue treatments and meetings at their Parlors, 589 Haight St. Notice will always be found under the heading "LECTURES" in Sunday Examiner. Their hours for treatment, teaching and advice are from 10 A. M. to 3 P. M. Don't hesitate to call if you need help.

* * *

The touch of human hands
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

—Thomas Curtis Clark.

THE PROTECTING PRESENCE.

By Annie Rix Militz. Master Mind Co., Los Angeles, Calif. 25 cents.

This little book is based upon the stories going the rounds of the press of the remarkable healing and protecting power exercised over soldiers of the English army by one London Scientist, F. L. Rawson. Whether these statements are Truth in fact, or not, they are but the logical carrying out of the Principle of Divine Protection. As such, books of this class will have a beneficial psychological effect upon those who read in faith. The XCI Psalm is used as the "Protecting Psalm!" To affirm this Psalm until one senses Protection is to BE protected, is really the thought of the book.

THE CHRISTIANITY OF CHRIST.

By Ernest Schneider. Sherman French & Co., Boston. Price, \$1.20.

In this book the author endeavors to show that those present social and economic conditions that are not ideal today are owing to the lack of applying the teachings of Jesus to daily living. The applications of the Real Christ to business "would work a revolution." Beautiful ideals are held up. To these we all say "Good! True!" But has he the real interpretation and does he offer a practical solution for the Kingdom of God on earth? Each reader must decide for himself. It is one of the many books that evidence the fact that Truth is working upon the human intellect, in its reaction against dogmatic theology, to evolve at the right time a better civilization. This book will do its work along with the many other dreams of a righteous civilization.

* * *

The Noon-Meetings of the Metaphysical Club are well patronized. The success of the Library and Reading Room is assured. There is an increased attendance and the book sales are greatly increased. The Committee are greatly encouraged by this evidence of appreciation.

* * *

Miss Cutler, Miss Carnot and Mr. Ar buckle have instituted a Lecture Course upon "Creative Thinking", at the Palace Hotel at 3. P. M. on Wednesdays, which are meeting with excellent success. Mr. Brown and Mr. Foulds each gave an address in the October course. These meetings are free. It is hoped the readers of NOW will encourage them by their attendance.

* * *

Now is the time to renew your subscription for 1918.

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

1

—Browning.

HOW TO HELP AND TO HEAL ONE'S SELF, or A NEW OUTLOOK ON LIFE. By Dr. C. F. Winbigler. Christian Healing Press, 937 S. Hill St., Los Angeles, Calif. Price, \$1.25; postage, 10c.

Dr. Ligler is one of the Scientific New Thought teachers who understands the Law of Suggestion.

In this book he gratifies those who desire some directions in applying Truth to daily life. The author says that the book "is the fruitage of years devoted to teaching, practice and study. The exercises and suggestions have been tested for breathing, sleeping, eating, bathing, drinking, willing, worrying, and many others."

The book contains 29 chapters, each one dealing with some mental or physical phase. It is an excellent book for those newly awakened to the Power of Mind.

Mr. Winbigler has started a monthly entitled *Christ Healing*, \$1.00. The first two numbers have been received on exchange. It is a place unique in itself and will aid many among those for whom it is intended, i. e., members of Christian churches.

* * *

An attorney in Colorado writes: "I wish I could say a word to express my appreciation of the work you are doing in teaching the power and the laws of Suggestion. I can hardly think upon life in any of its phases without seeing the effects of Suggestion running through and accounting for it all. We are in a universe of plastic Mind-Force or Mind-Power and it seems that we can use it like pure water for the purpose of aiding our life and that of others or we can use it for quenching the life out of ourselves and others. I was recently called about the middle of the night to the death-bed of a very dear friend. He was a powerful man physically, but was struggling with death-throes. The doctor, my friend's wife and a trained nurse were the only ones in attendance. After his death the doc-

"Dr. Charles Oliver Shaler passed to the Great Beyond on Monday, September 17" was the notice NOW received soon after my return from my vacation. The world has lost one of its best friends, thinkers and actors. Dr. Shaler lived Truth and Love as positively and tenderly as any person I ever met. Upon his knowledge of the Power of Truth he built, at Kingston, N. Y., the only Metaphysical Sanitarium in the U. S. Where the sick were healed by the Power of Truth alone. In a rational, free and practical manner he applied the fundamental principles of metaphysics to the cure of human ills. His personality, his greatness of heart and his clearness of mind enabled him to be this great benefactor to the hundreds that monthly sought relief at the Sanitarium.

During my visits I found in him closer sympathy in thought than I found in any other healer or teacher. He was overworked. No man could so constantly give sympathy, time and strength, and remain long with us. So he went—Where? To continue his work in TRUTH and LOVE. His Presence in these Eternal Principles will be with the Sanitarium management and also with all who need strong vibrations to awaken in them the consciousness of their ability as Life to overcome.

His friends, on the card of notification received, add:

"Humanity had and still has in him good friends."

To this in perfect faith I say: "Amen!"

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* * *

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

—Whittier.

I APPRECIATE THIS LETTER.

When we left Salt Lake City a fine box of fruit was given us. When we had, on our journey in the desert, enjoyed the fruit I found on the bottom of the box this letter. The writer was raised a daughter in a Mormon family and has through the comradeship of a few friends found the light. She enjoyed my lessons while there. Such testimonials cheer and encourage me to still do my work, in my place, and in my way.

My Dear Mr. Brown,

I cannot let this opportunity of expressing my gratitude pass by. I hope that when you read this you are enjoying a very pleasant trip.

It is difficult for me to tell you how much your visit helped me. When I changed from my old religion, or belief, somehow my faith in Good, in the Ideal, slipped away. All spring and summer I longed for a gleam, a vision of Light, to bring back the old buoyancy and joy. I truly believe you opened the way to that faith. At least a wonderful joy in living has returned to me. I surely intend to keep it. I know that the best way to prove my gratitude is to be one of the freest and happiest girls in the world and to pass on my joy to others. This I now intend to be and to do.

I do hope the rest of your trip will be as successful as it has been thus far and that in your happiness and success you will come to us again.

(Continued from page 151)

Mental Science. Helen Wilmans now stands as the woman exponent of that Mental Science which is ultimately to free every mother upon the earth from the oppressive laws that have kept her and the daughter in mental bondage for all the ages that man has held and controlled the governments and regions of the earth. In her numerous writings the student can find all the truth of Mental Science.

SO HE WOULD.

Little Jimmy came running into his adoring grannie's bedroom, howling dismally. "My dear child, whatever is the matter?" asked the old lady anxiously. The little fellow buried his head in the counterpane. "Grandma," he stuttered, between his sobs, "too many people is bringing me up. I'd get along better if I only had you."

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION, ETC.
Required by the Act of Congress of August
24, 1912, of NOW, published monthly at San
Francisco, Calif., for October 1, 1917.**

State of California.

County of San Francisco. ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Henry Harrison Brown, who, having been duly sworn according to law, deposes and says that he is the Editor and Publisher of the Magazine NOW, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Name of— Post office address—
Publisher: Henry Harrison Brown, San Francisco, Calif.

Editor: Henry Harrison Brown, San Francisco, Calif.

Managing Editor: None.

Business Managers: None.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) Henry Harrison Brown, San Francisco, Calif.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

HENRY HARRISON BROWN,
Sworn to and subscribed before me this 24th
day of September, 1917.

(SEAL)

J. J. KERREGAN, Notary Public.
(My commission expires Aug. 25, 1918.)

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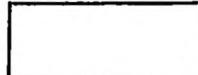
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AND LOVE TO THIS CO-OPERA-

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James F. Wood, to Bolivia, South America.

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