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NOW

A Journal of Affirmation

VOL. XIV.

JUNE, 1917

No. 6

LIFE, LOVE AND LAW.

One to the mountain went of old
And brought from thence Tables of Law!
One later called disciples there
And majesty of Love they saw.
We in light of later sun
Have learned that Love and Law are one.

Transfigured on the Mount He stood:—

"God is God of Life!" said He!
Those mountains seem eternal now
But time shall come when they'll not be!
But in this, Truth's Resurrection morn,—
We know that Life and Love are one.

Law, Life and Love—Eternal ever!

A Trinity of God are they.
Expressing they forever be
When all Creation fades away.

United as in Creation's morn:—
Life, Law and Love—God's Eternal One.

HENRY HARRISON BROWN.

THE FUTURE OF SCIENCE.

Since Sensation is the primary of Consciousness and Thought is secondary, and as these two make Self-consciousness, Individualize us, it follows that Psychology, that Psychology which recognizes both these forms of consciousness will be the science of the future.

"I am that which I think I am" and "Things are to me that which I think them to be!" The Science of Mind is the One Science into which all the other sciences blend.

There are but two branches of Knowledge, i. e., that which deals with Sen-

Psychology must ultimately be the fundamental study. Present day sciences will sometime combine in a Practical Psychology. All the present metaphysical movements, including Christian Science, will add their quota to that Psychology.

Did the workers in the various fields of mental study understand the Principle which Mesmer first attempted to scientifically formulate, and which many investigators since have made comparatively clear, which is the One Psychological Law of Suggestion, there would be a great straining out of theories and much less strenuous attention to methods; a decay of cults, and a unity of thought and action, where there is now division, antagonism and fear. A Mental Science must come and it begins with the study and the understanding of Thought and Sensation. The branches of study in this field are Telepathy and Psychometry.

Psychometry is at present but the beginning of the Greatest Science. It will yet fuse the vagaries of Theosophy, the facts of Spiritualism and the philosophy of the Mental Science cults, into one clear Science of Soul. All Power dwells within the Soul. This Power, when expressed through the human consciousness, is Wisdom, Truth and Love. Not only the Absolute possibilities of God are there but also the stored up accu-

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

—Walt Whitman.

To come into a direct and open communion with one's own soul is the acme of physical life's expression. It can be done.

Psychometry is the Science that will open this door.

Dr. James Rhodes Buchanan, who did much to bring this possibility of Soul recognition to public notice, said of Psychometry: "*It is the dawn of a new civilization!*" It is not a rash prophecy to say that Telepathy and Psychometry will make of earth a more than fabled Eden.

These are the realms now open for the daring flights of Thought.

My definition of Psychometry, formulated in the early days of my teaching, is: *Psychometry is the ability to recognize and interpret sensations non-recognizable by the five senses.*

This lifts the mind entirely from the animal plane of physical sensation and brings it in contact with the Inner Urge.

Within and Without comprise the universe. The Within is made conscious of Itself and its possibilities by contact with the Without. This contact is possible upon every octave of vibration from the crudest mineral up through the octaves of measurable gaseous octaves, to those invisible ones that Spirit alone can recognize.

Each individual is a point, or a center, in the Universal through which every vibration in Universal Substance passes. Each special vibration has its own rate of motion, and, consequently, its own reaction upon the center in a sensation. Hence each individual is in contact with all others, and when wise enough will recognize communication with the whole universe or with any chosen part.

This it is the province of Psychometry: first to demonstrate, and then to teach. By Telepathy and Psychometry the Whole Universe becomes the province

of each individual to explore.

Under its revelations those of the telescope, microscope, spectroscope, wireless telegraph and telephone sink into comparative insignificance. Are no more than the lamp of evening compared with morning sun.

As Tesla and Edison from their laboratories make predictions, so do I from my over fifty years' experience, prophesy of the future of these coming sciences. To the question "Where does Wisdom abide! and, How shall I find her?" I answer: Study the Law of Suggestion and learn to interpret Soul Sensations! Learn to look Within and see what you find there. See what you have put there in the way of Suggestion, Affirmation, Auto-Suggestion, for these three are virtually one. These Suggestions either open or close the avenues of Soul.

All present cults play with the psychic possibilities as a child plays with toys. They are not even kindergartens of Soul, for there is no system of action. It is in each of these but the playing with methods which have been found by accident or by experiment. The Universal Principles are rarely touched.

Because of this I dare make the statements at the beginning of this essay. I know the possibilities that lie in the study of Thought and Emotion. I know that Telepathy and Psychometry are facts and are capable of being developed into the most PRACTICAL of all sciences.

Those who have developed this universal faculty feel the truth of these statements.

Telepathy is now comparatively well accepted as a fact in human experience. Much of error, however, is connected with it in the common mind, which needs to be educated out of existence. There should be no fear of other people's thoughts or of any mental influences. The Science of Soul is so little

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

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—Edith M. Thomas.

nderstood that the public mind is load-
d down with fears, superstitions, preju-
ices and scruples, whenever any men-
on of soul-perceptions in any form is
ade. At the same time, the fundamen-
al fact is: Each person is a psychic
eing and is moved to action from the
ychic source of his life.

he Science of Soul; the science of
ause, the science of Human expres-
ion, is found by Psychometry.

his includes all those artificial divi-
ions of the psychic realm: Intuition,
mpression, Inspiration, Premonition
nd Clairvoyance. Also in these divi-
ions are included the fourth dimention,
nd the unthinkable Superman.

There is but one physical sense, i. e.,
ouch; differentiated by physical nerve
rgans into five special senses. So there
s but one spiritual sense, i. e., Perception;
differentiated into many ways of
onscious expression.

Emerson says: "The Soul is the Per-
eiver and the Revealer of Truth!" He
lso says: "We know Truth when we
ee it as we know that we are awake
hen we are awake." Truth is all
here is. Soul perceives it and reveals
t through the above methods of feel-
ng. As is our ability to interpret, and
o express, so is our intelligence. "We
ie in the lap of immense intelligence,
hich makes us receivers of its truth
nd the organs of its activity," says
Emerson again. And foreseeing the
resent development of the psychic
ense, he says: "We are the photo-
neters, we are the irritable gold-leaf or
in-foil that measure the accumulations
of the subtle element."

in the Soul all the Absolute qualities of
od are for your use. How will we
ap this Sub-conscious storehouse? How
oes it reply to our questions? How
ill we know its answers? These are
he most practical of questions. New
hought teachers have found a meth-
d, nay, many methods, under the name

of "The Silence," "Concentration," etc.,
but until the psychic realm of the indi-
vidual is intelligently reached there will
be no science of Soul interrogatory.

Telepathy and Psychometry will answer
all Soul questions. They place the
"magazines of the soul" at the com-
mand of the individual consciousness.
Is it not worth while to become teach-
able and flexible in our philosophy and
advance into the domain of Soul?

In all my teaching by voice and pen I
have never taught formula or rule or
method. I teach the Principles and each
person must, if wise and a free agent,
formulate his own method; establish
his own rules, if he feels the need of
them. I proclaim Truth as I see it in
Universal Principles. "Know thyself!"
is to know yourself as spirit. Physiology
deals with body. Psychology as at pres-
ent taught, deals only with the intellect.
The time has come when Soul must be
emphasized.

But it must be understood that in order
that either of these possibilities can be
developed in any person that person
must be free from the limitation of
fear, prejudice, fixed opinions and of
homage to authority.

The mental attitude of one who would
learn to enter the Soul Realm must be
expressed in these affirmations:—

*I trust myself. I love Goodness, Truth
and Beauty and in this love I am fear-
less. In this love I am sure "He leadeth
me!"*

HENRY HARRISON BROWN.

* * *

THE SILENCE.

Be still, the crown of life is silentness;
Give thou a quiet hour to each long day.
Too much of time we spend in profitless
And foolish talk, too little do we say.
If thou would'st gather words that shall
 avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale.
Study the golden speech of silentness.

—Audrey L. Solmon.
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Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

AFFIRMATIONS.

Thou prepared a table before me.
The table is at all times prepared.
It is I that am blind!
I do not see it!
The table is here and now
I look elsewhere.
I look at another time for it.
I have learned the lesson of Here and
Now.
I have learned the lesson of Faith.
I have learned the lesson of Trust.
I work and wait, as one who works and
sees.
I find supply and am content.
I have learned that in All is Supply.
In Supply I take the best of Now and
Here.
I am happy.

HENRY HARRISON BROWN.

TOLERANCE.

Tolerance is the open door to Freedom—the open road of the soul. It is the wide thoroughfare of experience, and only the brave and the true can travel together on this, the main road of life. We are all tolerant when stripped of the garb of conventions, creeds and dogmas; every true lover of Nature learns one beautiful lesson, that every thing is different, yet harmonizing together, making one complete whole. How opposite the ocean to the mountains; the countless varieties of trees, the desert and rolling plain. The many kinds of flowers; all living, breathing things; the clouds in the sky; changes of weather; the many different climates—all teach us Life's greatest lesson, that changes are good, and that opposite positions parallel the world. Yet all creation came from one source, the first cause or vibration, from whence all vibrations have been made.

We are *one* within the *All One*. We are not by chance but by purpose. Not one individual can change his thoughts automatically, neither can one truly cut out the design of his own life without

the spontaneous action of the soul. We must all be real to understand life. Each soul will be a little different from every other, for after all the universe is a great and most wonderful mosaic pattern of which we are a part. Whatever we represent, let us be *that*, and be content to let the other fellow be just what nature has made him. We enjoy looking at a rainbow, and yet within the rainbow there is every color of the universe represented, Nature's example in Tolerance.

Narrow-minded persons are always very ignorant, they are the mental weaklings. Thinkers are as scarce as snow in June, which can only be found on the mountains tops; yet all true thinkers are tolerant, for experience has made them climb until they occupy the lofty heights, and getting the larger respect, call all things *good*.

Tolerance represents the full blown flower that has broken through the narrow limitations of its budding life, that it may let the sunlight in. The expression of Tolerance is liberality in thinking and makes of all broad-minded souls. It is like the mighty prairie-land compared with a fenced in acreage. Tolerance jumps over the fences of civilization that it may breathe the pure air of universal space; cannot be a student of man-made universities; throws authorities and traditions to the winds; leaves the Ship of State that it may become part of the mighty ocean of absolute thought.

The spirit of Tolerance, looking on all things from the heights, with outstretched hands, takes all people into one loving embrace and partakes of the essence that therein dwells—clasp the world closely to its breast—it gives a loving benediction: recognizing neither sinner nor saint, for Tolerance is the Mighty Spirit of the CREATOR pronouncing all things GOOD.

HAROLD F. PALMER,
Vice-President I. N. T. Alliance for
Southern California and Nevada.

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

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—Julia Ward Howe.

THE MENTAL LAW OF NON-RESISTANCE PRACTICALLY APPLIED.

Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

The waters know their own, and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

—John Burroughs.

The things that are really for thee gravitate
to thee—Emerson's *Oversoul*.

Therefore doth my Father love me, because
I lay down my life, that I might take it again.
No man taketh it from me, but I lay it down
of myself. I have power to lay it down and
I have power to take it again.

My sheep (those things and persons that are
"MY OWN") hear my voice, and I know
them and they follow me.

And a stranger will they not follow, but will
flee from him: for they know not the voice
of strangers.

And I give them eternal life; and they shall
never perish, neither shall any man pluck
them out of my hand.

My Father, which gave them me, is greater
than all; and no man is able to pluck them
out of my Father's hand.

I and my Father are one.

No man can come to me, except the Father
which hath sent me draw him.

—Jesus Christ.

All that I have above quoted is no more
than equivalent to saying: MY OWN
and I ARE ONE, and no one nor any-
thing can separate myself from my
SELF.

That *only* which is MINE can come to
me, and nothing which is MINE can
leave me.

hold on to things and persons with such
a tense grip? Nothing that is My Own
can possibly get away from me. Neither
can any man "pluck them out of my
hand."

Jesus Christ was so filled with the con-
sciousness of this principle that he gave
up his life without resistance that he
might take it again under the full proof
that no man could rob him of his *own*.
Now begin at once to apply this mighty
principle of Love and Gentleness, un-
der the following simple rule:

Let go IN YOUR MIND of that which
you wish to retain or fear to lose.

Let come IN YOUR MIND that which
you wish to keep away or fear to re-
ceive.

Mentally welcome that which you fear,
saying, ALL is GOOD, and only MY
OWN can come to me; therefore, *if*
you belong to me come right along! I
am not at all fearful of my own.

Mentally free that which you wish to
keep or desire to have come to you,
saying, ALL is GOOD, and it is the law
that that which is related to me, that
which is MY OWN by the Law of At-
traction, that which the Father giveth
me, must come to me. Therefore, I do
not fear to lose MY OWN, for I can
not. No man can pluck it out of my
hand.

Begin, therefore, to apply this principle
in the little things of everyday-life, the
thousand and one "small affairs," that
your faith may grow and grow until you
can successfully apply it in the "great
matters" which may concern you.

Steady practice in the application of
this principle of Mental Non-resistance
will build up your mind.

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

—Whittier.

so careful, and would "hate so much to lose," or the old everyday "bumbershoot," of which you are quite careless, bang around, and don't really care whether you lose it or not, "it's not good for much anyway"?

How quickly the tablecloth of snowy whiteness, which just *must* be kept spotless, gets the very worst kind of stain!

That man who is so jealous of his wife that he can't bear even to see her speak to another man, is doing his very best to lose her.

When Job, of Bible fame, ceased to *resist*, his "boils" and all his other troubles dropped away from him, and he had many fold more of the good things of "this world" than he had before his trials came.

Which is the more likely to have and to keep the greater degree of health, the one who is afraid of losing it, who is constantly on guard against disease, who is always fighting germs, is on the lookout for drafts, and carefully diets for fear of eating something which might disagree with his stomach; or the one who thinks little or nothing of "sickness" and glories in his health, gives "germs" the "once over," ignores "draughts," keeping out of them for comfort only, and eats fearlessly just what his natural appetite calls for?

The man who is continually "afraid of losing his job" is on the dangerous edge of losing it.

He who hath fear (of any description) hath torment.

The fear of losing and the fear of receiving must be wiped off the Mental Slate, before *Peace* can be written clearly and indelibly.

Observe how many are applying the principle of resistance *for* others, and note the effect.

"Be careful, darling, and don't lose

your handkerchief," says the careful, anxious mother. The child is not long in carrying out the negative thought, the handkerchief is speedily "lost" and the harassed mother cries, "There I knew you'd lose it!" The mother's thought lost the article for her child. Again, she may say, "Now this dress is brand spanking clean; see if you can keep it so for five minutes!" Of course the child, being a child, must move about some, and the five minutes are scarcely up before there is a "spot." Then the mother says, "There, I just felt in my bones you'd do it! You can't keep anything nice! You make mamma so much work!" The mother, although she does not know it, is the *actual* dress-soiler.

Parents cause their children to do all sorts of undesirable things by throwing out to them *resisting thoughts* expressed in "Don'ts" and "*Be-careful-not-to-do's!*" It is the parents' *fear* of what the child *may* do and the mental resistance thereto that causes it to act in a way it otherwise might not even think of acting.

If, while applying the principle of mental non-resistance, expressed in the words, That which is MY OWN I cannot lose, you should find that something has gone from you, you will find that that which for the moment you have "lost" will come back to you in one way or another. "Through open or winding passages," either the identical thing or something even better of the same kind will surely come to you.

The writer lost a pen knife, but knowing the Law, "I cannot lose what is truly mine," he let it go. Almost at once it was found and returned to him. Again he lost a similar article. This time the identical knife was not returned, nor ever found, but after a short time another and a better was handed him as a present.

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

77

—Emerson.

At another time, your narrator left in a theater a valued silk umbrella, not missing it until too late to regain. A year or so passed, when one day in a trolley car he picked up a fine silk umbrella whose owner could never be found. It was HIS OWN come back to him.

The writer has apparently "lost" many other articles at various times, but all, without exception, have been returned or replaced. A finger ring was broken and lost, another and a handsomer came to take its place. I cannot lose MY OWN!

These are little things, but the Law operates just the same in the greater affairs.

This principle of mental non-resistance may be applied to assist others to Peace and Harmony, and to dissolve inharmony, the surrounding vibrations of inharmony to those of Harmony.

An illustration: The writer was once at a dinner table where two people, over some trifling affair, became vexed and angry with each other. He remained quietly non-resistant to the wave of angry feeling and its expression in hot words, saying no word aloud, making no attempt to check the tide, recognizing no anger, affirming silently, *Harmony Omnipresent*. One after the other the two individuals left the table. Still the writer remained non-resistant in mind and action, speaking no word to resist the going of either, although it left him alone. He began to eat as if nothing unpleasant had occurred. Finally one came back, spoke to the other, and after a little holding off the other returned. The inharmonic wave began to recede; the mists of anger melted and the storm of

tion was swift and wonderful. Try it, reader, and watch the overcoming of inharmony by the Powerful Thought of Omnipotent Harmony.

It will be interesting to note how Jesus used this principle, and to this end I will quote a few verses from the eighth chapter of St. John's Gospel:

"And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?"

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not*.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down and wrote on the ground.

And they which hear it being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn: go, and sin no more."

Examine and see what you are resisting in your mind, and set about assiduously applying the principle of non-resistance. You will be richly rewarded.

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

FOUNDATION STONES.

I would not lose the hard things from my life,
The rocks o'er which I stumbled long ago,
The griefs and fears, the failures and mistakes,
That tried and tested faith and patience so.
I need them now; they make the deep-laid wall,
The firm foundation-stones on which I raise—
To mount therein from stair to higher stair—
The lofty towers of my House of Praise.
Soft was the roadside turf to weary feet,
And cool the meadows where I fain had trod,
And sweet beneath the trees to lie at rest
And breathe the incense of the flower-starred sod;
But not on these might I securely build,
Nor sand nor sod withstand the earthquake shock.
I need the rough, hard boulders of the hills
To set my house on everlasting rock.
—Annie Johnson Flint.

Monthly.

SPIRITUAL TELEPATHY.

One day at about 2 P. M. I was sleeping in a room. No sooner I heard a whisper "get up. N has been drowned in a well at Jaungad," than I got up and looked for the person who spoke but in vain. I was confounded. The more I tried to solve the problem the more untenable it became. I ran to my mother, who was in the adjoining room. She, however, admitted the matter to "Vague Fancy" and again the case remained ambiguous to me, and I was thrown into a series of vacillations. But no words can express her wonder when just then that moment came a wire to actually prove what I have said. The words of the unknown whisper came true.—By Gaurishanker, G. Joshi (Kariana, Babra), in "Self-Culture," Bombay, India.

* * *

The leading magazines are increasing their subscription price. A circular from publishers of *The World's Work* says: "Never before in the history of this magazine have we paid so much for paper; it has gone up nearly 100 per cent. This, plus the increased cost of ink, etc., increases our expenses and makes an increase in subscription price of the magazine imperative."

HOW TO MAKE THE IDEAL REAL.

It has often been said that the term New Thought is a misnomer. That, in a certain sense, is true. The philosophy itself presents nothing new to the world. While the philosophy itself is not new, it is a new point in the application of philosophy, in the unfoldment of man. Philosophy in the past was simply general speculation. According to New Thought teaching, philosophy is something to be lived. I want to ask the reader if he or she speculates on philosophy, without it having its vital meaning demonstrated in the personal life. Philosophy to be vital must be lived. I may have all the virtues, yet if I have not love and charity, I am not in possession of real virtue. I may be able to understand all mysteries from an occult and philosophical standpoint, yet if this understanding is not something that is to be lived and demonstrated in my life, it avails me nothing. It is not so much how much do you know as it is how much do you live? Life and living alone avail. It amuses the writer when a new teacher comes to town, to see the crowds flocking to that teacher expecting to have their eyes opened to some wonderful new truth. Like all wonders, the teacher and the lessons are forgotten, and the hurrying disciple is again thrown upon his own resources. My spiritual eyes can only be opened to greater truth by my own demonstration. I am here in this expression to come into conscious realization of myself as a Son of God. I come into the knowledge of this by using my power. If I desire to grow strong I must exercise my body under the ideal of the development of strength. If I do this the muscles of the body will respond and develop. It is the same with spiritual unfoldment. I must exercise my spiritual muscle under the ideal of faith; if I do this, I will acquire spiritual strength. This is the law and it is the only way that spiritual power can be acquired. We are put into this world to develop our own resources. I cannot absorb the

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

—George Eliot.

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personal power of the teacher, or healer.

The true New Thought student is not seeking for the occult. I do not desire to have anyone think that I disbelieve in certain phenomena that is called occult. I am a firm believer in psychic phenomena; but New Thought to me means spiritual efficiency, and from what I have seen of the effects of digging into the dark recesses of the occult, I would advise the average beginner to leave it alone. It is not for the tyro.

The conscious development of personal spiritual power has nothing to do with the occult. It does not depend upon a hidden, or ancient, philosophy. It is a modern idea, and, as I wrote in a previous lesson, it is the one thing new in our philosophy. The conscious use of the Law of Suggestion. Anything that causes me to think is a suggestion. Suggestions arise within the individual, also they come to him from without. Those suggestions that are from within are automatic in their action. These are the suggestions that we have first of all to guard against; for they represent our instinctive attitude towards life. Through our years of living, we all have adopted an instinctive attitude towards life, and it is this attitude that must be examined, and most likely changed in a great many instances. The habit of thinking in terms of fear, sickness, failure and self depreciation are all the result of having formed false instinctive ideas toward life and the self.

Christian Science and a great many other of the new cults claim that Suggestion is not used in their method. To the student of psychology this is at once seen to be a false and idle claim. The

deal with denials. All suggestions given are made from the fact of the inherent possibilities of the individual. Instead of denying, we affirm.

The little instinctive suggestions that are constantly made in the mind automatically are the ones that work havoc in the life of the individual. It is in these automatic thoughts that fear, and lack of faith in the self exist. To change this way of thinking, the individual must establish over himself a state of constant vigilance so that new thought-habits may be established. When some new condition faces the one who is trying to demonstrate, and the old thought of fear, and lack of faith, crops up, this condition of thought must be supplanted by a new quality of thought—that incorporates faith in the self and a perfect fearlessness. Just as the dropping of water in time will wear a hole in the hardest rock, so this replacing instinctive suggestion by conscious suggestion will in time wear away the undesirable instinctive attitude toward conditions, and the conscious suggestions that are held today will in time become the ideal instinctive suggestions of tomorrow. It is thus that the ideal is made real.

SAM E. FOULDS.

NEW THOUGHT STANDS FOR A SPIRITUAL DEMOCRACY.

The address given by the Editor at the New Thought Congress in San Francisco Sept. 1, 1915, is now in pamphlet form and will be sent to any address for 10 cents; 3 for 25 cents.

This address is the only statement extant of the possible Power of the New Thought movement, and the only PROPHECY of its results upon the world's future. It was given at the time with a view to this

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

—Archie L. Black.

CONSTRUCTIVE IMAGING POWER.

"The Indwelling Mind Does the Work."

I am at all times:—

1. To realize that every demonstration is the result of thinking.
2. To know that every time I think I open a channel for expression.
3. To realize that constructive thinking is right imaging.
4. To know definitely what I want.
5. To image only that which I wish to manifest.
6. To remember that perfect images produce perfect demonstrations.
7. To see myself as already in the desired condition.
8. To make the picture clear, distinct, vivid.
9. To make the picture a moving one—an acting one.
10. To dramatize my demonstration.
11. To rehearse it mentally.
12. To remember it is *intelligent repetition* of the *same idea* on the same mind that brings the awakening in the form of demonstration.
13. To remember that the Indwelling Power does the work.
14. To realize that the Outer Mind decides; the Inner Mind expresses—does the work.
15. To have deep faith in the *"I am that I am."*
16. To understand the law of demonstration.
17. To use the law in a very matter-of-fact way.
18. To have heroic persistence and perseverance in using it.
19. To live it always.

HELENA J. MARTIN.

* * *

We hold them all, they walk our dreams forever,

Nothing perishes in that haunted air,
Nothing but is immortal there.
And we ourselves, dying with all our worlds,
Will only pass the ghostly portal
Into another's dream; and so live on
Through dream to dream, immortal.

—Conrad Aiken.

THE DEVOTEE.

*"Twas only striking from the Calendar
Unborn To-morrow, and dead Yesterday."
—Omar.*

His curiosity was first aroused
By reading, somewhere as he mildly browsed
In a bookseller's stall, that "Thoughts are
Things,

"Dynamic forces in the brain cells housed."

Then, deeper delving, that "The Silence
brings

"Who enters It a wealth unwon of Kings;
"The Pearl of Peace; the Secret of the Seers;
"The calm encountered at the Heart of
Things."

Through turbaned Yogis and their mystic
lore,

He gained much knowledge of the Cults of
Yore:

The more involved and intricate they waxed,
By their smooth words he set the greater
store.

He dwelt on the I-Am and the Now-Me,
And all the twists of the Philosophy—
Against a future time he meant to test
Its practical applicability.

* * * *

Alas, he yet reads of the All-in-One,
And will continue till the sands are run—
Like some poor simpleton, in middle day,
Who with a lighted lantern seeks the sun!
A. P. GANNON.

* * *

A lady working in an Institute writes of the
"Prayer":—"I deplore the attitude which
many of our workers take regarding prayer.
If they would read this little book I think
they might change their point of view. I
think it should be in the hands of all our
workers."

* * *

Buck up! you of faltering faith. I'm going
to win! I am going to make it so! Nothing
can stop me except death or disease. I have
been down into the depths as low as any of
you; I have known fear and distrust of my-
self; I have felt the terrors of failure clutch
at my heart. I have seen the specter of a
peniless old age stalk before me—but I have
gathered myself together and set my heel
upon these robber fears and walked over
them to a still more strenuous endeavor and
by the Eternal Will that rules us all, I'm go-
ing to win out!—By *One-of-the-Crowd*, in
The Editor.

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

—Irving Bachelor.

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TO A STUDENT.

April 25, 1917.

You ask concerning the trouble which you find in applying the fourth section in Lesson One of "Art of Living": "Don't ever antagonise any condition, even poverty or pain." You say: "I don't get the thought. I have tried ignoring a sore throat; affirming that I was well; but it developed into a severe case of quinsy, which was so painful that I was unable to think of anything else, for some days. Now whenever my throat is threatened with one I resort to the use of a gargle and sulphur."

Well? What is wrong? Do you condemn a child because it does not walk with the first effort? The boy who doesn't work a problem the first time? Where would be our consciousness of power to overcome if we did not learn it by experience?

Did you think to become perfect in a few weeks?

Perhaps this quincy was the result of some auto-suggestion dropped in the sub-conscious long ago and conditions—perhaps the very development you have made in "The Art of Living" brought it to the surface. The time is to begin now so to think that there will be no more attacks.

Begin to think only of Life. Live as the Indwelling Life. Thus you will teach the Sub-conscious to manifest in your ideal of health.

Why not take a gargle? Until you have learned to do without, and use Thought unadulterated with things, use things, as you used your mother's hand in learning to walk. You did not then expect anything but to walk. Had no thought of any time. It was now. So use what you FEEL to, and realize that as you let go of that hand, and walked alone, you will also let go of things, and depend upon Thought alone. This anxiety lest you do wrong in using things hinders your development. Exercise faith in *self*. Know you do right whatever you do, when you so fell and so decide.

Limitations of not to do are as obnoxious limitations as is "I must do." Be free and do at the moment under the wisdom of the moment.

TOMORROW.

The Christian Science people are fine, and the practitioners are all that can be desired in an institution of that kind. But the thought is dead. You cannot put living thought into a book, and you cannot practice mental healing by any rules or regulations laid down in a book. You must use your own spirit and the vibrations must come straight from your own thought. You had just as well try to lift a man out of the ditch with words read from a book. If Jesus Christ had carried around a manuscript of the Law and the Prophets and read it to the sick they would have remained sick and the dead would never have been quickened. He spoke the Living words right out of His own thought, and the vibration was the vibration of New Thought flowering from the throne of God that very minute. We are all likely to get into a rut, and we are sure to get there when we practice by a book. You are left absolutely free in this Fellowship to go where you please and to do as you please, for you must own yourself in order to own anything in this universe. But remember if you want to heal or help others, you must speak out of your own heart the words that the Spirit gives you at the time. I never think of asking what words I shall say when giving treatments. I let the Spirit within me speak the words and for each one the words that one needs.

—T. J. Shelton, in *Scientific Christian*.

LIFE, THE BUILDER.

When Life, the Builder, demands more room,

He calls his servant, Death,

And bids him take to the earth once more,

The body, of form and breath;

But he keeps for himself, of course,

The timeless worth of the whole;

All love, all light, all truth,

All thought, and hope, and force;

And builds them again a form more rare,

To house the advancing soul;

With a joy more deep and a faith more fair,

Than ever it owned before;

For Life, the Builder, is lord of Youth,

And master of Death and Pain;

And weights the balance with absolute

ruth,

On the side of permanent gain.

—Emeline Harrington.

**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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SAM EXTON FOULDS, Asst. Editor

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Our Nation's pride!

We pledge our fealty,
Thy Stars and Stripes shall be
Revered on Land and Sea,
Whate'er betide.

—C. Fannie Aliyn.

* * *

Henry Harrison Brown passed three weeks of May in Long Beach, Calif., lecturing and teaching, returning to this office May 21. During the next few days he gave the address at the Memorial Services of his G. A. R. Post and one for the Sons of Veterans and also one for the Ladies of the G. A. R. On the 15 of June he will start on his proposed auto-tour. Already he has promised several centers to stop for an address. He would like to hear from as many as possible before he prepares a schedule for the trip.

**IMPORTANT TO NEW THOUGHT
PEOPLE.**

A friend has invited me to join him in a camping out auto tour during three months commencing in June. We shall go north as far as Vancouver, B. C., then east into Idaho and Montana; then south on our way home. We shall visit all points of interest, including various National Parks. We shall have no time schedule. Shall take all the time we wish, for detours from ordinary lines of travel, and in sojourning at places of interest.

I am willing to make a one night stop for a lecture in any place we will pass through. Arrangements may be made by letter. All who would like me for a lecture, can address me here and I will notify them when I will be with them, giving them sufficient time for preparation, with all the necessary details. Remember, June, July, August and part of September I will be on this trip. We begin in Northern California and thence to Oregon and Washington. Begin now to write. Your application will be filled and trip arranged to gratify you if possible.

HENRY HARRISON BROWN.

* * *

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

* * *

My dear Mr. Brown:

Thanks for that dear treasure "Dollars Want Me." What a beautiful edition! Everybody should have a copy; it is the greatest little book for the money in the world. Those who have read the former edition will all want this enlarged and beautiful book, full of vitalizing, powerful, practical thoughts for the every-day light. A little gem that stands alone.

Love and good wishes.

HAROLD PALMER.

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

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—*Browning.*

BIBLICAL SYMBOLISM.

It is a fast growing habit for metaphysical teachers and journals to formulate their instruction upon some new interpretation of the Bible. This form is an adaptation of the old Talmudic method of using the Hebrew Scriptures as an esoteric book and finding in them Symbols by which to interpret them. This habit Paul used when he calls Sarah a city. The Jew of the time of Jesus and Paul had very little knowledge of his national history. The veriest tyro in Scientific Criticism today knows more of the origin, history and meaning of the Hebrew Scriptures than there was known by any Rabbi at that time. Learning of any kind was rare. What there was, was non-scientific; was legendary, speculative and story-telling. There is much of ancient belief and legend and very little of accurate history in the Old Testament.

An illustration of the worthlessness of the present Biblical symbolism will be seen when the proper names of the Old Testament are given a symbolic meaning and made the base for philosophic and religious teaching. First I will premise—Mrs. Eddy set the pace and others are glad to follow. But there is a joker in the pack. No two give the same origin of the race. In the tenth chapter of Genesis we have given the legend of how all men started in Adam, the first man. Then all were drowned off and the race started anew in Noah. Here is Mrs. Eddy's interpretation through symbolism of the first four named in that story (See "Key to the Scriptures"):

Noah—A corporal mortal; knowledge of the nothingness of material things and of the immortality of all that is spiritual.

Shem (Noah's son)—A corporal mortal; kindly affection; love rebuking error; reproof of sensualism.

Ham (Noah's son)—Corporal belief; sensuality; tyranny; slavery.

Japhet (Noah's son)—Type of spiritual

peace flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care."

Here is the fact regarding this story. I leave it for the imagination to conceive how it is possible to get from, or to put into, it these various symbolic meanings.

Every people has legends as to the origin of the race. The Hebrews had theirs. In Genesis we find two. The start from Noah was their accounting for man's presence on the planet, just as we today, from a larger observation and deeper reasoning, trace his rise under the Law of Evolution. They necessarily used an explanation by miracle. There *must* be a first man. Who was he? No one knew so they said "Let us call him 'obscure'." This is the meaning of Noah—"The obscure man" from whom the race sprang.

Noah had three sons, one from whom came the best race. We will call that son Shem, which expresses in our language Par Excellent, the progenitor of the yellow race.

Then there were the swarthy races. We will call Noah's son from whom sprang the Swarthy man—one tanned with the sun.

Then there were the white people. We will say they came from Noah's son Japhet. "The man of the open tent!" We have here the legend and the meaning of the names of Noah and his sons.

In all of the seventy and more names that follow as the descendants of these, there is not one that is the name of a person. All are names of cities. As we say "Bostonian" for a citizen of Boston, so at this period of Hebrew life they named the people after the city. Personal names were probably unknown. And cities may have been, and probably were, merely a group of tents or of huts.

* * *

After years of experience in treating disease, I have found health is the greatest and most reliable foe of disease.—*Dr. J. H. Tilden.*

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

—Whittier.

**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 April 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 4th day of April, 1917.

(SEAL)

J. J. KERREGAN, *Notary Public.*

(My commission expires Aug. 2, 1918.)

* * *

THE LORD'S PRAYER—A VISION OF TODAY by Henry Harrison Brown. This is an excellent book. It takes up the Lord's prayer sentence by sentence, giving the thought that arises from the reading of the words. It is excellent for devotional use, and yet gives the newest of New Thought and Spirituality. Nicely bound in black and gold leatherette.

—*Words of Power.*

BOOK NOTICES.

"Rapsodies and Essays" (25c) and "The Man without a Church" (5c) are two pamphlets by Harold F. Palmer.

Those who are familiar with the articles Dr. Palmer has contributed to NOW will desire further acquaintance with him. He is one of the younger men in the movement. He is eloquent and thought inspiring on the platform and his articles and these books prove him equally so in print. He has been a clergyman of the Episcopal Church and holds his degree of D. D. from the University of Oxford. He is thoroughly emancipated and believes in "The Man with no Church." The books can be ordered from this office.

* * *

"The Master's Touch," a series of Healing Essays, by Henry Harrison Brown. A study of the New Testament methods of healing and their application at the present time. The author teaches that all mental healing methods are based upon the law of Suggestion and he gives a very clear and illuminating explanation of Suggestion and its vast influence upon human life. This little book will remove all fear of hypnotism and obsession and give a clear understanding of the working method of New Thought healing. It is one of the most helpful publications that has come from the publishers. Price, 30 cents. Now Company, San Francisco, Calif.

—*Nautilus*, Jan. 1917.

* * *

I wish your Sex Series could be placed in the hands of the young everywhere. I have read many books on this subject written with the intention of doing good, but nearly all of them will do more harm than good. They begin at the wrong end. Through your books runs the suggestion of purity, of cleanliness and of the highest conception of the sex functions.

George A. Fuller,

*Minister of the Independent Liberal Church,
Greenwich Village, Mass.*

* * *

If ever man finds God, he will begin with the study of man; and if he ever finds man, he will begin with the study of cell-life.—*Dr. Tilden, in "Philosophy of Health."*

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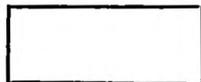
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 N. B. 

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