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**OCTOBER 1925**

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—*OMAR KHAYYAM.*

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# NOW

## A Journal of Affirmation

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### IDENTITY

I am one with storm and with sunshine,  
I am one with wind and with rain,  
I fly with birds in the forest,  
I grow with the wheat on the plain.

My heart is the heart of the Redman,  
I thrill to the lure of the East;  
All men ever born are my brothers,  
I am one with the greatest and least.

The roses that grow in my garden,  
Call to roses deep, deep in my soul;  
I laugh with the laughter of children,  
In the dewdrop catch gleams of the  
Whole.

My song is the song of the dauntless,  
My heart is a stranger to fear,  
I live with the Wise of all ages,  
I know that Love's kingdom is Here.

-HENRY VICTOR MORGAN.

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THE BLUFFER.  
By EUGENE DEL MAR

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1. Idealism or Bluff?
2. The Genesis of the Bluffer.
3. The Ideal Bluffer.

2 THE GENESIS OF THE BLUFFER.

"The future works out great men's purposes:

The present is enough for common souls,  
Who, never looking forward, are indeed  
Mere clay, wherein the footprints of  
their age  
Are petrified forever."

 bluffer may perhaps be described as one who assumes a plus quantity, when he believes that a minus one exists. He claims a virtue that he does not knowingly possess. He would persuade others that he can exercise strength, ability or power that he has not as yet demonstrated.

Where are the bluffers to be found? Most everywhere, and especially in the ranks of the psychologists, and of idealists in general. In the eyes of those who consider that only "seeing is believing," everyone who asserts the reality of that which does not already exist in form is a bluffer.

What are all the powerful affirmations one makes but bluffs of the boldest character? When one affirms "perfect health," is this not bluff, pure and simple? And how about those naughty denials, on which some of us turn our backs? When one denies a disease that he is conscious of possessing, is he not, beyond question, a

first class bluffer?

While the bluffer is often looked upon askance, does not "all the world love" a bluffer? Baron Munchausen, Gulliver, d'Artagnan, are but prominent examples of a multitude of bluffers who have captured the imagination, held the admiration, and secured the high regard of mankind. Go to the movies or consult the popular magazines, and one will find that the bluffer is invariably the hero or heroine.

What is the idealist but the confirmed bluffer, the pretender, the persistent "make believe"; the one who possesses imagination and permits its generous exercise? He is quite conscious that physically he is but distantly related to his ideal. What else is possible? One cannot live on the horizon of his thought. The idealist is of necessity a bluffer, and the scope of his bluff is limited only by the stretch of his imagination.

Normally, man is an inveterate bluffer. One who never bluffs is surely abnormal. One who cannot see beyond the tip of his nose is certainly near-sighted. One who has no imagination has less than a vegetable vision. Why, even flowers possess imagination, and have ideals toward which they are ever striving and moving. Only a stern and severe prohibition, enforced by tradition and convention, can deprive a human being of his normal disposition to bluff.

Doubtless there are classes of individuals who have either lost, or ceased to exercise, the normal disposition to bluff. These are the ones who have been trained along negative current of thought, depreciating their own powers and possibilities. They have been educated to believe that this world is essentially a physical one,

and that all but the material is visionary and fanciful. The materialist and the one "from Missouri" are lacking in normal imagination, and are not noted as bluffers. What is the significance of such a mental attitude?

Throughout the world, the many are ruled by the few. But the few can rule the many only with the latter's active or passive consent. This cannot be secured unless it has become necessary or is considered to be advisable. Such an attitude of submission is a product of real or seeming compulsion, the latter a result of inherited conceptions, conventional education or physical safety.

It was necessary to the subordination of the multitude that they be educated in the belief that there must inevitably be grades or classes of life, power, influence, wealth and prosperity; that different classes, castes, origins and intelligences inherited in the very nature of human life, and must continue forever.

The human race has been carefully nurtured in such beliefs. These are even now dominant racial beliefs. The vast majority of people acknowledge readily their individual impotence, weakness and poverty; even to the admission that they are miserable worms of the dust. Many glory in it; voice it in their hymns and worship, think it in their belief, and express it in their activities.

The racial education along this avenue of thought has been wonderfully thorough and complete. It has converted history into a narrative of self-laudatory individuals. It has exalted biography into the master study. It has made the world a battlefield, on which the lives of the masses have been squandered for the con-

tinued dominance of the classes.

In this age of advancing enlightenment, each day it is becoming more apparent that the old-age teaching is false, debasing, deluding and misleading. The facts of present-day life do not support the traditional beliefs. The demonstrated revelations of science and philosophy now unite to support a conception that is at utter variance with the inherited and traditional one.

No longer will humanity be content to depreciate its possibilities, depreciate its potentialities, or deny its present abilities. It has come to know better. It will no longer deceive itself by confessions of antiquated and outgrown infirmities. What for ages it has regarded as being impossible, have now become matters of common occurrence.

With his "place in the sun" assured, the bluffer presents new problems for solution. Under what conditions or circumstances is bluffing of advantage? Is there a "law of diminishing returns" applicable to the bluffer? What are his necessary limitations? What are the underlying principles?

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SAM. E. FOULDS.

PEACE, POWER AND PLENTY  
By Henry Victor Morgan.

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Peace, Power and Plenty,  
Words that are heaven-born.  
Say them, ye hearts that are weary  
Till hope in your soul is born.

For words are things that will lift on wings  
The one who believes them true,  
And whatever you will when the mind is still,  
You may call to the soul of you.

**T**O all who have attained to Spiritual illumination it seems strange that men should remain in discord, sickness and poverty, when by right use of Words they might have Peace, Power and Plenty.

There is a Secret Place of the Most High known to the Illuminated, wherein man may work as God and through the power of the Spoken Word call into manifestation any condition of circumstance or environment that is in accord with the Law of the Universal. A simple statement from Whitman will make clear what the Law of the Universal is:

"I speak the pass-word primeval. I give the sign of democracy; By God, I will accept nothing which all cannot have their counter-part of on the same terms."

When the simple conditions of this strong statement are complied with, we cannot ask too much. Jesus, perceiving the effulgent glory of the highest law said, "Hitherto ye have asked nothing. Ask that your joy may be full. "

Are you surrounded by discord and in-

harmony? If so, do not say: "It is my Karma," but resolutely determine to change your vibration by using words of power. The condition will then change by the Law of inhibition. It is folly to accept any condition as inevitable, or as belonging to the nature of things. Man is lord of nature when he comes to himself, or rather, to the God within himself. Nature is the obedient servant to man when he becomes conscious of his divinity. Jesus spoke to the wind and wave, saying: "Peace, be still," and the wind and wave obeyed him.

Bishop Sabin tells of such an incident in his own life. He was out in a boat when a gale arose that apparently made it impossible for him to reach land. He had an appointment to preach and felt it was necessary for him to be there. Instead of raving against luck or submitting to the inevitable, he went into the quiet place within where man is at one with God, and prayed for the wind to cease, and it was so.

He who has no insight into spiritual things will deny this statement with fury. Many there are who believe it might have taken place in the time of the Apostles, but that between then and now miracles have ceased to be. But Truth does not change. Man was born to have dominion and Jesus was the great Wayshower of what spiritual man can do and be.

Peace must be established within. You must be rooted and grounded in the thought of God's peace before you can have power over surrounding conditions. But when you have the Peace of God in your consciousness, you may say—

"Be Still, to all the winds that blow—  
And in your deepest being know

The mighty God stands pledged to make it so."

The influence emanating from the man who has found the Peace of God is beautifully illustrated in the New Thought drama, "The Passing of the Third Floor Back." The household is full of pettiness and discord, when the Stranger appears. Significant is it that when the Stranger approaches the door a light streams in ahead of him.

Whitman says that such a man does not convince by argument. By his very presence he fills every room with an armed force. Noise and discord must cease in the presence of a great, quiet soul-consciousness, without the speaking of a word. Like calls to like, and in the pettiest human soul there are great unexplored regions of silence and wisdom that will answer to the depths in the soul of you.

Emerson says that we all become wise in the presence of a wise soul. All the changes of character shown in "The Passing of the Third Floor Back" will follow in any community from the influence of an awakened God-conscious man or woman.

But some one will say: I believe all these things are possible when one has found the Peace of God, but how am I to attain this peace?

The very fact that you desire any soul quality shows that it belongs to you. John Burroughs' poem, "Waiting," shows a profound insight into the laws of the kingdom of Spirit. "The things I seek are seeking me" should never be forgotten by the seeker for Spiritual realization. We do not have to create out of the "formless" the thing we desire. No, the thing we desire exists in the "formless" and is calling to us. Realize that whatsoever you desire

already exists and is calling to you and that by repeating its name you draw it to you.

Phillip Brooks says: "There is one magic word somewhere, if we can find it, with which we can tame these truths as the old magicians subdued the spirits to their will. Called by that word they come to our confessional and tell their secrets. The power that was in them passes into us and we become their masters as they once were ours. They go to do our bidding in humility and own our sovereignty now by that magic word.

Ella Wheeler Wilcox tells us that the things we desire love to hear their names called. Certain it is that in the name of every thing there is a vibrating power of infinite possibility.

In the trinity of words used for the title of this lesson Peace has purposely been placed first. It is the divine order. To have power without peace is possible and also undesirable. Psychic power without the peace of God will tear you to pieces.

There is a Hindu fable of a man who went to a magician and demanded a spirit who should accompany him and do whatsoever he commanded. The magician granted his request on condition that the man should agree to keep the spirit busy; if he did not the spirit would devour him. The man was delighted and accepted the condition. First, he ordered the spirit to fell a huge forest. Instantly this was done. Then he demanded that a great city be built. This also appeared on the instant. Soon there was nothing more to be asked for, and in terror the man fled from the spirit he had invoked. This fable illustrates the futility of invoking power

that we cannot control.

The magic word Peace starts a vibration that leads to a state of mind that can make use of limitless power. The man who knows God is never a weakling. Peace and Power are wedded in his mind. He is unafraid for the Peace of God has surrounded him with an aura of protection that wards off disease or danger.

The Ninety-first Psalm perfectly describes the man who knows the Peace of God and through that knowledge has attained the secret of power. The Peace of God is the assurance of strength that rests on Omnipotence. The conviction that his work is dear to the heart of Being and cannot be spared protects him. He becomes conscious of an Infinite Presence. When the Syrian king sent out an army to take the Prophet of Isreal, the youth who was with the Prophet was frightened, although the Prophet himself was undismayed. The young man could not understand; but Elisha prayed and said: "Lord, I pray thee, open his eyes that he may see," and the Lord opened the eyes of the young man and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha. This passage is full of significance to the student of the esoteric. It rests exactly on the same basis as Emerson's saying that when a man feels that his work is dear to the Heart of Being his task becomes his life preserver.

Marie Corelli's writings often show an understanding of this occult law. When one of her characters is held up by a robber, without moving a muscle he speaks the Word, and the gun drops from the hand of the thief. This is what Jesus meant when he said: "Ye shall have the Power." It is the Christ way of attainment that leads

to mastery. It is the soul message of Idealism that now goes under the name of Divine Science and New Thought. The person who believes that this power exists, and speaks the word that calls it to him, passes from weakness to strength, and from poverty to power, for weakness and poverty are both conditions that have been attracted to us by negative states of consciousness.

The Christian world has not known the secret of the Indwelling Christ. If it did every church would become a school of the Christ life where the laws of the Spirit would be taught. The sick would be healed, the lame would walk and the poor would have the gospel of self-respect taught them in such a manner that poverty would be abolished.

I close this lesson with the thought of plenty, - the heaven-born child of Peace and Power. I would that all eyes were opened to see that Plenty is the Law of God; that every man is entitled to and should have all his needs supplied; that giving does not impoverish nor withholding enrich.

The world of Reality has no poverty. My spiritual understanding was opened to this great Truth by hearing a minister explain the cause of hard times during a period when thousands of men were out of work, and women and children starving. He said: "The cause of hard times is over production." It seemed strange that the reason men should starve was because there was too much to eat, and it came to me then that there was no poverty in Reality and that all we need to know is how to distribute God's abundance.

There is an abundance of all good things for all men, just as there is an abundance

of air for all lungs. You may claim plenty for yourself without mental reservation, and not only that, but you can preach it in the silence to all men, knowing that when they see as God sees, their limitations will vanish as mist before the sun.

Peace, Power, Plenty! Fill your mind with these words. Meditate upon them till they yield to you their secret! Then will you become a radiating power whose very presence will make men aware of larger possibilities, and the Peace of God which passes understanding will be to you an abiding reality.

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Lesson 5 Part 1.

THE CELLS.-THEIR MINDS AND BODIES

**A**LMOST every principle and device known to mechanics is represented in the building and maintenance of the physical body. We find there levers, pulleys, joints, shafts, hinges, pipes, pumps, valves;- the machinery of the moving picture in the eyes, the telephone in the ears, the telegraph in the nervous system. Indeed, as one great thinker puts it, "Man is fearfully and wonderfully made."

MACHINE MADE UP OF LIVES

INSTEAD OF IRON

Now presume that we have disposed of the assembled machinery known in sum total as the body. Suppose that now we want to see of WHAT material each machine is made. Under the highest-powered microscope com-

bined with other forms of analysis, we find that every piece of machinery in this body, from the tiniest delicately responsive nerve-ending to the great staunch bones of arms and legs, are all made up of millions upon millions of cells, which are very small living particles of tissue, each one living a little life of its own. It might be said they live an independent life every bit as much as you and I are so living as individuals in human society.

THESE LIVES EXIST NOT FOR  
THEMSELVES BUT FOR EACH OTHER

Let us first proceed to correct a certain important picture which many have only too well fixed in mind. In this erroneous picture, it seems to us individually that we are independent of each other. In certain thinly veiled ways, many of us go about boasting of our intelligence, our individuality, our independence,—about all that sort of thing. Disregarding our boasts as well as our poses of modesty or humility, the out-and-out fact is this: Your importance is gauged almost totally in proportion to your value as a unit in a body bigger than yourself, namely the body which we call "society" or "humanity."

WE ARE CELLS IN THE SOLAR ORGANISM

Further analogy based on this picture will show us that human society in its totality, inhabiting the world upon which we live, is merely an organ of a great being, namely, a solar being. Let us make that picture a little more real,— This planet on which we live is an organ of a Solar being corresponding to that Solar being

very much as your heart or your liver or your kidneys correspond to your physical body.

Human personalities living upon this Earth correspond to this planet or "Earth-Organ" in very much the same way as the mentality of the cells of any particular organ of your body correspond thereto. In other words, you are to recognize it is probable that your relation to this planet upon which you live is practically the same as the relation of a cell in your body to the organ to which it belongs. Thus, a liver cell may be to liver just what you are to this planet. It thinks just as much of its own individuality as you do of yours, and the chances are its activity toward this liver is in about the same relationship as your activity toward this earth upon which you live. You as a man or a woman are a cell in a Solar or Cosmic being; the microscopic cell is such in a Human being. Both, or either, at times, may be moved occasionally to be "bad". Sometimes in its naughtiness, either form of cell may fancy it is having a terribly good time. Sometimes a veritable insurrection may occur among the cells, when the majority of them want to be naughty at one time. That happens in the life forces of the planetary being when we "up" and start a big war, a destructive boycott or blockade against a large sector of our fellow beings, or collectively do something else we should not do. Over all the cells of your body, and the organs which they make up, there is the master consciousness,—yourself. Also over this planet Earth, and over the other planets of this Solar system, there is a Master Consciousness.

(To be Continued)

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