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DECEMBER, 1917

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A Year

# NOW

## A Journal of Affirmation

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

THOUGHT IS POWER

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# Now Supplement

Vol. XIV. San Francisco, Cal., December 1917 No. 12

## Now Announcement For 1918



With the January issue NOW enters its fifteenth volume. Its first number was printed in March, 1900. The great fire of 1906 caused its suspension for three years but it has been printed every month since January, 1910.

### NOW

has always stood for the infinite possibilities of the human soul HERE and NOW. The individual is not limited by externals because the Infinite dwells in him. The only limitation is found in the fact that, being ignorant of his divinity, he makes

no use of the limitless power that dwells within him. Never, in all these years, has there appeared in NOW, in editorial, in selection, or in poem, a line that suggested any other limitation. After "I AM", NOW admits only nouns of power. Its basic affirmation is "I CAN," because I AM power; because the Individual is infinite power."

NOW is never contentious, never antagonistic, never destructive; it aims to be constructive. It respects the right of everyone to express himself in his own way. But NOW must always be definite and positive; every reader must know the fundamental for which it stands:

MAN IS SPIRIT, AND MAY CONSCIOUSLY  
LIVE THE IMMORTAL LIFE  
HERE AND NOW.

All its teachings are based on these affirmations:

*The Father and I are one!*

*The Indwelling does all the work!*

*The soul is limitless in possibilities!*

*Nothing external to me has power over me!*

NOW has always taught that suggestion controls our expression and development.

I am glad to have the help of others who are coming to stand shoulder to shoulder with me in this truth. My able assistants of 1917 will continue their valuable contributions in 1918.

SAMUEL EXTON FOULDS

will contribute monthly an article on "Applied Psychology and Practical New Thought."

WILLIAM MORRIS NICHOLS

will contribute a series of articles on "Mind: A Success Dynamo."

MISS HELENA J. MARTIN

will continue her valuable "Training Cards."

DR. HAROLD F. PALMER

will write a series of "Hints for Daily Living."  
In the field of poetry,

A. F. GANNON

will continue his original poems, and we shall have occasional poems by Mr. Foulds and the editor.

NOW will always be a channel for expressions of faith in the limitless possibilities of the soul. NOW regards it as its province to help its readers unfold these possibilities into actual daily expression.

The editorials will be devoted to setting forth the power of the individual to control and to direct his latent forces. They will be educational along lines of self-mastery and self-development. The editor believes that self-control is the goal of evolution.

The war is working a revolution in all fields of thought and endeavor. It is destroying customs, institutions and ideas that have prevailed for centuries. Everything has yielded to the necessities of war. There will surely be a period of reconstruction. Who knows what immense changes are preparing in social, economic and religious fields? Right thinking will secure right action. Here is the opportunity for New Thought. Its truths are what the world needs. "The fields are already white unto the harvest." What could give more vitality to the new society that is evolving than the principles for which NOW stands? Now, my friends and subscribers, may I ask for your co-operation? Will you do your bit in preparing for, and helping on, this great work of reconstruction? Will you not help me and the cause to which I am devoted by renewing your subscriptions and also by securing new subscribers? The great opportunity that is before us puts on each one of us a great responsibility. May I not count on YOU?

Although I shall make a change in the form of NOW, it will contain about one-fourth more reading matter than heretofore. I believe you will like the new form better, and it has several advantages. Though the cost of material and labor has increased a hundred per cent, I shall not increase the price, as other magazines are doing. I will trust SUPPLY and keep NOW at its original price, \$1.00.

*Truly your friend,*

*Henry Harrison*



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Our Country—Our Flag Ever Victorious



# NOW

*A Journal of Affirmation*

VOL. XIV.

DECEMBER 1917

No. 1

## IN THE GLEN.

The plain is dry and parched; the air  
Is hot like heated sand!  
There's not a cloud to temper sun!  
Panting the cattle stand!  
O, let's away to cooling stream!  
Come! Let's away where mountains dream!

\* \* \* \* \*

O, cool and sweet the breezes sweep  
The hills on either side!  
The brook is babbling at my feet;  
In redwood branches wide,  
Rustle leaves where sweet birds sing;  
As on the grass my length I fling.

Lazily I lie and gaze  
Into the tender sky;  
And drowsy in the summer haze,  
Sleep strokes me passing by.  
I'm one with bees and cooing doves.  
I'm one with all that Nature loves!

Alone! And yet companioned more,  
Than in the city street!  
For now I lie on temple-floor  
Where God and Man may meet.  
For in this bush we two are one;  
But in the crowd He leaves me lone!

His message's in the brook's low purl;  
I feel Him in the wind's soft touch;  
His beauty's in the redwood burl;  
He's in my heart! My peace is such  
As comes at shrine to devotee,  
Or comes to priest on bended knee.

O, 'tis enough! Just God and I!  
We hold communion sweet!  
He gives my thought Love's quick reply:—  
"My Child!"—while I repeat:—  
"In pastures green my bed shall be!

## I AM POWER.

The first conception one has of the universe is that it is Power. The first conception of the Deity is that It is Power. Omnipotent Power is the first characteristic of the gods of the various religions. "For thine is the Power and thine the Glory forever!" Glory is the manifestation of Power. The first requisite one needs for accomplishment in life is *Power to do*.

"I have power to walk," is the meaning of "I can walk!" *I can* means I have power. The first requisite of Success is consciousness of the Power which creates Success.

A moment's reflection convinces one that whatever Life may be in Itself, is, in himself, the Power which his conscious decision directs in manifestation. I will lift my arm, that which lifts it is Power. One seeking to analyze the human intellect may divide it into Conscious Will, Judgment, or other terms. I call whatever name is given, in this analysis, to that which lifts, it is a name for the Power which lifts.

The real man, the Ego, is some form of Power. Since there is but One Power—Omnipotence—the Ego is a manifestation of the One Power. It follows that each person is but an expression of the One Power. "One is your Father, even God!" What God?



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

—Walt Whitman.

God manifesting as that Ego. This is the position of all New Thought teachers. It is also the position of Christian Science.

The question arises, what is the limit of the Power of the Ego? An illustration from the material world will help us. Near me is a window; an aperture is in it; through the aperture comes a draught of air. How much air is behind that draught? The only answer is—the whole of earth's atmosphere. That draught cannot be separated from the atmosphere; it is a manifestation of the whole atmosphere. When I see any manifestation of Power I must say: This is a manifestation of the whole of the One Power—a manifestation of Omnipotence. All of God is manifesting in and through each soul. This agrees with Emerson, when he says: "There is One Mind, common to all individual men. Every man is an inlet to the same and to all the same."

The possibilities of each Ego are limitless.

In the recognition that he has more than present power each individual says, when a new achievement before him is calling for more Power than he has yet manifested—I CAN! I CAN!

As long as he says "I Can" in faith, he has the power of accomplishment. But when moments of doubt arise and he loses faith and says, "I can't," then he closes the inlet of this Power, and actually has not the power to do.

Here lies the power of Affirmation; it opens, through faith, this "inlet" of Omnipotence and carries to a successful issue the efforts made under that affirmation.

For this reason—understanding the Law of Suggestion, which is the Law of human manifestation—the Mental Scientist teaches his pupil and patient to affirm Power. Through Affirmation faith develops until the Power IS present and the person MUST act under it. Thus faith wins.

I have learned that by standing on my feet and affirming, "I can't," I soon feel like a wilted leaf. I lose strength and have no power even to say "I can't!" Try this for a few minutes and realize the effect of a negative affirmation.

Now stand with the affirmation "I CAN!" and realize how soon you fill up with Power. This experiment will convince one that in reality he has whatever Power he claims. He is then ready to take my advice, which is: *Affirm continually until this thought becomes you.* It is thus you mould into consciousness the Great Affirmation—I AM POWER TO BE AND TO DO WHATEVER I WILL TO BE AND TO DO.

HENRY HARRISON BROWN.

### VERSATILE MEN.

Universal geniuses are usually weak, because they have no power to concentrate the rays of their ability, to focalize them upon one point, until they burn a hole in whatever they undertake.

This power to bring all of one's scattered forces into one focal point makes all the difference between success and failure.

It is generally thought that when a man is said to be dissipated in his habits he must be a drinking man, or a gambler, or licentious, or all three; but dissipation is of two kinds, coarse and refined. A man can dissipate and scatter all of his mental energies and physical power by indulging in too many respectable diversions, as easily as in habits of a viler nature. Property and its cares make some men dissipated; too many friends make others. The exactions of "society," the balls, parties, receptions, and various entertainments constantly being given and attended by the beau monde, constitute a most wasting species of dissipation. Others again fritter away their time and strength in political agitations, controversies and gossip; others in idling with music or some of the fine arts; others in feasting or fasting, as their dispositions and feelings incline. But the man of concentration of purpose is never dissipated in any sense good or bad. He has no time to devote to useless trifling of any kind, but puts in as many strokes of faithful work as possible toward the attainment of some definite good.—Orison Swett Marden, M. M., in "How to Succeed."

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

—Edith M. Thomas.

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### THE ALCHEMIST.

"I can

*Make music with a broken heart."*

—H. SAMUEL FRITSCH in Oct. NOW.

Giuseppe, the garlic-scented,  
An angel quite unaware,  
The dross of his tunes reminded  
In coins that confute despair,

Crept into his lodgings, tired,  
And longed for his loved Milan—  
While he whom his smile had fired  
Avowed, in his strength: "I Can!"

And hundreds of others wavering,  
Twixt death and the deeds of men,  
Were roused from their futile quavering  
To strive, by his facile pen!

A. F. GANNON.

### SPIRITUAL FINANCIERING.

#### II.—Spiritual Capitalists.

All things that the Father hath are mine.

—St. John xvi, 15.

The words above come to us from the Greatest Master of Spiritual Finance the world has ever known. He was the one man as "rich as all men ought to be"; the one individual with that "adequate command of nature" which all should have.

He claimed unlimited credit with the Great Bank of the Universe, and proved his claim true by huge drafts that were unfailingly "honored" immediately.

Whatever supply was called for, whether food, money or other, always the demand was met *abundantly* and *at once*. That his command of nature was *adequate*, witness the calming of the tempest on the sea; the withering of the fig tree; the making from water, wine of the finest quality; his changing disease to health, and death to life.

self and disciples? Even the fish of the sea paid tribute to the Glorious Power working through this Man. (Matt. xvii, 24 to 27.)

This Master informed the rest of us that the works he did we should do, and Greater works!

Let's take the hint, and get busy! "Oh I don't believe I can," you say. You'd better get rid of that belief, for you can. Jesus only restated in other words what was said at the "Beginning": "LET THEM HAVE DOMINION!" Dominion over nature is the right of Man, and therefore *your* right and mine. You are Master of Supply and don't know it.

In this day, when, in the material world a billion dollars seems a small matter and when men of spiritual vision see the Universe teeming with untold wealth, why should you withhold putting your commands upon that Capital with which in Truth you are blest?

"All that the Supreme Banker hath is mine," said Jesus Christ, and he made the same claim for all of us, from the least to the greatest. It was always "My Father and your Father": mine Banker and your Banker.

When he sent the twelve out to teach and to heal, he sent them forth Spiritually Capitalized: masters of material needs through Spiritual Credit. Provide neither silver, nor gold, nor brass in your purses," said this Master of Spiritual Substance.

Then cringe not before the thought of poverty, you masters of Spiritual Supply, nor bow down before the thought of lack, but lay your commands

## Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

### RECAPITULATION.

This being the last essay for the year and the conclusion of this series of practical lessons in the application of philosophy to daily living, it is well to review here the salient points which the lessons have brought forward. Having studied the lessons carefully, you know that they are based entirely upon the *Law of Suggestion*; and upon the potential power of the Sub-conscious Mind. The salient points are:

*The Recognition of Power Within;  
A Knowledge of the Law of Suggestion;  
Faith in the Power and the Law.*

This teaching puts the student upon his own feet. When he comprehends, he will throw aside all authority; will put absolute trust in his own Soul, and the directive power of his own Conscious Mind.

The most vital quality for one to develop is Faith—that “anchored trust,” that within is the Power all are seeking. That there is within each now the power that can be used to bring about any change that is desired in body or environment. The next vital point to develop is the realization that: — I am an *unfolding SOUL*. The realization that the place each finds himself occupying today is his place in unfoldment—under the Law, but with this knowledge clearly before his mind he must affirm: “I am a progressing, an unfolding being!” Each person must realize that he is constantly going forward in unfoldment. With this realization there is born within the individual a perfect faith in his ability to take control of his own life and direct his unfoldment.

This is the ideal that must be true in the mind before its conscious demonstration can be true in life. This simple idea is the fundamental truth, all that occult philosophy and the philosophy of any individual is trying to teach.

I trust that all who have read my previous articles fully comprehend these

few salient ideas for unfoldment, and that they will result in much good in conscious demonstration.

SAM E. FOULDS.

### THE SOUL IMMORTAL.

The wise in heart  
Mourn not for those that live, nor those that die.

Nor I, nor thou, nor any one of these,  
Ever was not, nor ever will not be,  
For ever and for ever afterwards.  
All that doth live, lives always!

That which is  
Can never cease to be; that which is not  
Will not exist. To see this truth of both  
Is theirs who part essence from accident,  
Substance from shadow.  
Learn thou! Life is, spreading life through all;

It cannot anywhere, by any means,  
Be anywise diminished, stayed, or changed.

Life cannot slay. Life is not slain!  
Never the spirit was born; the spirit shall  
cease to be never;  
Never was time it was not; end and beginning are dreams!  
Birthless and deathless and changeless remaineth the spirit for ever;

Exhaustless, self-sustained!  
Immortal, indestructible!

Weapons reach not the Life;  
Flame burns it not, waters cannot o'erwhelm,  
Nor dry winds wither it. Impenetrable,  
Unentered, unassailed, unharmed, untouched,  
Immortal, all-arriving, stable, sure,  
Invisible, ineffable by word  
And thought uncompassed, ever all itself,  
Thus is the Soul declared!

Life within all living things,  
Hides beyond harm; scorn thou to suffer,  
then,  
For that which cannot suffer. Do thy part!  
Live in action!  
Seek refuge in thy soul; have there thy heaven!

—From “*The Song Celestial*” or “*Bhagavad-Gita*.” Translated by Edwin Arnold.

It is a curious fact, and the abstrusest mystery that darkens our existence, how men should hold such a transcendent gift as thought, in their hands, such a key to infinite pleasure, and show such painful reluctance to use it.—Emerson.

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

—Julia Ward Howe.

### WHAT DO YOU WANT?

What do you want? How many people really know? They will go to a Mental Scientist for help, expecting that some magic charm will give them all they desire—and yet they really do not know what they desire. A lady said to me recently, "I want a friend—nobody likes me." I did not wonder at it. Her voice was harsh, her face set like a marble image. Her handclasp was like holding a dead fish. She chilled the atmosphere.

I could see an atmosphere around her like fog—a real dirty London fog.

I said to her: "What have you to offer? What value can you give for this, the richest gift of all—*Friendship*?"

She looked shocked. "What do you mean, sir, is not friendship *free*?"

Then I thought of the words of Emerson: "To have a friend you must be a *friend*." I talked to her very plainly—so much so that she soon retired.

This is but one of the many, many selfish types of people one meets, who continually want to be entertained, at the expense of society, giving nothing in return.

To be a friend, means to be good-natured with yourself; to joke and play, to be in harmony in your thoughts; to light the expression of your face with a smile from the soul. This is being a friend to yourself. This will make you a center or magnet that will draw good-natured, happy people to you.

Let us change the attitude and instead of saying, "I want", and instead of asking, "What do I want?", let us say: "What can I give? What can I give today, this moment, to make somebody

case, while others bear your burdens? If you are, the just law of Compensation shall be meted out to you, and you will get many things you do not want. Again I ask, "What will you give?" Measure for measure shall it be given unto you.

Go! Forget yourself! Remember the other fellow! Wish him well! Do well by him, and you will be well—will find what you want!

HAROLD F. PALMER.

### TRAINING CARD FOR HAPPINESS.

*The Inducible Mind doeth the work.*

I am at all Times:—

1. To be pleased, and yet poised.
2. To be gay, and yet calm.
3. To be delighted, and yet serene.
4. To be exhilarated, and yet tranquil.
5. To be animated, and yet still within.
6. To be full of joy and peace.
7. To rejoice with my whole heart and yet express self-control.
8. To Radiate:  
Gladness, Delight, Goodnature, Cheerfulness, Exultation, Felicity, Rapture, Gayety, Kindly Humor.
10. To visualize myself as typifying "Joy."  
(a) Have my face animated and smiling, and yet peaceful.  
(b) Have my eyes enraptured with pleasure.  
(c) Have my voice cheerful and full of felicity.  
(d) Have my face clothed with a smile.  
(e) Have my carriage firm, erect, expressing exultation.  
(f) Have my step quick and exhilarated, and yet poised.  
(g) To be apt unconsciously to

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

—Whittier.

**WHAT THOUGHT CAN'T DO.**

Not yet have men and women learned that a negative proves nothing and has no effect, because it is nothing.

Emerson says: "Omit negative propositions. The good mind chooses what is positive and what is advancing . . . embraces the affirmative!" This is scientific. It is saying: Choose that which *is*, and never try to do your work with that which is not.

But patent as this is, nevertheless it is with nothings that the masses largely deal. For this reason their lives amount to so little, and we hear of disease, failures, sorrows and death—all nothings to the Real Life.

No more common objection to Mental Science, New Thought, Soul Culture or Christian Science than something like this: "Well, it won't set a broken leg!" "New Thought won't keep you from dying!" "Mental Science won't make you a millionaire!" "Christian Science never will cure all humanity!" And next to this come reports of failures. "My brother was treated by Christian Science and died!" "I had a friend who took absent treatments of So-and-So and it did him no good!" "My wife believes in Mental Science, but doesn't get well!" and so on for a thousand times. All these failures are facts, but what of it? What does your "don't" and your "can't" prove? Only that those people have not yet done it.

Does any failure ever prove a thing cannot be done? The history of every human achievement is a history of what was not once done but is being done now. All progress is but extending the realm of the present actual into the realm of the possible. What is impossible? Who dare say that any dream is? In the Divine possibilities of the Soul, all dreams are not only possibilities, but are present realities. Who dare say they never shall be realities in the objective life?

Newton's Ideal made from the Divine Idea did not work; but Newton's *thought* has moved millions of engines. It is recorded that after Fulton's application of steam to a boat, a scientist in England wrote a book proving conclusively that steam could never propel a boat across the Atlantic. The first copies of the book were brought by the first steamer that crossed from Liverpool to New York City.

Impossible is but the word of ignorance, unbelief and failure.

The world cares nothing for him who can't, and cares as little for the opinion of the unbeliever. "What *can* you do?" is the question asked of every man. What *does* and what *can* Mental Science *do*? What can NOW *do*? What *can* Henry Harrison *do* are legitimate questions. The answers can only be based upon what we have *done*.

It is no consequence now whether Mental Science can grow a leg where one has been amputated or not. That question is not up for discussion. That all cults of New Thought *do* heal is a fact. From these facts, learn how to extend the horizon of doing. The patent office shows a thousand patents that were failures to one success, but the failures only helped on the ultimate success. Every case of mental healing helps on that time when there will be no amputated limbs and no broken bones.

Wisdom places no limit to the power of any principle, but it also knows that every principle in its application follows nature's law of growth. "Consider the lilies, how they grow!" They do not burst at once from ground to bloom. So the perception of an idea, or possession of a fact, means that endlessly will the idea within the fact unfold through human endeavor.

Tell me not that you have not; I deal with those who possess. Tell me not what you cannot do; I deal with those who can. Tell me not what Thought



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

—Emerson.

16

cannot do; I want to know what can be done. Tell me not what has not been done; I must reason upon what has been done. Tell me not of what is not; I must deal with what is. Tell me not of nothings; I can think upon and work only with something.

One of the greatest lessons an exhibition of locomotives from the time of Newton to the present had for me was, *All dreams are possible*. Newton knew steam was a form of force. He knew it could be applied to locomotion. He placed a huge tea kettle on wheels, put a fire under it, and had the steam come out against a plate before the nozzle. The cart did not move. As well may a man lift himself by his boot-straps. No doubt many then said: "Fool! He might know that steam will never draw carts!" But the Idea was infinite. Dealing with negatives is dealing with what is not. Think of a merchant advertising: "I have not," "I don't keep." Think of a customer coming in and saying: "I wish that which you have not." Could business be done on that plane? No more can life live upon negations. Neither can civilization so flourish. O, ye who deal in negatives, ye are back numbers! "Go 'way back and sit down!" Ye who live, who would be healthful and happy, obey the motto on the cover of NOW: "Nerve us with incessant affirmatives!" Do not tell us what we can't do, but stimulate us by telling us what we can do. For your own happiness drop all negatives and affirm—I Can!

HENRY HARRISON BROWN.

\* \* \*

The love-sense is so imperfectly developed that men and women are bound to make

## BREAD ON THE WATERS.

A correspondent in Kentucky writes as follows:

"Recently I picked up in a second-hand store a file of the 'New Thought Magazine' for the year 1907; in the August number which I found an article by you upon 'The Four Steps in Self Healing,' the same thing followed in subsequent numbers by articles upon the same subject.

These essays were the most satisfactory any I have ever read, but they left something still to be desired. I write to ask you if you have published any book that takes up more fully the line of thought touched upon in these articles.

In the article referred to you say, 'One should desire health so much that he is willing to give time, effort, thought and most of all Love to obtain it.' I find similar statements in regard to love frequently made by others in New Thought and as no two seem to have the same idea in regard to Love should like your definition."

Bread sown upon the waters returns after many days. Here my article, after ten years, turns up in an old book store. Where will it be in one hundred, in one thousand, years? Never have I written without the thought of the immortality of truth. Notoriety, appreciation today has never had any influence upon my work. NOW and ETERNITY ARE ONE. I live in Eternity now, and there I am One with Truth. As that man has been helped by my written word, so others have been by my spoken word, and millions have been and still will be by my—and yours, my reader—unspoken but Thought-Word of Truth sent forth lovingly.

Perhaps if I had the word "lovingly" for "love" in the article referred to would have understood.

What IS Love? I have often treated of it in NOW. In my Tract upon "Friendship" I give my fuller definition. The whole Sex Series carries out the idea thus defined.

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

—W.C. Henley.

tion." (Now all the lessons left are in the list as "S" on 2nd adv. page.)

Sometime I propose to write a book more fully stating what Suggestion is and how it is to be consciously applied to any of the avenues of Life expression, so as to make our conscious life as we desire. It is enough here to repeat again that all *methods* of healing are methods of applying Suggestion. Be they those of biblical times, of Mohammedan or Sheik, Japanese healer, Christian Scientists or New Thought leader, it is the One and only and universal Principle, of Conscious expression. Only Man uses Suggestion.

Love has in it nothing of the sexual. It knows no sex, until the urge of procreation takes possession of it, then the natural human instinct mingles with the animal and spiritual demand for procreation. Then, *if* love dominates, we have fine humanity; but if the physical—which is the animal—dominates, then we have children of the slums, even if they are born of culture and in a palace. Let us denude our minds of the thought of sex, as much as possible, especially when speaking of LOVE.

\* \* \*

### THE BURNING BUSH.

Strange thoughts are ever in my mind,  
Strange doubts that grieve me when I pray;

In faith I can not comfort find,  
And God seems very far away.  
In days long dead He spoke to men,  
O, would that I were living then!

A rose-tree in my garden grows,  
Its perfume is as incense rare;

It bends with many a scarlet rose  
That speaketh of a Presence there.  
O, bright red lamps, you seem to say  
That God is not so far away!

And so before my rose-tree bright  
My sorrows and my doubts give way;  
No longer twilight, gloom, and night,  
But sunrise, glory, and the day.

My garden-walk His feet have trod;  
This burning bush enshrines my God.

—James M. Hayes.

\* \* \*

Please mail me 10 copies of "Dollars Want Me." I think they are wonderful and I want them for friends.

MRS. W. B. B.

### TO A CORRESPONDENT.

"Would like you to give me some personal instructions as to how I should concentrate so as to bring success from my properties which I know and feel are good, only it takes money to put them on a paying basis and I want to get out from under a load of debt." . . . In my books, especially "Dollars Want Me," "Success," and "How to Control Fate," I discuss these questions. But still the last word has not been said.

Before success can be expected along all lines of life and success in one line not be paid for by loss in others, there must be perfect faith in the righteousness of the desire. The desire must be in line of Universal Good. Here is the law as stated by ancient and modern philosophers: "ACT FROM PRINCIPLES CAPABLE OF UNIVERSAL APPLICATION!"

What is seemingly for my good but not for the good of all is not for my good, for there will be a reaction from my selfishness. I may ruin health, reputation, may lose ability, friends, and power. Only Universal Good is safe.

From the Universal Good all may draw Supply and none suffer from lack because each has enough.

The idea is becoming extant through a pseudo-philosophy called by many "New Thought," that all one has to do is to desire and concentrate and one will win. True and false both. One will thus win in his own personal desire and make a seeming success, but will it be Success with a capital? Success is Principle. It will, like health and happiness, be continuous.

"First know you are right, then go ahead!" is the admonition here as in sound business.

"Will it wrong anybody?"

This question answered in the negative, then one may safely go ahead.

In this present case, the motive stated is honorable. "OUT OF DEBT!" The only sure principle for a really civilized

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

—George Eliot.

community is "Value received!"—Cash! All book keeping of accounts, all suits for debts and the creation of a civilization based upon property—"Something I have because you want it," and upon profits—"I have and you must pay me more than it cost me!", is a false civilization. An exchange of equal value for equal value is equity. Equity is Justice. Justice is the only plane upon which there can be peace and good will.

In developing and evolving out of Selfishness we must have property, and at last reach the plane of justice. It is this Principle, working mostly unconsciously, that has instituted among New Thought teachers and healers the plan of freewill offerings—a correct Principle for a future condition to actualize. Those capable of demonstrating it now are pioneers for the coming centuries. The vast majority of people are yet too deeply immured in the present selfish unfoldment, in my opinion and experience, for free will. Its tendency is for this system to result in conditions of semi-poverty or semi-blackmail. I have never been able to impress the sense of "Value received" upon students and patients so that I have felt that an adequate compensation had been made for my labors. He who would be able, under the Law, to concentrate and win success must be willing to make adequate compensation for what he receives. And compensation is more often required in love, brotherhood, sympathy, tenderness, helpfulness and service than it is in money. Compensation can never be made in the name of that unhuman word—Charity. A condition in which charity is needed is un-natural. It is not natural. It is a condition created by selfishness. To give in that name is insulting to the common hu-

man of being called Truth and certain not the Ideal of New Thought. "Something for nothing" is the cry of idleness and dilettantism and selfishness. "Work must go with the getting"; never anything of real worth is obtained. Satisfied of the righteousness of desire, put into activity your Faith the Law of Supply; faith in the righteousness of the Universe; faith in Justice of the Universe; faith in yourself as the Indwelling Power of the Universe. Do this first by abandoning all fear. "I will fear no evil; for art with me!" Cast the debt upon "Thou"—the Indwelling, and all "All debts are paid! The money realize this will be placed in my hand at the right time."

Debts, which are always of the future and never of the now (for now is once off the mind, then the business the present can be attended to. Ignoring debts is a form of concealment. Affirm of them: "They are at the right time!" Then let them tally alone.

Having what you know is good honest, then see it mentally, paying a dividend. *See it. Visualize it.* According to your power of vision will be the actualization. According to your power of visualization be your actions toward your desire.

Here is the Law laid down in my books:—

*Build for yourself a perfect Ideal  
Then Think from that Ideal as a present reality.*

*Talk from that Ideal as a present reality.*

*Act from that Ideal as from a present Reality.*

In this case: *Build Success in Mind. Then always think Success.*

*With Success always act Success.*

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

—Archie L. Black

**VALE  
NATIONAL NEW THOUGHT  
ALLIANCE.**

NOW expressed its opinion  
"Declaration of Principles" is  
Congress of the I. N. T. A.  
s. In that Declaration New  
used any longer to be some-  
cative. In the St. Louis Dec-  
stands for everything in gen-  
nothing in particular.

ted to *Nautilus* for a state-  
"Basis for the New Plans

I find that the Alliance at-  
stead of the suicide by rope  
e hari kari process. It lives,  
n its working plan ceased to  
ng definite in way of instruc-  
pens its door to every fad,  
harlatan that chooses to pa-  
New Thought banner. The  
as always been hampered by  
achers who have made repu-  
by teaching any distinctively  
ght Philosophy, but by at-  
that indefinite New Thought  
ey did teach a lot of pseudo-  
speculative fads. Many oth-  
sired to see this eliminated.  
e St. Louis Congress throws  
protection over such. Here  
ent of present position:—

*we must co-ordinate and aid  
s and Teachers and students  
and colors of New Thought  
must work for them all  
must in all things stress the  
s as embodied in the State-  
nciples. It must not exclude  
tual teachings unless direct-  
o the Principles. It must al-  
every other teacher to car-  
SIDE LINES of teaching  
wishes, PROVIDED they  
kept distinctly as Side*

one way of accounting for  
of such a hodge-podge by  
t body, save that it was

passed, as I am informed by letter, with-  
out due consideration, when all the dele-  
gates were tired and most of them ab-  
sent from the meeting.

A body that declares in its Statement  
"the infinite possibilities of man through  
Constructive thinking," thus to recognize  
among its teachers those who limit the  
possibilities of man to karma, stars,  
numbers, lines on hand, and any other  
speculative limitation, "PROVIDING"  
they affirm the statement of Limitless-  
ness—is as near to insanity as an intelli-  
gent body can go. The Alliance is now  
a dead tree. It will cumber the ground.  
Owing to local conditions it may have  
a large gathering in Boston next year,  
but there can be no growth hereafter. It  
is a close corporation. And necessarily  
will fall apart for want of cohesion,  
want of unity of thought, unless it sees  
its error and shall in its next Congress  
annul the action of the St. Louis Con-  
gress. But no harm is done to Truth.  
"New Thought" will still be a phrase to  
conjure with, but vitality has departed.  
Theosophy, Astrology, Numerology,  
Palmistry and like phases of supposed  
truth have no affiliation with the "Lim-  
itless possibilities of Man."

As one of the Honorary Presidents, I'll  
remain as one of the chief mourners if  
it must die. Or as one of its inspirers if  
it shall be purified.

\* \* \*

When we speak of a man concentrating on  
a subject, we mean that he is deaf and blind  
to all else around him. We have cases on  
record where momentous or tragic events  
have been taking place within ear-shot of  
men who have been so lost in thought as to  
have been perfectly oblivious. One scholar,  
outside whose house was being enacted the  
terrible massacre of St. Bartholomew, was  
not aware of the fact till the day after.—*New  
Thought Journal, London.*

\* \* \*

Young man, be a sun glass, concentrating all  
the rays at one focal point, until the accu-  
mulated heat and light burn their way  
through opposition.

—Newell Dwight Hillis.

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

—Irving Bachelor.

### THE REAL JESUS.

#### A Beautiful Extract.

But there is something in the Jesus of the New Testament that does abide. What is it? It lies not in his wonder-working, not in his "works," not in the doctrines he taught, not in the teaching that you can catalogue. And yet, when we listen to snatches of the record read without comment we are led into the presence of an inexhausted potency. We are touched with a sense of a powerful personality. "Jesus wept," "He looked on Peter," "Suffer the little children to come unto me," There is a "widow's two mites which make a farthing" placed in the contribution box. Here is a greater given than that wealthy man who has put in his gold. "He looked upon the rich young man and loved him." "Neither do I condemn thee," poor woman! "Go and sin no more." "He went about doing good." "Why callest thou me good? There is none good but the Father." "Foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head." "Behold the man!" said Pilate in the trial hour. Ponder these quotations, picked up hit or miss out of the record, and what do we have?

Something which has burned its way through the Christianity of nineteen centuries; we have that which has humiliated and abashed military conquerors, capitalists and captains of labor in all generations; that which has touched with comfort, power and consolation, the bruised and the broken, the homeless and the discouraged; that which has burst the bonds of bigotry; that which has climbed over the highest fence that ecclesiasticism ever did or could build; that which has broken the power of ecclesiastic forms and ceremonies; that which has made popes and cardinals and bishops and elders and deacons look small and mean and unnecessary except as they moved along the heavenly lines indicated by the citations we have just read. This Jesus who abides is a great, contagious, pervasive, loving human heart. The Jesus who abides is a brave, independent, peasant thinker. The Jesus who abides is a "reformer," a "social uplifter," a "humanitarian leader." I do not like to use these words. They are too small for the thing they represent, but if we persist in using them, who more deserves these high terms? Way up there beyond our Toynbees or Jane Addamses, beyond our reformers, our John Brights, our

the Master of Men because he reprinted in himself a masterful leadership. Approach the story on these lines, the ground from this standpoint, at poor and insignificant and uninteresting the theological refinements about the "ity" and the "Savior" and all that.

Draw if thou canst the mystic I

Severing rightly his from thine,

Which is human, which divine.

"I and my Father are one," he said, the tenderness of that prayer he asked "They all may be one with Thee even am one with Thee."

All this is true of the Jesus who abides the hearts of men. He was the lover and the helper of man, the friend of the poor and the friend of the wealthy, for he looked on the man with great possessions and loved him, not on account of his possessions on account of his humanity.—*From a sermon by Rev. Jenkins Lloyd Jones (London), of Chicago.*

#### A GOOD LETTER.

A school teacher in Alabama writes a very pleasant letter in which I find these sentences which are for all also.

I presume that my experience has been the same as others in search of Truth. I have never been afraid to read and to write whatever I felt might lead to a higher and broader conception of life and I feel that I am stronger for it. Like the hermit nautilus, I have outgrown many and have left them behind "by life's upward sea." I confidently expect to outgrow more. I am glad I was ready for when I read the first copy I had the opportunity of seeing, for it certainly has given me great help and an inspiration to me. There are isolated men and women here there who realize there is but one soul Truth. That in order to make progress must become receptive to its beams, Emerson puts it, "Place themselves in the midst of the stream of power." But with this knowledge none of us are independent. We need to be constantly minded of the better way. Because Emerson has helped me so much, I have no hesitation in recommending it to those who I will appreciate it. (She sends some new subscribers.) After receiving your letter, Emerson's "Self-Reliance"



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

—Ingersoll.

OFFICE OF NOW,  
1001 Market Street, San Francisco, Calif.

DECEMBER, 1917. No. 12

## NOW

HARRISON BROWN, Editor  
JOHN FOULDS, Asst. Editor

Journal of Positive Affirmations.  
Science and Art of Soul Cul-

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with all the possibilities of DI-  
vinity in him and he can conscious-  
ly realize those possibilities **HERE**

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—C. Fannie Allyn.

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\* \* \*

The New Thought work has been great-  
ly stimulated in San Francisco during  
November by Dr. Harold Palmer, who  
has been very busy at work for the Cali-  
fornia Truth Center. He has also  
helped the Metaphysical Library and  
Reading Room at the Noon Meetings.  
These meetings are very popular and  
very successful. The Editor of NOW  
was called upon for three addresses in  
October.

The library is constantly increasing its  
membership and its usefulness. Several  
new members have been added to the  
Committee and we expect early in the  
year to remove to larger quarters where  
there will more opportunities for our  
work.

\* \* \*

### REMEMBER.

We have for Christmas and for New  
Year's cards, each card bearing a poem  
by Mr. Brown. They retail 5c each, or  
three for 10c. They are printed in blue  
and gold; are an excellent reminder to  
send to friends at these seasons. With  
them you can well add the "Healing  
card," which is a poem with the neces-  
sary Affirmations for Self-Healing.  
New Year's card has this motto:  
"Peace! Be still!"

The Christmas card has: "Peace on  
earth!"

The Healing Card has this quotation: "I  
come that ye may have life, and have  
it more abundantly!"

Remember, these three for 10c; any  
three of each for 10c; postage paid.  
Order from this office.

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

—Browning.

Miss Cutler and her friends of the San Francisco New Thought Center have a Special Department of their "Silent Unity" in behalf of our Soldiers, Sailors and Aviators from 12:30 to 1:30 p. m. All friends everywhere can join in this blessed and loyal service.

The Detroit, Mich., New Thought people also have a Soldier service. Their circular asks: "Is it not the duty of all those who know about this great power of truth and prayer to come together and provide spiritual protection—SPIRITUAL THOUGHT BONDS—for our boys?"

They suggest that "We consciously know and affirm:—

You are enveloped in the love of God.

You are covered with the armor of God's Divine Protection.

You are clothed safely round with his infinite love and wisdom."

And I would add:

*With you goes the Spirit of Victory over all hosts of evil.*

Let every Truth student at noon, wherever he is, proclaim:—

*The Nation and its defenders are clothed around with infinite Love and Wisdom and are enfolded in the Spirit of Victory.*

### BOOK NOTICES.

#### THE HANDBOOK AND MANUAL FOR HEALING AND HELPING OTHERS.

By Dr. C. F. Winbigler. Commercial Printing House, Los Angeles, Calif. \$1.25. Postage 10c.

What I said of Dr. Winbigler's previous book I can say of this:—It is based upon the Law of Suggestion. He enforces the Principle by constant reference to Biblical quotations. To those who are not emancipated from that book as Authority, it is very valuable, since it introduces them to the One

#### REALIZATION MADE EASY.

By Kate Atkinson Boehme, Elizabeth Co., Holyoke, Mass. \$1.10.

Mrs. Boehme is one of our early, and vigorous authors. This book fully her previous reputation. She has all her teaching upon the fact that Man is limitless in possibility, and that he is his destiny, and may control Fate when he learns himself and use himself as will. The book is breezy and exhilarating. I commend it to those who need a spiritual tonic.

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By Benjamin Johnson. Marinello Co., Crosse, Wis.

If Mr. Johnson had been my student and I had carefully read NOW since its initial publication, he could not more clearly have expressed the Principles for which NOW stands. He has, however, no echo, no plagiarism. He is upon the same point of view. I have knowledge of Mr. Johnson; however, I suspect that he is familiar with NOW books, for he includes "Brown" among a list of authorities, and quotes one of Mr. Fould's positions. His style is clear, positive, free from relative fads, and unproved theories. He gives practical and convincing reasons for his Law of Suggestion; also very clear advice as to the use of Truth as he unfolds it. To see a teacher who depends entirely upon Truth and authority is a good sign of the times. Law of Suggestion is his line of work, and he gives many Affirmations for practice as fast as people become familiar with the Law of Life's expression, we shall have of all, FREE-men, then Well-men, then Happy-men and Successful-men. I am to myself and in my expression which I think I am—and I am this on as long as I think it. It behooves every man, then, to know *how* and *what* to think of for himself. These books, and all others based upon this Law, teach him this. Following these teachings, he becomes what he affirms, which he affirms because he ultimately goes to THINK what he affirms is Truth—is

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

—Whittier.

## **AND THE HORSE! WHICH IS HORSE?**

of the proceedings of the  
ological Society I find this  
ie cart before the horse in  
of Drs. J. M. A. Maloney  
L. Sorapure:

I state is consequent upon a  
the latter is the immediate  
cursor of the emotion. Accord  
eory, fear develops because the  
; the heart does not quicken  
ar; cardia is the cause of the  
ults from tachycardia, which is  
ear; we feared because we did  
pidly and regularly; we did not  
y and regularly because we  
rried, shallow, rasping respira-  
he fear. Fear without visceral  
t occur. Absence of visceral  
absence of emotion. To mini-  
change is to minimize emotion.  
g slows the heart's action. The  
urried, shallow breathing into  
athing, and the reducing of the  
mitigates or dispels fear. So  
breathing is controlled and the  
no considerable fear can exist.  
n, every thought is externalized  
action."

cts which help even mental  
at which is cause, Mind or  
; or inert matter? If the  
ht then body creates life?  
me did not agree with these  
aid:—

nk that the theory that the rapid  
produces fear is susceptible of  
ther the converse.

fly said:—

o hear emphasized the value of  
element in connection with this  
eatment (i. e., controlled breath-  
eve, however, that the authors  
relinquish their contention that  
quent upon the quickened heart's  
nything has been shown by the  
on the sympathetic nervous sys-  
hat this theory fails to account  
se phenomena, and that we are  
eause our hearts beat, nor do  
eat because we are afraid, but  
ena are the result of interrelat-  
na operating through the sym-  
autonomic nervous system."

will no doubt agree with me  
t Dr. sees as clearly as you

and I do when we look into a mill-stone.  
All I can do is to ask: Which is initial,  
Fear or heart action? Once started, ac-  
tion and re-action intensify each other.  
But which is first? Which is cause?  
Which effect?

### **POWER OF SUGGESTION.**

Columbus, Ind.—As soon as Mrs. Margaret  
Cox, who lives east of this city, learned that  
her false teeth had been found under a peach  
tree, the severe pain in her stomach disap-  
peared.

Mrs. Cox was eating a peach when her teeth  
disappeared. She became convinced she had  
swallowed them, summoned help, and was  
hurried to this city and taken to the office  
of a physician, who advised her to go to the  
county hospital. He insisted that he did not  
think it was possible for her to swallow her  
teeth.

Mrs. Cox said she ought to know whether  
or not she did, recalled the exact moment  
when they went down, and complained of a  
severe pain in her stomach. Arrangements  
were made for an operation. The physician  
advised one of the neighbors to keep search-  
ing for the teeth. A neighbor telephoned  
that the teeth had been found under the tree  
where Mrs. Cox was eating the peach.  
She was notified, the pain stopped and she  
returned home.—*Indianapolis News.*

(Continued from page 165.)

being the result of overcoming difficulties,  
and when one has inspired a pupil with such  
a desire to find that he will dig for it,—the  
foundation stones have been laid for the high-  
est education. The "putting on" process is,  
as you say, "impossible." It is in fact a con-  
tradiction of terms. But the world is slow  
to see it in that light. We know that it has  
failed, but the question with many of us is,  
HOW? With the majority of people, think-  
ing as they do, we can but begin to train pu-  
pils, so they will become self-reliant and  
"learn to watch for the gleam of Light from  
within!" It seems that before children are  
taught to read and write, they should be  
taught to observe what Nature has in store  
for them. Let them learn about birds, trees,  
flowers, insects, etc., and at the same time  
train them to do some useful work, insisting  
that they keep at it, until it is accomplished.  
Their efforts may be bungling, but with chil-  
dren "time is not the essence of the contract."  
This is also a lesson New Thought stu-  
dents must learn. *Begin and stick un-  
til you win.* Use your powers and be  
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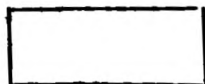
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\* \* \*

A prominent worker in the east writes a letter containing an order for books, and words of praise for the article "The New Thought," in May NOW. She says: "Most of the persons called to listen to New Thought teachers, and who read the literature of many New Thought workers have their faith weakened by those apostles who are yet followers of that old H. P. L. king, Solomon, thinking with him that of years ago, 'There is no new thing under the sun!' I feel like asking these workers, 'Why they accept places in New Thought work, if that is their idea.' Shelton said a good thing when he said, 'Of course there is no new thing under the sun, for all

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