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

NOW

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No. 2

THE GHOST OF A SONG.

Sometimes, as I sit in the twilight,
In silence and alone,
There comes, with pleasure thrilling,
The ghost of some long lost song.
Again, when sunrise golden
With glory gilds my room,
This ghost of forgotten music
Wraps me in mystic gloom.
And often when I'm sitting,
A comrade by my side,
This half-remembered melody
Swells in our deep love-tide.

It sings to me with promise
Far greater than in youth's zest,
Redeems my life's wild turmoil
With serenity never guessed.
In vain I try to prison
This strain in language meet,
Or give it, in music, setting,
With harmony complete.

Is it some song of childhood,
Echoing as in mirage?
Was it born on battle-front,
When bugle sounded charge?
Is it the ghost of some poem
That in my soul has died?
Or can it be the moaning
Of some dead love at my side?
Or the call of some Ideal
I slew in early youth,
Before I felt the glory
Of its immortal truth?

O, blessed Ghost! Keep near me,
Inspire my songs today,
Keep ever in my vision,
Be light upon my way.
So, in thy inspiration,
The song I might have sung
Will find in life expression
And keep me ever young.
HENRY HARRISON BROWN.
New Year's Day, 1917.

* * *

We are so hierarchized, so hypnotized and trained by our official teaching that the expression of independent ideas seems intolerable.—Gustave le Bon, in *"The Evolution of Matter."*

THE LAW OF SUPPLY.

Freely ye have received, freely give.

—Jesus.

Man is a stream whose source is hidden. Always our being is descending into us from we know not where.

—Emerson, in *"Over-Soul."*

It is a common mistake in commenting on the sayings of Jesus, to forget that he always spoke from the spiritual plane.

All his words and conduct evidence the fact that to him the expressions "My Father and I are one" and "He that hath seen me hath seen the Father" and "It is the Father in me that speaketh" were not mere rhetorical, or symbolical, statements, but facts of consciousness, as are to the ordinary person the facts of a physical body and a physical world.

It is in this understanding alone that the life and words of Jesus can be understood.

It is common to give statements like the one that heads this article, either a purely material, or a semi-material, interpretation. We are told if we possess wealth, that, because it came freely, we are to give freely.

Especially are these words of Jesus quoted by the selfishly sick, and the sick are proverbially selfish. We are told that as healers we have freely received, and are therefore to give freely of our time, effort, thought and sympathy. The Healer is prone so to give. But such giving, while under the spiritual Law which Jesus perceived, benefits the healer, it rarely gives anything more than a temporary benefit to the receiver. This giving has a tendency to injure him, or her, by intensifying

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

—Walt Whitman.

that selfish state of mind, which expects to receive without making adequate recompense. This cannot be. Always is the Law operative—"Measure for measure!" "As ye give so also shall ye receive."

It is a custom largely prevalent among New Thought teachers and healers of receiving free-will offering. This tends to pauperize the student and patient, though in all ways, except financially, it enriches the teacher and healer. It pauperizes, unless the student and patient is made to realize that he receives no permanent benefit until, like the widow in the temple, he casts in his *just* mite, gives something that costs him mental and spiritual effort.

If the many who complain of lack of benefit from New Thought teachings will examine their mental attitude toward adequate recompense, toward healer, teacher, author, they will find that they have applied the words "Freely ye have received: freely give:" to the other fellow and not to themselves. There are scientific reasons why such persons cannot receive. First: Because they cannot receive until by giving they make proper conditions. Secondly: Because they do not look to the right source for Supply. Thirdly: They do not look for the right kind of Supply.

In regard to the first: It is certain that unless there is an emptiness to fill, abundance cannot add a drop to the vessel.

This empty space must be made by giving.

There must be an avoidance of the material conception of giving. There must be a consciousness of Universal Supply—"The Father and I are one." The only Power to supply is the Universal—is the Indwelling. No person, however rich in the expression of divine qualities, can give of these qualities to another. The power of such persons is limited to that instinct and

inspiration that may awaken an expression of the Abundance within the student and patient.

Only the Universal can give. That an individual may receive, he must give expression, make a vacuum in consciousness, into which there will be an inflow from the Indwelling—the Sub-conscious.

This Abundance does not consist in material things. Were the healing from the outward and material plane, the Abundance would come from thence. The payment is from the Power, the Life, the Wisdom, the Love, that expresses in things when freely given.

"Life is a stream whose source is hidden," says Emerson, a stream from the universal reservoir. No matter how full the reservoir, no matter if the gate is open, there will be no flow until there is an outlet down the channel. Turn the attention to the channel, clear out the debris. Open the sluice way. As soon as there is a flow down the stream, there is an inflow from the reservoir.

So with the flow of Life. Selfishness in any of its many forms closes the door to Life's flow. Refuse to let the water that is under the wheel flow downward and you get no water from the pond above.

Selfishness closes the gate of Life. It is impossible for one to be well, to be healed, whose prayer is purely a personal one. In my "Instructions to the COSMIC FELLOWSHIP" the student is taught first of all to express himself unselfishly. Here is the law of healing as well as the universal Law of conduct:

ACT (pray, desire) FROM PRINCIPLES CAPABLE OF UNIVERSAL APPLICATION.

The gift of health is spiritual. The gift in return must also be spiritual. The

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

—Edith M. Thomas.

17

Universal heals. The return must be made to the Universal.

But does this not exclude financial return? Did the spirit in the widow of thankfulness, gratitude and recognition prevent her giving *all* she could, *at a sacrifice to herself?*

The healed, if he appreciates health, in appreciation will make the full and adequate return. Each healer should so instruct his patient.

I commenced healing in 1872 and have done as good work and as much in my line as any healer. I am now in a position to speak as authority. My experience, verified by that of many others, is: *The average person benefited receives the gift selfishly. Few make adequate return.* Some generous ones, by their gifts, make up where others fail. I have not lacked, for Supply has always come from the Universal and in unexpected ways. But those I have healed have been like the lepers whom Jesus healed. Only one remembered and returned to him.

There may be, usually is, a relief of symptoms in the selfish, a temporary relief. "But beware," said Jesus, "lest a worse come unto thee!" Until the soul is awakened there is no permanent cure. This awakening will be made manifest in the unselfish attitude of reimbursement, in some way, to the Universal.

It is for the patient's own salvation that he measure out, to the world, equity, for the good he has received. "What shall it matter to a man if he gain the whole world and lose his own soul" in selfishness? The miser is the greatest of all paupers.

never go away sorrowful, for these are great possessions. They go happily. They have learned the joy of *using*, where the masses try in vain to enjoy possessing.

One extreme instance of that spirit which says to the Teacher, "Freely *you* have received, now freely give to me, without my making any return," is this:

While I was holding, in 1903 and '04, my Sunday evening meetings in Odd Fellows' Hall, my young companions noticed that a woman, every Sunday evening, made more than necessary effort to reach the contribution basket as it passed her. This extra effort attracted their attention and caused them to notice that she dropped nothing in the basket.

To us it was a matter of little importance whether she did or not, for the expenses were always met.

But one day this lady came to me for advice. Her bitter complaint was: "I have been in New Thought for a year. I have claimed the Lord was my shepherd and would supply me. But it don't work. I am in need. Don't know how my rent is to be paid." "Do you want the Truth?" I asked. "Certainly!" she replied. "Understand then that it is not a personal matter with me. I care little whether you put money into the contribution Sunday evening or not. I speak from the Principle. You have not trusted the Lord as your shepherd! Your hand has acted a lie. You have expressed your want of faith in God through your fear of men. If, of your poverty, you had honestly withheld, or had joyfully put in your nickel, your

Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

hand, your purse. Let what you have freely flow. Use in generous thought. Then He will be generous with you. Remember it is not for you to think of me, in this, but of yourself. Say, 'Freely I give; freely I receive.'

Life is the raw material out of which we manufacture Truth, Love, Sympathy, Friendship, Service. The raw material is limitless. Opportunities for manufacture are limitless. As much of raw material as we use so much more will the Supply come to us.

Make place for Supply from the Universal by using in Love and Truth, by giving in "Loving Service"—this is Emerson's wise and tender phase—and this material from the Supply flows.

Don't descend to the base estimate of the market and expect to give and receive on the material plane. Giving and receiving as spirit will bring forth the necessary harvest on the material plane. For Spirit is Universal Substance. Rightly using our Spiritual Supply, we make conditions for Supply to materialize for our needs.

Give in Love and in Love we shall receive. Give bounteously of Life and in like manner we receive bounteously. Of one who lives in this spirit it can well be said:—

"His life's a hymn, the seraphim
Might list to hear, or help to sing,
And to his soul, the Boundless Whole
Its bounty all, doth daily bring!"

ETHICAL.

A world for each! A world for all!

It seems to be the mystic plan
That each man's soul shall be a world,
The common world around the man.

Alas! The world's a piteous thing,

And finds new pains as years unroll;
And many bring her wondrous cures,
But no one brings a perfect soul.

Now here's a motto for the good

Who'd see the flag of evil furled:
First, mend the world within yourself;

Then doctor up the common world!

—James Stevens, in *Saturday Evening Post*.

FAITH.

There are some silent moments of emotion
In life when every dreary doubt is stilled
That dreams, inviolate for long devotion
Shall sometime, somewhere be at last fulfilled.

In the short flash of this divine endurance
The quest of wealth seems vain and less a boon

Than food for laughter, as the child's persuasion

Of stars that stumble or the dancing moon.

The brooding boy whose dreams abide in duration,

Where death unuttered looms the doom of each,

In that exquisite moment has assurance
His every fancy shall unfold in speech.

And he who sighs to hew a heart-ideal
With loving labors from the lifeless stone,
Knows then that surely from the marble real
He shall educe the dream he calls his own.

And whoso strives in faith, though ever failing,

To isolate life's beauty with a brush,
Therein shall taste the joy of toil availing,
The prophecy of that illumined hush.

A. F. GANNON.

THE POWER ITSELF.

LESSON 2.

From the dim vistas of the past, to these days of the new Spiritual Consciousness, the god-idea has been the stumbling-block of man. What is the origin of the Thought of God? As all questions are answered by Evolution, let us go back. Where to? Back to the time of the first man. Back to the time when man began, to the time when man was but one remove from the brute; back to the time when there was no knowledge of fire, back to the time when the hand, the stick and stone were weapons of defense; and the means of providing man his living, or in other words his food. Back, back to the times of which there is no record—back to the Primitive-Man.

Evolution is the law that explains life, it reveals mysteries. Put yourself in the place of the Primitive-Man.

In front of man has ever been the per-

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

19

—Julia Ward Howe.

fect ideal. The perfect ideal is the best that I can think; evolution determines ideals; so it is my unfoldment that determines my idea (or ideal) of the universe. To the Primitive-Man the world was a place to struggle in, to fight in; this thought is not far removed from the thought of the average Modern-Man.

The Primitive-Man through his lack of unfoldment (or evolution) was at the mercy of the elements, the wild animals and conditions of the earth. Reason had just dawned in man and the first truth that reason presented to him was—Power; and it is here that we find the dawn of the God-Thought, Man's first conception of Power.

Power was manifest in every thing that beset his path; in the thunder that made such terrible noises, in the lightning with its weird suddenness and destructiveness; in the strength of the mastodon and other animals; in the damp of night, and in the colds of days. Every thing that manifested itself to the sight or the other physical senses was to him a manifestation of apparent or hidden power. This indeed must have been man's first conception of God. What must have been the continual thought of Primitive-Man in the face of this wonderful showing of power? Propitiation. Back of all this terror, of this destructiveness, he naturally saw an Agent. This he called God. In all these manifestations he recognized only that which could work him harm.

So is it that the God-Thought is a thought born of fear—the result of a hard and terrible environment. And yet in the face of this apparent sim-

night, to the god of damp and cold, he prayed to the god of day, and thus by prayer and offering did he try to keep on the good side of his enemies the gods. This was the Age of Fear.

Scientists tell us that man's development is the result of the discovery of fire. This is true. In the discovery of fire came the overthrow of one of the most powerful of the gods—Cold. How the first man must have feared fire! Mythology tells us that fire was stolen from heaven—it must have seemed from above. Fire began the destruction of the gods.

Born in mortal terror the Thought of God has been the most powerful of all thoughts. It has been the cause of more so-called good and more so-called evil, than all other thoughts combined. Buddha, Jesus, Torquemada and Cromwell are all direct results of this God-Thought of Fear.

Ingersoll says, "An honest God is the noblest work of man," thus transposing the noble lines of Pope. All gods are creations of the mind of man, the thought of man giving form to power, man delegating power to things.

Man is leaving the God-Thought behind. He is outgrowing it. Just as he has outgrown the need of hair on his body or the muscles of his ears. Man's mental vision has been opened unto reality.

The Primitive Man was little more than the brute—the only distinguishing mark being a little glimmer of thought. His speech was but little more than the chatter of the monkey. But in that little glimmer of thought was the potential of what man is to be. We are still

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

—Whittier.

parent reality. The thing he delegated power to he feared.

It is the purpose of power to evolve, and the power (or life) in the Primitive Man slowly developed under the thought of must. He was forced to earn his living or die; this brought him face to face with the things that he feared, and as he faced things he overcame them: the power within himself coming into the knowledge of its strength—still under the thought of must, according to environment. Thus the gods of power located by man in things, have passed one by one away—they have drifted silently away into the land of nowhere. Thus all the gods must pass away. The twilight of the gods is at hand.

The tribute that has been paid to the gods has always been paid in fear. The prayers that have been said unto the gods have been uttered in fear. So it is that with the passing of the gods we note the passing of all fear. Liberty is at hand.

Astrea has again come to earth. The Golden Age is here. Fear has stepped down and out, and in its place we have faith and trust in life (the power that is manifest in all things) and man is entering into the knowledge of the divine fact that he is the director of power. The Aristist-Man is at hand. The creator has come into the knowledge of his own power to create. The result is Pantheism, one god and that god manifest in all things. This means Power in Evolution, Power evolving in man and brute, Power evolving blindly in the brute, Power being consciously evolved by man in the knowledge of himself as an Artist and Creator. How truly and unfalteringly man has seen the Truth. Christ said: "The Father and I are one"; Solomon said: "As a man thinketh in his heart so is he"; and John of wondrous spiritual perception said: "Beloved now are we sons of

God, and it doth not yet appear what we shall be." And it doth not appear, and it will never appear, for man—the real man is the all of power. He is a perfect bud (in reality) of the infinite in unfoldment. Thought is the tool by which he can (and does) carve his destiny as the sculptor carves the statue. The ideal is the real.

So it is that Man has travelled the great, long, dark road from Unconsciousness to Consciousness, from Fear to Trust. And it doth not yet appear what he shall be—for the road is light, and before him is the clear horizon of un-realized Truth in the Soul.

SAM E. FOULDS.

We must recognize this fact that God lives. We must recognize this fact—that while the past has been a source of power, it did not stop way back there. God was never so immanent as now. We are recognizing God in all these forms about us. What we need is a clearer recognition, the vision that will lift us up into realms of the spiritual, that we will see the place of this moral struggle, and that it will not down to the carnal, to the worldly. That is the pathway that has led to the death of nations—when they fail to recognize the higher—and that is the dividing line on which we are standing now. . . . The great problems of thought have to be re-thought. There has got to come a unity of thinking. We are going to see that the philosophy of monism has its place; we are going to see that the material side of philosophy has its place, but much more:—*We are to see God as Spirit and man as Spirit, immanent, now.* . . . It is the spirit of oneness of man, the oneness of religion, and it recognizes the individual in and the personality of religion. We can shake hands with the whole of them and there is nobody to pull our coat-tails and say, "Brother, are you not going too far? Are you not too liberal?" This spirit of liberality must enlarge until it takes in all humanity, all of God's children. . . . We believe in the integrity of the rational and moral antecedents of man; that man is divine; we have visions of the infinite and we can work here today. We do not have to be catechised. We have the Emerson idea. We have to recognize the individuality, the responsibility of and the brotherhood of every soul on earth. —Rev. H. H. Thomas, as recorded in "The Abraham Lincoln Center," Chicago.

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

—Emerson.

21

AFFIRMATIONS.

I go forth this day with power.
I believe in myself.
Realizing the power of the unlimited
self, light-hearted I take to the path of
achievement.

I am Power.

Power to accomplish that which I desire
to do.

Power—an infinite supply of Power
within me—awaiting my use.

I use the Power I am with perfect faith
—knowing that it responds to my de-
mands at all times.

In this power I build a perfect ideal of
health, happiness and prosperity.

I see myself as I desire to be.

I am that which I think myself to be
Now and Here.

I control the Power I AM.

My control is by my thought.

My thought at all times is constructive.
I think thoughts of Health, Love, Hap-
piness and Prosperity.

I hold the same thoughts over my fel-
low-man, knowing we are one in Spir-
it.

Thus each day my realization of myself
as Truth is greater.

I identify myself with the Father. I
pattern my life after that of the Mas-
ter.

The Father and I are one in the Uni-
versal, Here and Now.

DON'T TALK OF YOUR ILLS.

From an editorial by Bailey Millard in *Or-
chard and Farm* for December, 1916, I clip
this paragraph:

"Don't discuss your symptoms whatever they
may be. A retailer of such horrors is never
a welcome companion. If you keep talking
about your petty complaints they will grow.
Forget them. Bury them and all your sor-
rows. By denying their existence you eradicate
them. By brooding over them and talk-
ing about them you give them a reality which
otherwise they would not possess. As a man
thinketh so is he. So think no evil. Be sane.
If you cannot be altogether sane be as sane
as you can."

LITTLE GOLDEN HAIR.

Goldenhair climbed upon grandpapa's knee,
Dear little Goldenhair, tired was she;
All the day busy as busy could be.

Grandpapa toyed with the curls on her head;—
"What has my darling been doing," he said,
"Since she arose with the lark from her bed?"

"Pitty much," said the sweet little one,
"I cannot tell so much tings I have done;
I played with my dolly, I feeded my bun;

Den I jumped with my little jump rope,
Den I made out of water and soap
Bootiful worlds, Mamma's castles of hope.

Den I readed in my picture book,
And sister and I, we went to look
For smooth little stones beside of the brook;

Den, I comed home and eated my tea;
Den I climbed up on grandpapa's knee;
An I jes as tired as tired can be."

Lower and lower the little head pressed,
Until it had leaned on grandpapa's breast;
Dear little Goldenhair, sweet be thy rest!

We are but children; things that we do,
Are like sports of a babe to the Infinite view
That marks all our weakness and pities it too.

God grant that when night o'er shadows our
day,

And we shall be called to account for our
way,

He may find us as guileless as Goldenhair's
lay.

And O, when aweary, may we be so blessed,
As to sink like the innocent child to our rest,
And find ourselves clasped to the Infinite
breast.

—Author Unknown.

FORESTALLING.

Those of us who are thoughtful about
the way we would like to have our lives
result, have found that there is a law
by which we can live that will bring us
this result. We have found that, by a
little quiet thinking every evening, we
are able to determine what the next
day's result shall be. For instance,
those of us who are employed by others
find that by visualizing ourselves
as performing the next day's work and
appearing mentally to ourselves as we
would wish to appear to others, we have
started this law into its activity.

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

that it will actually accomplish what we expect it should.

Just how would you like to appear to another? How would you like to have the various people who meet you during your day's work feel impressed concerning you? Would you not like to have them go away and say to themselves and others: "Now, *there* is a person who is thoroughly efficient, he looks as though he had excellent health, a good clear mind, and as though he were using that mind constructively." This is what you would like to have every person say to himself, as he leaves you after you have rendered him the particular service that you were engaged in rendering. Would you not like to build your vision even bigger than this? Would you not like to feel that you were bringing a wonderful inspiration into the lives of those who contact you? You can do this if you will but use the law of forestalling intelligently. This is done by becoming quiet every evening for a few minutes, and seeing yourself like a perfect actor or actress playing the part that you wish to be able to play in the drama of life.

You may not know what people you are to meet; you may not know what events are to be crowded into that day, but there is one thing that you *can* always know, and that is, with what mental attitude you are going to meet those self-same people and those self-same events. You can picture yourself in this evening's thoughtful quietness, as going through the following day in that fine, happy, healthy, buoyant manner. You can see yourself using your mind in that clear, keen, alert mental attitude which will give you the grasp of every situation. You can see yourself physically and mentally as expressing these qualities which will make you equal to every situation.

is is the way that every actor or ac-

tress who is successful uses the law of constructive thinking. The actor, in memorizing his lines, may be sitting in an easy chair, perhaps in his dressing-gown, repeating the lines of his part in the play in which he is to appear. What do you think he is imaging or visualizing as he sits there doing this? He is forestalling; he is foreplanning; he is allowing his mind to look ahead, and he sees himself acting his part in the play with a perfection that possibly neither he nor any other actor has ever been able to accomplish. He realizes that his ideal must be so overwhelmingly perfect that the vivid impression of it will remain with him forever, but especially must it remain with him to be released into an expression during the hours that he is actually playing in that drama.

Now this time of quiet thoughtfulness of an evening will take only a few minutes. If you and I are wise, we shall see to it that we are systematically following the law of forestalling in order to secure the results that we expect to justify giving it.

HELENA J. MARTIN.

CONSTANCY.

There is a love that perishes; and one
That shall outlast the glory of the sun.
Be mine the steadfast love that throbs each
hour,
Nor wastes its beauty like some heedless
flower.

Be mine the quiet service through all days,
Serene and well content in hidden ways,
Not that wild passion of a spendthrift June,
Wasted in ashes at Life's golden noon.

—Charles Hanson Torene.

* * *

Goethe tells us that when he set about to learn any new truth he first emptied himself of all knowledge, until he could feel as he felt when he began to learn his A B C. Humility is ever the entrance way to the temple of truth. But it is well to remember the profound distinction between being childlike and childish.

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

23

—George Eliot.

CREATION.

Unsung the Power within myself,
For wisdom, love, abundant health;
Within it rests, as in the ground
God's mineral treasures do abound.
O give me now the eye to see,
And faith to urge this mystery;
To action and expression sure,
In form that truly shall endure—
My thought in faith to indicate
The new expression I create,
As sculptor, from the marble teal,
Carves the palpable shape of his ideal.
SAM EXTON FOULDS.

WHO ARE THE MASTERS?

Do you do your thinking? Or are you paying some one to think for you? Are you the man behind the thoughts? Do you think your own thoughts? If you do, then you are the master, and no greater master exists than you. In the orthodox churches they pay the minister to think for them. They are taught to believe the Bible as the authorized word of God.

Many have left these old conditions behind them, but only to bind themselves to a so-called "liberal movement" ruled and controlled by a "founder" who tells us that he has received the final word from God—each a little pope in his own sphere.

"The final truth" will never be spoken.

Are you interpreting the truth for yourself?

Many of these teachers are full of fads and mysticisms. You are invited into their inner circles. Their students would be far better off in a good old "orthodox church."

Any truth that is not for all the people is not truth. I would rather accept the theory of a good old orthodox devil than live in fear of malicious thoughts or disembodied spirits.

A great number of our so-called liberal students are much concerned over what they once were rather than what they are today. And the worship of

visible or invisible "Masters" is very much in vogue.

No one can control your thoughts without weakening you. We are in an age of personality. We are not worshipping the truth, but rather the teacher. I was told not long ago in conversation with a certain teacher that, while I had a wonderful flow of language which he would like to possess, he, on the other hand, had "the message."

We are daily meeting teachers who, each in his turn, thinks that *he* has a bigger message than the other fellow, who talks of *my* pupils, *my* church, *my* message.

The big vision sees but one people, all pupils, and one message. It is refreshing once in a while to meet a teacher who has the large understanding of the Truth: "Except ye become as little children ye can not enter the Kingdom of Heaven."

The writer does not claim to have any monopoly of Truth; although, at one time, like all the rest, he was possessed of that idea. On the other hand, he is more and astounded at the things that he does not know. Every day brings new light, and a thought translated by my own mind is of more value to me than all I can read in books.

The thinker is the masterpiece of God—a free citizen of the world.

Self-reliance is the backbone of individuality; the lack of it is a disease of the will. It is only by thinking, and putting our thoughts into action, that we become great.

Let us cease to be quotation marks. Parrots are all right as playthings, but they make poor comrades for the intercourse of the soul.

God made every man to be master of his own destiny; that is, of himself.

We must be the rulers of our own lives. Who are the masters?

There is but one master, and that is the

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

—Archie L. Black

real you, the I AM of your consciousness.

Oh, Fate, why comest thou to me returned from wondering lands? In the mystic realms of thought we ran a race; I reached the goal and left thee far behind. I had forgotten thy name, wreathed with pain and hate and gain, yet I fear thee not. I am myself, and while thou torturedst me with fear, and tears of sorrow darken many a day, yet now 'tis passed—thy mission now must fade away.

And, Destiny! What art thou now to me? I have travelled far, I have travelled wide. Thou, too, hast lost the power; thou canst not harm a Master and so I smile, I am content. No power can hinder me. I am God's child, in Love's own nest, and God will settle all the rest. I AM! What canst thou do to me?

HAROLD F. PALMER.

LONGEVITY

(From MS. of "Letters to My Patients")

I caution you again against holding thoughts of age. I do not like your frequent allusions to your years. I agree that, when grey hairs come to predominate, when vision becomes seriously dimmed, when the mirror reflects haunting images, it is impossible to keep entirely free from such thoughts. It is the *holding* of these thoughts that I caution you against.

One is fortunate if he has considerate friends who withhold unpleasant comments on the years which are counting up against him. One's own children, whose love cannot be questioned, and who would not willingly bring pain to the hearts of their parents, are often among the chiefest offenders. In their immature thoughtlessness they give suggestions of the approach of the period when father or mother must be "laid on the shelf." In fact, as soon as one passes fifty years, children begin

to express in suggestive terms and acts the ideas of age with which parents themselves have begun to struggle.

There is reason enough in all this. We who have gone beyond the mid-period of life can vividly recall how old people of forty and fifty seemed to us. At twenty we think old age comes at forty; at forty we have deferred it to sixty; at sixty, it is set on to eighty; and at eighty, those who feel young push it on to ninety or a hundred.

IF ONE IS WELL, HE FINDS
THAT HE IS EVER YOUNG.

But you are interested to know how you can defer what are called the infirmities of age. Longevity is the most interesting problem to people who have crossed what the young regard as the dead-line of fifty years.

You enclose me a clipping of the buttermilk cure for the incipient signs of old age. Metchnikoff felt sure he had hit upon a great preventive of old age in his "sour milk." He believed that the chief agent in senile decay was the continuous auto-intoxication generated in the large intestine, and that self-poisoning could be controlled by free use of lactic acid bacilli cultures.

He was not the first to think that the physical fountain of youth had been discovered, and he will not be the last to meet disappointment.

Such a secret does not exist. There is nothing anywhere in nature to encourage the hope.

We should not lose sight of the fact that the only hope of long life lies in preserved health; and in the same connection we should observe that thus far prevention of disease has been sought mainly along the channels of materialism, where it will never be found in largest measure. I do not question that much can be accomplished by applying physical laws to the problem. Much has already been done. What is more a few individuals have

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

—Irving Bachelor.

25

gone deeper than this, and farther; but with them they have carried too little ballast. They have struck the right trail, but have lost their balance through over-much and ill-directed enthusiasm. Reacting from materialistic bondage, they have taken one-sided views, and have followed mental and spiritual ideas after the manner of impractical idealists.

It is clear enough to me that the problem of longevity needs to be studied with scientific accuracy, with liberality of thought, and with an expectant spirit. The centers need more careful exploration. I have become convinced the origin of all disorder, both mental and physical, is in mind.

Let me assure you that, by thinking health thoughts, by refusing to entertain suggestions of the ill-health, weakness, and inefficiency commonly associated with advanced years, and by expressing in word and act a faith in the guiding and preserving power of the Larger Self, which is only an inlet of the Universal Mind, you will best combat all the destructive tendencies which environ you, and arrive in health and strength at a ripe old age.

Put no confidence whatever in any of the so-called specifics which may be recommended by no matter whom, for they will certainly prove disappointing. Keep the right mental outlook, obey established sanitary laws, and the days of your life will be many and agreeable.

SHELDON LEAVITT, M. D.

INTERNATIONAL NEW THOUGHT ALLIANCE NOTES.

Already the St. Louis Congress is

stead Avenue, St. Louis, is chairman of the Advertising Committee, and already steps are being taken to give this Congress a world-wide publicity.

Dr. Harold F. Palmer, Vice-President for Southern California, is continuing his activities and is announcing a New Thought Conference for June, 1917, in preparation for the St. Louis Congress in September.

Mr. Henry Harrison Brown has been lecturing at the St. James Hotel in San Diego, and Mr. Vernon Hendry, Vice-President for Kansas-Oklahoma, has been spending a few months with Dr. Palmer, assisting in his work in Long Beach.

A new Home of Truth has been opened in San Francisco, at 1948 Haight St., near Cole, holding Sunday services in the Park Masonic Hall, under the auspices of Miss Blanche M. Ayles.

Miss Harriet C. Hulick of the New Thought League, 509 North Newstead Avenue, St. Louis, has started a noon-day meeting at the Central Library.

One great field of influence which has not as yet been touched by the New Thought people is the work among the children. We are glad to report that a Sunday-school has been opened at the Home of Truth, Washington, D. C., which has a great future in that it is teaching this Truth to the children while they are yet young. The Sunday-school was opened the first of November, and has already doubled its membership. We wish all of our New Thought centers would take up this active work among the children, for we realize that "the child of today is the man and woman of tomorrow."

**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

HENRY HARRISON BROWN, Editor
SAM EXTON FOULDS, Asst. Editor

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Entered at second class rates at San Francisco, Cal., Post Office, Jan. 14, 1915.

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

* * *

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."

NOW will not be increased in price, nor reduced in size, if its friends will rally and increase our subscription list. I can support it by my other work if necessary, but I know that those who love its independent position will never allow me to do this, so I expect a full house of newcomers for 1917. Note this.

I particularly desire to emphasize the fact of Dr. Palmer's Conference at Long Beach in June. All the teachers on the Pacific Coast have been invited to participate.

* * *

The many friends who sent me holiday remembrances made sunny those days. I am thankful to them all. They will please accept this public acknowledgement for their genial thoughts and feelings that made me happy. NOW will bring them the like every month this year.

* * *

NOW has seldom published articles from contributors because it must *know* first that those who contribute to its pages see Truth as NOW proclaims it. Until of late years these were not easy to find. Limitations, of some kind, vitiate much metaphysical literature and instruction.

* * *

Notice the fine list of articles. All harmonious this month. No journal has superior.

* * *

NOW has always stood for the Infinite Possibilities of the Human Soul HERE and NOW. The individual is not limited by external conditions. The Infinite dwells in him. The only limitation is his lack of faith, and knowledge of himself.

Never has there appeared in all these years, in editorial, in selection, or in poem, a line that suggested any limitation, save that of the individual's own lack of right thought. The only noun it allows after I AM are those of Power. Its basic affirmation is, *I CAN*. Why? Because, *I am Power*. The Indwelling is Infinite Power.

* * *

A FELLOWSHIP NOTE.

A few lines to let you know I am still gaining on the trouble. I have now the best health I have had for years at this time of the year. C. J. H., Mass.

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

—Browning.

27

**A MODEL LETTER AND AN EXCEL-
LENT WAY OF DOING NEW
THOUGHT MISSIONARY
WORK.**

A young married couple in Massachusetts who are grounded in Truth send this New Year's gift:

"We are sending you more names to add to the list, making it one hundred.

Instead of sending them gifts this Christmas we decided to enrich a hundred people with the magazine NOW. The Light thus brought into these one hundred homes will shine into others adjoining them and many more than twice that number will be blessed.

NOW carries the most beautiful message, given in the clearest, simplest and purest manner. No one can read it without being made better himself and thereby making better every one with whom he comes in contact.

We would like to have you send each of these the beautiful premium you offer—"The Master's Touch."

One dollar is thought nothing of for a bottle of medicine. We are going to give some needy ones a \$1.00 worth of NOW medicine and the result we know will be more efficacious than any other method of healing we could employ."

Such appreciation is reward enough for years of honest effort to place NOW philosophy worthily before the world. Thanks, dear friends. May your example find many imitators. "To give is to live!"

* * *

The following was received from the editor of a well-known and influential journal:

Dear Henry Harrison:—
December "NOW" is very good. It carries the vibrations of Power, and "the straight goods." It is a relief to read it after wading through the pond of sentimental gush, neurotic nonsense, and general sweetened wind of certain other journals of New Thought. It seems good to read a genuine "he" presentatoin of Truth. I shall take the liberty of quoting some good stuff from it, in our number, giving you full credit, of course.

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Its AFFIRMATION is—"I and my Father are one!"

It is open to all who desire more perfect expression in Health, Happiness, and Prosperity.

Each member will choose the time of Concentration and in the Silence speak the word first for ALL, then for himself. He thus enters into the Consciousness that the **Atmosphere of Health** is created for him by the many members of the Fellowship.

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

—Whittier.

LECTURE NOTES.

During November, December and January I was in Long Beach, San Diego and Los Angeles. The cities have a fine climate at this season. The New Thought Church—Dr. Harold F. Palmer's—at Long Beach always gives me a fine reception. Dr. Palmer has the best, most solidified society in all Southern California. His is the only Metaphysical Society there. May it long continue the only one. One strong society is far better than many weak ones.

I deplore this tendency, so frequent, of every teacher starting his or her own little Center and then struggling along with a handful. There must necessarily be a variety of opinions and methods in this movement but the Spirit is one.

The condition in Los Angeles is deplorable because of this. Little struggling Centers present a bad appearance to the public. To remedy this condition a New Thought League has been formed where *all* teachers may work in unison, each having his or her days or hours of presenting each his philosophy from one platform. This League has finely located and convenient rooms in the Fay Building on 3rd St. Every day some teachers occupy the room at morning, noon, afternoon and evening. Thus *all* help meet expenses and all have a hearing and all work thus in a common cause.

In San Francisco we have our Metaphysical Library and Reading Room, and noon meetings carried on in the same way. I hope the scheme may be so enlarged that we can have a lecture-room for the use of the various local teachers and also for those who may come among us.

My time was so filled with engagements that I did not visit many teachers as I expected to remain several months longer and have more leisure.

I had good reports from the various workers in Los Angeles. In San Diego Mrs. Slocum has fine rooms which she expects to have used by the various teachers. Miss Perkins, also, has a fine following. Both these leaders treated me graciously and I talked on an afternoon for each of them. Mrs. Slocum, 1024 Broadway, is agent for NOW and has my books on sale. My meetings at the St. James Hotel were well attended and increased in attendance and interest each week.

* * *

Suggestions Must Fit—As no two cases are exactly alike, it follows that the suggestions given must necessarily fit the case, and be given with a view to bring about the mental and physical conditions desired. For instance, in treating a patient who is afflicted with insomnia, suggestions of sleep should be persistently given; and in cases of malnutrition, suggestions of hunger should be made, to stimulate the appetite for food. The operator must bear in mind that the reiteration of the suggestion that will change the condition existing to that desired, is always the right one, and his own intelligence will be the best guarantee as to what that suggestion should be.

—Dr. Herbert A. Parkyn.

* * *

An Oregon teacher writes: "Ever grateful for the help I get from your good NOW. May it continue to spread the news to all who can read!"

* * *

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

* * *

NOTICE!

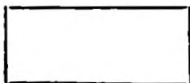
The offer of "The Master's Touch" and NOW for \$1.00, for the year 1917, remains good this and the next two months.

The offer of the "Lord's Prayer" and NOW for 1917 for \$1.25 is good any time during the year.

All these subscriptions to begin with January, 1917.

N. B.

The critical shortage of white paper will compel NOW to drop subscribers from our mailing list on date of expiration of subscription. This is in line with the policy being adopted by other publications in order to conserve the supply of white paper. The price of practically every item entering into the making of newspaper has gone up since the European war started, the increase ranging from 1 per cent in some cases to 3,000 per cent in others. Please mail your dollar promptly so that you may not miss a single copy of NOW. I do not like to lose a name from my list. If you do not receive your NOW after this month, know it is because you have forgotten to mail your dollar. If a number in blue pencil mark is in this square



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"WHAT SHALL I EAT?"

Did you read the article in September NOW, with above title? In this time of food fads and dietetic experiments, it is a very necessary article. The psychological effect of any conduct, or rule, or law, or limitation, or opinion, is the one and only fact to consider. Under "Applied Psychology," such as our metaphysical movement is teaching, there is hope of escape for the race, from the army of those who, by the false suggestion of the domination of environment, are still further enslaving it. The Law of Suggestion should prevent any person from ever saying to another, "Don't!" Should prevent any "barking against the bad" and lead to the cultivation in all teachers and reformers of the habit of "chanting the beauties of the Good! The Creative Power that is behind all environment has made it all for man's use or abuse. He learns to use by experiment. The Thought with which he receives the result of the experiment constitutes the only fact worthy of consideration.

I would like to have the article widely scattered. If orders are sufficient, I will put it into a tract and I will mail them to any address, singly, for 10c, three for 25c. Will not each reader of NOW order at least five copies and send to those who need instruction upon the FOOD QUESTION?

"What shall I eat?" is the burning question. Can you do better missionary work than to scatter this article? I have done my best for Truth in writing and printing. Will you express a like spirit in spreading it?

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