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THOUGHT IS POWER

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

NOW

A Journal of Affirmation

VOL. XIV.

MARCH, 1917

No. 3

MY SHIP'S COME HOME.

I wandered on the grey sea beach
When tide was at its lowest ebb.
I joyed the play of waves to reach
The mark they late had fled.
Contentment walked with me that eve.
Her opal tints my thoughts did weave.

The tapestry of Life's picture fair
Took color from the setting sun.
Like dying day had died my care;
Life's currents now in quiet run.
Like slumbering gulls on yonder wave
In silent joy my soul did lave.

O Love Divine! Once I, enslaved,
Trode this same strand in fear and pain.
Like dead sea-weed, Hope seemed betrayed,
My earnest efforts seemed in vain,
I've learned in this Gethsemane
My lesson well! Now I am free!

For riding safe in sunset's glow
My ship is anchored at her goal!
She came last night 'neath brightest stars:
Is resting now by yonder mole.
Old Ocean in his might defied,
But Destiny the Man supplied.

Long years had sped since she left port;
No news had any vessel brought!
A Comrade found her all adrift—
He was the One I long had sought.
I knew that from the generous sea
Whate'er was mine would come to me.

And now my ship, my ship, has come!
This new love makes me glad tonight.
My gazing off the shore is done!
And all my sky is filled with light.
It's coming brought my soul surcease!
Its cargo's Love! Its name is Peace!

HENRY HARRISON BROWN.

* * *

Truth is simple, and will not be antique; it is ever present, and insists on being of this age and of this moment. Here is thought and love and truth and duty, new, as on the first day of Adam and of angels.—Emerson.

LIFE'S HARDEST LESSON IS LIFE'S EASIEST TASK.

The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run but your mind need not. If you do not find him will you not acquiesce that it is best you should not find him? For there is a power, which, as it is in him, is in you also and could therefore very well bring you together if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going?

—Emerson, in "Over-Soul."

Of all the hard lessons in life Emerson brought to me the hardest is that which he sets forth in the above extract. True, it had been held before me from childhood up to manhood in the teaching of resignation to God's will. But always theologic haze and the mystery of religion obscured it. Even Gethsemane never taught me aught but resignation to, and acceptance of, the inevitable. Duty had been the tyrant behind all this submission to the will of God. But here I saw not only the Law but the Wisdom and beyond these the Justice that could never err and the Love that always worked good. Here I learned that Gethsemane was the selfish human will finding its way to harmony with the One Will, and, that harmony found, all was peace. Emerson gave me the 19th century interpretation for the 1st century perception. To the extent that I have learned this hardest lesson I have found all Life's tasks easy.

It was Jesus' hardest lesson. He sweat "bloody sweat" in learning it. But once learned he could say in his physi-

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

—Walt Whitman.

cal agony, "Father, forgive them!" and welcome the thief to his companionship in Paradise.

Once we live in the consciousness that the Universe is *order*, is wisely regulated and always works to good ends, then we can accept results of our own decision and the action of Law with gladness.

To know the Right, to know the Law, we must experiment. The results teach us how to more wisely decide.

The ordinary thought is, "I want this or that!" and when the particular result is not forthcoming there is disappointment. Once the thought is, "I want the wisdom that comes of my decision!" then all is peace.

Life seems a gamble. Uncertainty of results gives the zest to life. But "the dice of God are always loaded." Life is not a gamble. It is the school of Wisdom wherein we learn to become one with the Law, Order and Harmony of the universe. When we take the results of decision and of conduct as lessons they become easy.

Once we are as willing to exercise perfect trust; to miss as to meet our friend; to be kept from going with the same joy with which we would have gone; to accept what the world calls failure with the same equanimity with which we receive success; are willing to start business, buy stock, invest in a mine and lose with the same untroubled and unruffled mind with which we receive dividends; when thus willing we have learned Life's hardest lesson and have entered Life's *easiest task*. For it is easy then under all conditions to feel all is well. I have done! God has decided! I am content!

HENRY HARRISON BROWN.

* * *

"Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."—*The Life and Letters of Huxley.*

THE PLAINT OF BEAUTY.

Clad in the robes of cloud-companioned peaks,
I court Man's eye; and when a poet speaks,
I sue for entrance at his ear in song.
At eve, I don a garb of gold along
The sunset sky. I steal into his brain
Upon each fragrant breeze. The languid ram
Of sighing Spring at times invests my form,
Anon, the sable of the sullen storm.
I tempt his touch in silken textiles; glide
In foam-tipped tendrils on the troubled tide.
And importune attention in his dreams.
I strive to win him with coquettish gleams
If he but glance on the adamant gem.
Above the silent, frost-fringed, northern rim
Of earth I spread my splendors on the sky
In efforts to entice his roving eye.
The fairest blooms are fleeting masks of mine.
Achieved for favor in his sight. The wine
That glitters in his goblet, red or hue,
Attests with what warm ardor do I woo.
Yet my allurements he eludes, ah me!
To wait on drab and dull Utility.

A. F. GANNON.

LESSON NO. 3.

CONSCIOUS DEMONSTRATION.

In the two previous lessons we have considered in as plain and simple a manner as possible: The Power, and The Key to Its Use. In the light of this knowledge the first thought that must be brought home to the student is: I Am the Embodiment of this Power!

The power in me is the Father. The Father finds expression through me as a conscious individual. Psychologically speaking, this is the same thought that Jesus gave when he said: "The Father and I are One." It is conscious recognition of the indwelling power of the individual. When this thought becomes firmly established in the mind as truth, when the individual grasps the significance of its meaning, he is ready for conscious demonstration. Many mentally grasp the beauty of the New Thought philosophy, and feel it to be true in a sentimental manner; but to get the benefit that the philosophy really gives, it must be perceived as absolute truth.

The Father and I are One. We are

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

—Edith M. Thomas.

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one in Power, but I, having a conscious thinking brain, must direct the power. The Power is directed by thought. I am the embodiment of the Power. I am not the embodiment of a partial amount of this Power, but I am the embodiment of Power.

My reason for the individual not demonstrating this was given in Lesson No. 2. It was because of the false idea (or conception) of God or Power that has been evolved in the mind of man: the separation of man from power by an evolved race illusion that has been handed to man by millions of forbears. The conscious demonstration of power by the individual is possible only when we enter into the new birth. We must be born again. Born into the realization of a new idea.

The new birth is the personal realization of the nearness of God—the wiping out of the mind of all thought of separation between the individual and God or Power that has been established in the mind as an instinctive race thought.

My recognition of power is my warrant for its use. How can it be used? How much of this power can I use?

The power is used and directed by an intelligent use of thought. The amount of power that I demonstrate is limited only by my faith in myself as power. By our thinking we create the forms through which life manifests. I can create any form I desire by thinking. If you desire to make any special demonstration begin to build that form in your mind as a mental picture. This mental picture must be of yourself as you desire to be; in other words, you must see

conform to this ideal, in perfect faith. This thinking and acting makes the proper form into which the power flows, and you will find that after a time of persistent effort, that the body, or conditions of life, are changing, and that you are entering into the conscious realization of your ideal. This is the secret of conscious demonstration: Build an Ideal. Live every day in Act and Thought as if it is a Present Reality. Living and Thinking are the only conditions that count — that influence the power, but accomplishment is only brought about by perfect faith in the Power.

SAM E. FOULDS.

DEPEW'S EXPERIENCE.

My experience and observations teach me that the condition of the mind is the controlling factor in the health of the body. The person who is anxious and absorbed at his meals does not get proper nourishment; the food fails to assimilate; the digestive apparatus is always out of working order. The man who carries his business and cares to the church, the opera or the theater and keeps working at his problem had better stay at home. He simply adds to his fatigue. Enforced sport or exercise of any kind tires both body and mind without any recuperative value to either.

The greatest possible mistake a man can make is to retire from business to "enjoy" life. I have known great numbers of such men—they generally believe that the country, especially the old farm or the village where they were born and passed their boyhood days, will give them health and longevity. The first year, while building, planning and repairing, goes off very well; the second year they miss their former busy days and become irritable; the third year they begin to imagine aches and pains, become hypochondriacal and take to patent medicines; and soon after their names appear at the head of an obituary in the daily papers.—*Chauncey*

Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

AFFIRMATIONS.

Constructive Imaging Folder.

"The Indwelling Mind Does the Work."

I AM—

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

HELENA J. MARTIN.

* * *

If a child is not born with a silver spoon in his mouth, he at least may have the rainbow in his eye.—Elias Lieberman, in *Outlook*.

FRIENDSHIP.

Friendship means the linking of one soul to another soul by the golden thread of love. Friendship is God's finest creation; a work of art that stands higher than all the rest. Of friendship I would say, it is the sign through which man interprets the language of God; it is the angel giving unexpected advances, making this old world heaven. Friendship is the only religion worth while. It would solve the question of a nation's rights and bring peace on earth, good will toward men. It is the open door to Paradise. The soul of friendship is love, that quality of the soul that never dies. I can never lose a friend; for that which I seem to lose, I never really had. In the presence of my friend I am my natural self. Unafraid, I express my latent thought. I am not wondering whether or not I shall be misunderstood, knowing that among great souls there are no misunderstandings—and that the light of friendship makes, of us all, great souls.

Friendship is the only positive proof of immortality. It is written in the language of the soul. Science has failed to convey this. Science can never reach to the lofty heights of this quality of God, expressed in man. In the presence of death we instinctively know that we have never really seen the end, for our friends then seem closer to us than at any other time; and we look beyond that which we call death, and a strange feeling of peace steals over us. We listen to a new, enchanted language which gently caresses our thoughts of doubt; and while we cannot interpret it, yet we know that our beloved ones are talking to us. And we ever afterwards voice the thought of them with tender reverence—much in the same manner as we breathe the name of God.

Indeed, Friendship gives to a man a

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

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—Julia Ward Howe

God. The most materialistic mind feels a wonderful indrawing of hope at the approach of this gracious love messenger; and the spiritual minded ones, through friendship, verily drink of the nectar of the gods. I add this:—

A FABLE.

A cabin. A woman alone. Wild mountains. The howl of the wolf. Then a succession of howls. The pack drawing nearer. The look of tension on the woman's face. The piling of tables and chairs in haste against the door to make a barrier. The scratching upon the door. The short, angry barks. The thud upon thud. The woman taking the gun from the wall. The trembling form. The voice of the night. "Fear not for I am with thee." The dropping of the gun. The eye of Faith. The transfiguration. The Christ, the Holy Master. The voice of the Spirit. "Peace! Peace!"

The hush without. The removal of the barrier. The opening of the door. "Enter ye in!" But they enter not, they have gone their way. That night the door was left open, and in the morning light little lambs walked in with the rising sun. A magic change. These were the wolves of the night before.

HAROLD F. PALMER,

Field Secretary I. N. T. A. for Pacific Coast, and Minister New Thought Church, Long Beach, Calif.

Without language, intuition, supposing it came to birth, would remain intransmissible and incommunicable, and would perish in a solitary cry. By language alone we are enabled to submit it to a positive test; the letter is the ballast of the mind, the body which allows it to act, and in acting to scatter the unreal delusion of dreams. . . . But it is imperative that language should translate and not betray; that the body of the formula should not stifle the soul of intuition.—*Eidouard Le Roy, in "A New Philosophy."*

Please send me two copies of "Dollars Want Me!" My copy of it is worn out.
J. M., Washington, D. C.

WHATEVER IS, IS BEST.

I know as my life grows older
And my eyes have clearer sight,
That under each rank wrong, somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is, is best.

I know each sinful action,
As sure as the night brings shade,
Is somewhere, some time punished,
Though the hour be long delayed,
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is, is best.

I know there are no errors,
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand, eternal quest,
I shall say, as I look back earthward,
Whatever is, is best.

—Ella Wheeler Wilcox.

THE RADIANT LIFE OF LIGHT: WISDOM.

A man's wisdom maketh his face to shine.
—*Lev. vii, 1.*

Wisdom is Light! Those who refuse to follow its Flaming Beacon become stranded upon the Sands of Materiality. The Wisdom here referred to is that "Wisdom of God" so often esteemed as "foolishness" by the unawakened. It is that Light of Universal Intelligence which shines into and illuminates the intellect of every individual; that "Saviour" who stands at the "door and knocks" and only awaits recognition to manifest itself to consciousness. This Wisdom Light sheds its glow upon all the events of life, the most "common" as well as what we are pleased to designate the "most important." It is always present as guard and guide, but one must learn to know this Light when it flames into the mind.

A friend in the produce commission business was impressed to "speculate

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

— Whittier.

in a rather large quantity of a certain product. He "felt from within" if he bought at that time would mean he could sell later at a large gain: but he hesitated. Friends, when told of the project, advised against it, and gave reasons why it would be folly to buy at that time. My friend began to doubt the expediency of acting up to his impression; the advice of his friends seemed much more *reasonable*, yes, he would follow that! He did, and lost! Wisdom's Light was right, as he afterward learned for, had he followed its gleam from Within he would have been the gainer by a large sum.

My grocer thought the judgment of his family and the evidence of his senses was more to be relied upon than his own Light from Within. It "impressed" him to prepare for rain, to get out a stout canvas cover which he uses to protect his goods when traveling his route in wet weather. They, the family, "did not think it would be likely to rain before he got back home," and he was only too glad to agree with them," as it was a good deal of trouble to get out the heavy canvas, and besides, if it didn't rain he'd have all his pains for nothing. But the Light was right! The rain came down in good fashion before he'd covered half his route, and he was unprepared.

Again, the writer had an occasion to split a small stick, no instrument for cutting being at hand except a good sized ax, he started to use that. The Light flashed, "Don't cut the stick with the ax, if you do you'll cut yourself!" But, "Oh pshaw, I only want to cut this little bit," thought he and persisted. The Light was right, as usual, for a wounded finger was the result.

It is the Light of Knowledge from the One Mind which KNOWS, and should be acted upon immediately.

The foregoing incidents are only a few negative incidents of the activity of that

Wisdom which is Light. More space than can be allowed for this article would be required for many examples of positive co-operation with the Light from Within, and I can give you, therefore, but the following brief incidents. The writer and wife were about to take a walk on a mild day of our New England winter, and the question arose, "Which way shall we take?" The impression immediately came to him, "Take the road across lots to the spring!" Mrs. N. was rather reluctant about walking in that direction. The "impression," however, continued strongly, and it was finally decided to take the way to the spring. We found it to be the *right* way, for at the spring we found, unfrozen, some very fine water cress which would make a delicious green salad, most refreshing to a somewhat jaded winter appetite! It was something we both wanted, but would have missed had we not followed the Inner Impression.

Almost innumerable are the incidents of good coming to the writer by heeding and obeying the Light of Wisdom as it flashes from Within.

Once, having occasion to go to a neighbor's for milk, and the neighbor living at quite a distance from the writer's house, necessitated a long walk over very slippery and muddy road. The sun had already set before he started out, but still it was light enough to see clearly the roadway, yet he slipped and foundered very considerably. "It'll be pitch dark when I return," he thought, "suppose I should slip and fall with all that milk!" Instantly the Light flashed, "Thou shalt walk in thy way safely, and thy foot shall not stumble." The neighbor said, "Where's your lantern? I'll bet you'll get a good tumble on the way back!" "No," was the reply, "I shall not slip!" The writer knew, for the Light Within had given him the True Thought, with that he could "walk safely!" The return trip was made through

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

—Emerson.

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the darkness which prevented "picking" one's way, but not one slip was made, there was no stumbling, nor any milk spilled. The Light which was LIGHT was his confidence and kept his feet from slipping.

Many and varied are the forms of the Light's manifestations to the consciousness of the writer. How it flashes its messages in musical vibrations! How it forecasts the weather in song; tells of the winds and the temperature; its comfortings and sustainments. About all of which your narrator hopes one day to tell you.

Verily a man's Wisdom *docs* make "his face to shine," for it is his consciousness of that Light of Truth which shines now and will shine undimmed through all the ages.

Heed and follow its gleam as it flames into your consciousness and your face will shine, and you will be lifted out of the realm of false and uncertain thought into the Kingdom of Certainty and Right Thinking.

Thus shall you come into the Light of Joy!

WILLIAM MORRIS NICHOLS.

* * *

The Tract on "What is New Thought?" will enable one to answer many an inquirer. As church people do missionary work as a privilege, so it seems to me New Thought people should deem it a rare privilege to start some other person on the way they have found so pleasant. Sent for 5c each, 3 for 10c.

* * *

A Russian at the World's Fair in Philadelphia said to his son as he pointed to the Liberty Bell: "That cracked bell first told the world that there was a chance for you and me!"

* * *

Act from —

AFFIRMATIONS.

Slave to no sect, he takes no private road,
But looked through Nature up to Nature's
God. —Pope.

Beautiful is all Nature to me.

Behind every phenomenon I see the
Power that is making Itself mani-
fest.

Every blade of grass has this Power
within it.

Every flower blossoms because Divine
Power is within it.

Every mountain rises, every stream
flows with this One Power.

Every bird sings and every animal
gambols with the One Power.

In the laugh of the child, in the com-
mand of the man, I hear the Voice
of the One Power.

In the gentle voice of the mother I hear
God's voice as the voice of an angel.

In the rush of business, in the social
world, I see the work of God.

In the machinery of industry and the
machinery of war I see God's hand.

The Universal One, who is behind every
manifestation of Power, Him I
adore; Him I worship; Him I cheer-
fully obey.

He is the Indwelling and him I rever-
ence!

He dwells in *things* and is the Life of
all!

He is the Life of my life!

He is the Inner Wisdom that guides
me.

He is the Inner Voice that warns me.

He is the All in All—the Eternal One.

I am His expression in Life, Love and
Truth.

As the Indwelling—I Am.

HENRY HARRISON BROWN.

I ask not if you love me: all I know
Is that I am frightened, cold and comfortless,
friends of other days forgot.

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

THE TEMPTER AND THE TEMPTED; OR, WHAT SHALL I DO?

Human life has consisted, from primeval man to the present man, in the adjustment of external to internal conditions. As man has evolved into consciousness of himself as Power he has changed environment. He has thus carried on the one creative Principle which brought the present world from chaos. Environment has been changed through an inward urge. Whitman says, "The urge, urge, urge; the procreative urge of the world." This same "urge" is still at work in, and through, man.

Prior to Man Life was limited to, and adapted itself to, conditions. In Man Life has no limit. It adapts conditions to Itself. That is, as far as Man has come to know himself, he adapts his environment to his needs and desires. As far as Man is ignorant of himself, he still lives in animal limitations, and adapts himself to his environment, or like the animal, dies through mal-adjustment. Thus Man is *coming*. When he has fully emerged from the animal matrix, he will have sloughed off all limitations in himself. Then will the imperfections of present civilization go. Until then, Man will continue to improve his environment.

The present reign of intemperance in all lines of endeavor is a manifestation of lack of self-control; the effect of the self-imposed limitations of environment. This intemperance can be cured only by establishing in the *individual* the Principle of self-control, of self-expression. The old thought of temptation is an error. Anything, and everything, is, or may be, a temptation to him who allows himself to be overcome by it. Each thing was once a temptation. Man, by overcoming it and using it for good, finds it a *blessing*. Each overcoming has developed in him a conscious-

ness of greater power to overcome and to mold environment to his will.

All forms of life below Man move in lines of least resistance. They yield. Man overcomes. "Resist not evil, *but* overcome," said the Teacher. Accept whatever comes as an opportunity of unfolding.

The so-called evils of society are to be overcome. Man has overcome mountains and seas, and is now overcoming the air. He must overcome all animal tendencies within himself. When he has mastered himself, present evils will disappear.

The methods of many reformers are as false to the principle of manhood and to the law of evolution as were those of those in authority in the sixteenth century.

Manhood consists of self-control. Any education that causes the individual to excuse himself and to lay the blame on external causes, and not upon his own lack of will and wisdom, is vicious. It develops weakness of character and undermines self-reliance.

All unsanitary conditions must go; and go they will, sloughed off by the unfolding soul.

Individuality—self-reliance—is the only remedy for present ills. All reliance upon, or submission to, external authority are forms of weakness. Character, manhood, are not so developed. Growth in character consists in recognizing all that heretofore has been termed temptation and evil as *opportunity for growth through overcoming them*. Each person by affirmation and by example should teach self-reliance and self-control. Then will all forms of vice die from non-expression.

Encourage the study of Emerson's "Self-Reliance." Show that you *can* and *do* govern yourself. When one does this he has done *all* that is possible for him to do for himself and for his neighbor. Said Jesus, "My Father

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

—George Eliot.

worketh hitherto and I work.” My Father works through thistle and tiger, and I must also in faith believe that He is working through these so-called evils. Through all the conditions of life the Father is calling into expression the *divinity within*. Tennyson has boiled down the thought for us when he says: Self-reverence, self-knowledge, self-control—The three alone lead Life to sovereign power.

HENRY HARRISON BROWN.

A LITTLE WAY.

A little way to walk with you, my own—
Only a little way.

Then one of us must weep and walk alone
Until God's day.

A little way! It is so sweet to live
Together, that I know

Life would not have one withered rose to give
If one of us should go.

And if these lips should ever learn to smile
With thy heart far from mine,
'Twould be for joy that in a little while
They would be kissed by thine!

—Frank L. Stanton.

An old subscriber in Alabama in re-
newing her subscription writes:

“I am very busy and don't find the time for reading as I would like, but NOW is the one magazine I read from 'kiver to kiver.' I am one of the Cosmic Fellowship members and daily send out thoughts of love, health and prosperity, but do not take time to write you weekly letters. I shall never cease to be grateful to for making it possible for me to visit “The NOW Folks' Home” while I was in California and to you and the other friends who extended to me your hospitality. That 1917 may prove the most prosperous year that NOW has ever seen and one of the happiest for you is my hearty and sincere wish.” *L. M. W.*

* * *

“I'm afraid, Johnny,” said the Sunday-school teacher, rather sadly, “that I shall never meet you in the better land.”

“Why? What have you been doin' now?”

Pick-Me-Up.

POWER OF A PHYSICIAN'S SUGGESTION.

In a general way, the skilled physician can tell that his patient suffers; but he cannot know anything of the state of emotions, the wants, the longings, the heartaches. . . . There is an element in every disease that the doctor cannot know without the aid of the patient; and there is an element of cure that belongs to the patient, without which the doctor is helpless. It is nonsense to expect cures to be performed on patients whose lives, physical and mental, are not known.

—Dr. J. H. Tilden in “*Philosophy of Health*” for February, 1917.

The distinction between the New Thought Healer and physicians such as Dr. Tilden is— They recognize the mental factor and give it a limited function in the cause and cure of disease. The Mental Healer sees the cause to lie entirely in the mental states. When these are rectified the cure is certain.

The limitations of the medical profession concerning the action of mind over physical conditions are constantly being reduced. The area of mental control is extended with every new generation of medical practitioners. The Mental Practitioner can with surety prophesy that in coming generations there will be no limit placed upon the power of Mind to control the body.

* * *

The physical of God is more manifest in the earthquake than in anything Jesus ever did; the skill of God is more manifest in the wing of a bird, or the growth of a flower, or the human eye, than in any product of Jesus' handiwork of which we have any knowledge. But the only way in which the infinite and invisible God can manifest to men his moral nature, his spiritual life, his real personality, is in terms of a personal experience.—*Lyman Abbott in The Outlook.*

* * *

“NEW THOUGHT: What It Is and What It Is Not.”

This tract is ready at 5c each and I feel that now so many and various are the theories and statements, that there is need for some one to define his position plainly and definitely, thus setting forth a statement which may possibly be a foundation for a union from which all may work. I hope there may be a wide distribution of this tract. I will make a large deduction for quantities. 3 for 10 cents.

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

— Archie L. Black

In re my poem "The Ghost of a Song" in February NOW:

(I like your poem so well that a reading of it enthused me to the point of taking your theme and some of your very words and recasting them as fancy dictated. Result enclosed. Don't feel offended. I "improve" every one from Shakespeare to Berton Braley. Lots of fun in it, though I admit there is not much fun in being "improved.")

A. F. GANNON.)

THE WRAITH.

Sometimes, as I sit in silence
Apart from the troubled throng,
There comes, on the wings of twilight,
The lilt of a long lost song.

Again, when the golden glamour
Of sunrise gilds my room,
It comes, with its sombre witching,
And wraps me in mystic gloom.

In vain have I tried to prison
This strain surpassing sweet
In the magic web of music
Or the woof of wordings meet.

* * * * *

Have I hid, entranced, and listened
When men were haired and strong
And the dawn of love inspired
The first outburst of song?

Or is it the faint soul-stirrings
Of a melody yet unborn
That shall grace my page in future
And my labor of love adorn?

"OF WHAT USE IS IT?"

While chatting recently with a workman in the office where NOW is printed, I was speaking of the wealth certain persons possessed, and a workman, who knew the blessing of daily labor, and the food and leisure it sweetened, looked up with a smiling face and said: "Of what use is it to them?"

This is the fundamental question concerning all things and all conditions—*What use is it?*

Man may be said to be that individuality which consciously uses things for his benefit.

How can I use it? he should ask of

any and of every *thing*. If he does not see where he can *use* it, then he becomes the servant of the thing, because it takes his time and his thought to care for it. He becomes a banker to care for his money. A real estate owner must care for the estate. A merchant must care for the goods. A lawyer is to care for his client, and a preacher is to care for souls.

Whatever is possessed and not used becomes a burden, and detracts from the time and the effort that should be put to use.

But what is use? I can see but one answer. A thing to be useful must in some way contribute to the maintenance of life, to the increased happiness, and to the unfoldment of the mental and moral nature. That which does not in some way contribute to the development of physical, mental or moral nature of the individual is of no use to him. While he possesses it without use, it becomes an impediment, a hindrance, and a burden. *It uses him.*

"A slave to his money! A slave to his business! A slave to his profession!" These are often expressions. The slave creates for another's use. The freeman uses that which he creates or earns. But earning is virtually creating by effort, by work. The future generations will look back upon this age of accumulation, this age of possession, as an age of insanity. What course of conduct can be more insane than the accumulation of that which has no use to the possessor, and which takes time to protect?

That acre of land one does not use is patently of no use to him. The horse that he does not use, he does not need, and it costs for his care. Ten thousand autos add not to the happiness of the man who can use only one. Bank stock and money that cannot be turned into use in developing happiness, peace or health is worse than useless.

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

—Irving Bachelor.

Money is powerless to bring happiness, but by removing all incentives to thought and action is fruitful in producing unhappiness, disease, crime.

Money is powerful to open opportunities for work. But when it removes the incentive to work is a most serious evil. The children of the rich are the worst kind of paupers, undeveloped and babes in old age because not developed by the experiences of a life of labor. Business men find no use for accumulated fortunes when age incapacitates them from still accumulating. They have been accumulators, but not users; possessors of the material only and not those who seize the opportunities for growth offered by these possessions.

Rich men, business men who give up an active life, are neither happy nor long lived. A fine illustration of a consciousness of this is told by Charles M. Schwab in his book "Succeeding With What You Have." He tells of having been offered a large sum for his interests in the Bethlehem Steel Works. He went to his wife and said, "Half of what I have is yours. What shall we do? If we sell your share invested at 5 per cent it will bring you over one hundred thousand a month for the rest of your life!"

"We wouldn't sell for five times that," Mrs. Schwab said. "What would I do with the money? And what would you do without work?"

HENRY HARRISON BROWN.

THE WAY TO REALIZATION.

This is the way to realize what you desire:
Picture what you want!
Visualize it!

BOOK NOTICE.

THE CASTLE BUILDER. By Etta Merrick Graves. Sherman, French and Co. PP. 242. Price, \$1.25 net.

This is a sweet story in the practical living of the optimism of New Thought. Though the author does not mention either New Thought or Christian Science, still in an unobtrusive way the foundation Principles of Trust and Faith in the All Good radiate their light from beginning to end.

The Principles are illustrated frequently in "The Castle Builder" by pretty little parables that convey lessons needed by almost every one who lives in the daily struggle of life. A good book to read and to loan to friends.

* * *

Dr. Harold F. Palmer has put forth this statement as the Principles of his church in Long Beach. *Can they be improved?*

NEW THOUGHT PRINCIPLES.

Our God is Love—Immanent in mind and matter.

Our Church is the World.

Our Prayer is Kind Thinking and Right Living.

Our Sabbath is Every Day in the Week.

Our Emblem is a Smile.

Our Religion is to Do Good.

Our Bond of Fellowship is Charity.

Our Belief is Heaven for All Mankind.

Ours is a Church without a creed—but we believe the above principles make life worth while.

* * *

NEW THOUGHT STANDS FOR A SPIRITUAL DEMOCRACY.

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

This address is the only statement extant of the possible Power of the New Thought movement and the only PROPHECY of its results upon the world's future.

It was given at the time with a view to this wider publicity. Mr. Brown feels that it has a

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

—Ingersoll.

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

Vol. XIV. MARCH, 1917. No. 5

NOW

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

A Monthly Journal of Positive Affirmations.
Devoted to the Science and Art of Soul Culture.

It is the utterance of the Editor only. All thought not credited to others is his.

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Foreign subscribers, outside of Mexico, must add 25c to the ordinary subscription price to cover postage. Do not send foreign P. O. stamps.

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.

* * *

An Emerson Class will be held at "NOW" Office for the months of March, April and May. The Essays on "Friendship" and "History" will be considered.

Mr. Brown proposes to do very little teaching besides these Lessons until the Autumn months.

He can be consulted at "NOW" Office, 589 Haight St., every day except Saturdays. Sundays from 10 a. m. to 1 p. m. Market 7534.

* * *

A young man writes: "I found February NOW awaiting on my return. It is a good number. 'The Ghost of a Song' is a Master Poem. There is such a penetrating light with-
out it."

"DOLLARS WANT ME."

A new, revised and enlarged edition of this little book is now in printer's hands. It is promised me in March. It will sell for 25 cents in paper covers, and 50 cents in boards. Twenty-five thousand of the ten cent edition have been sold, and I hope this new edition will make me as many and as warm friends as the previous ones have done. It was my "baby," my first book. It has gone into every civilized land and made friends in Truth and Love. Orders may be booked now. It will be sent as soon as off the press. Every one that had the early edition will surely want this grown-up Baby-book!

* * *

The Librarian of an influential theological institute misses from his files NOW for March, 1915. If any of NOW subscribers can spare theirs, will they please send it to this office?

* * *

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

George A. Fuller,
Minister of the Independent Liberal Church,
Greenwich Village, Mass.

* * *

"The Master's Touch," a series of Healing Essays, by Henry Harrison Brown. A study of the New Testament methods of healing and their application at the present time. The author teaches that all mental healing methods are based upon the law of Suggestion and he gives a very clear and illuminating explanation of Suggestion and its vast influence upon human life. This little book will remove all fear of hypnotism and obsession and give a clear understanding of the working method of New Thought healing. It is one of the most helpful publications that has come from the publishers. Price, 50 cents. Now Company, San Francisco, Calif.

—Nautilus, Jan. 1917.

—Browning.

The Metaphysical Library of this city and the noon-meetings have both been doing excellent work during my absence. I was glad to learn in my first meeting with the Committee that in all ways it was very prosperous in its work. Library use and book-sales were increased, and the noon-meeting largely attended and audiences exceedingly well pleased. Whenever any of my readers come down town, or whenever those who live elsewhere are in the city, we would rejoice to have you call at library, and attend the meetings. The Librarian will be glad to greet you. 126 Post St.

The Library and the noon talks are held under the auspices of the following Committee, and their names are a guarantee of the worth of the Library and the meetings: Harriet Hale Rix, President, Helena J. Martin, Evangeline I. Fulton, Josephine Hopkins, Anne E. Griswold, Henry Harrison Brown, Elsie Noonan Randall, Wilhelm Helms. Sec. and Treas.

FELLOWSHIP NOTES.

"Am improving. I am for NOW to the last," writes an old soldier from Florida.

"My health is O. K. This month had a raise in my salary. Am having no trouble with my work." *B. S., Calif.*

So reports a member who was *nit* on all these three points.

* * *

I am making good progress. Am following instructions. *B. G., New Zealand.*

Still improving. *B. S., Calif.*
Never felt better in my life. *J. B., Mass.*

* * *

A prominent Liberal lecturer and teacher writes: "I have just finished your book on 'Concentration.' I wish I could be a living pupil in Golden Gate Park where I know I would grow in talking ith you. May I have the pleasure of just a line from your pen? I shall then feel your *reality*. I hope some time to meet you face to face!"
I love to receive such a letter from a peer in thought.

A FRIENDLY EDITOR.

William Walker Atkinson, editor of *Advanced Thought*, began, years ago, when he was editor of a magazine in Chicago and when NOW was in its babyhood, to be its friend. Later he became a personal friend of the editor. This appreciation of NOW was recently shown by a nearly three page editorial. How heartily he sympathizes with Henry Harrison Brown in his perceptions and statements of Truth! I'd like to copy it all, but have not space. I refer to it for the purpose only by so doing I may emphasize the fact that NOW has stood for, i. e., the eliminating from the New Thought Movement all limitations. *Mind is either supreme or it is not.* If not, then goodbye to all our philosophy and we must all hurry back to Authority. If it is supreme, then bid Authority good-bye, and send it to oblivion. *Truth alone for Authority.* And Truth is one's individual perception. It is his alone.

Here is what this fearless teacher and author of many valuable books says:

"THE LION'S BROOD."

That good old lion of New Thought, Henry Harrison Brown of San Francisco, is as young and vigorous as ever, notwithstanding he is now well into his seventy-seventh year. His little journal NOW carries his vibrations in every page. Henry is one of those staunch souls who likes his Truth "with the bark on," and refuses to have it stained and polished up to a piano-finish, and worked into a "sweet" little ornament for the living room or the boudoir of milady. There is something "natural" about Henry Harrison, and one meeting him personally experiences the feeling of coming in contact with one of Nature's great elemental forces. There is a virility about his written words that appeals to those who like the essence of things, and are not content with "colled up" truth. He always reminds me of Walt Whitman. I shall quote here a few samples of Henry's characteristic expressions, clipped from December NOW. I wish we had more of this kind of thing in the *New Thought*, rather than the platitudinous phrasing, spiritually "bee-you-tiful" and fearful and wonderful New Interpretations of the Scrip-

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

—Whittier.

tures—no two of which interpretations agree with each other. . . . Good stuff, fine stuff, isn't it? Whenever this old lion roars, one catches the vibrations which distinguishes Henry's poem—"I am the captain of my soul."

Here's to you, Henry—may your shadow never grow less! You are an Individual, in these days when Individuality is being allowed to wither, and when a premium is being placed upon Spiritual Flabbiness. Like Whitman, you love the whole Truth "with the bark on," and like old Walt you also say: "And by God! I will accept nothing less." Helen Wilmans was another of the same brood. Both of you are of the Lion's Brood. Would that the brood were larger.

What pleases me is the adjective "*Natural!*" It is my ambition to be as natural as is Naked Truth. Then I, like this editor of wide experience and wider range of reading, like to class myself with Mrs. Helen Wilmans. Too many of present teachers seem never to have known of her; or, if so, have forgotten her. I have never met a student of her's who has descended to what Mr. Atkinson calls to "spiritual flabbiness" and "platitudinous phrasing," nor to New Interpretations of Scripture. Like *The Advanced Thought* and *NOW*, Mrs. Wilmans stood for Freedom. It was a Freedom from all authority, all reliance, except Truth, and that Truth was the individual's own perception. I know that some time a memorial will be raised to Mrs. Wilmans as the one efficient teacher of New Thought.

The best of all Mr. Atkinson's statements is the fact that I reminded him of W.A.T. Only to one other person could he have likened me that would have made my head bow still lower in humility. That one is Emerson. To him I cannot be likened. My Spirit is that of Walt. My thought is that of Emerson. Good is it to realize at this time that *NOW*, having virtually stood alone for years, for Unadulterated Truth, this clasp of hand over the long reach between Chicago and the Pacific

Coast. All who would like to see what else Mr. Atkinson says are advised to send 10c to *Advanced Thought*, 166 N. Michigan Ave., Chicago. Much of value, besides, will they obtain.

—THE HIGH COST OF SYMPATHY!

Christian Science success owes more to its unsympathetic attitude toward disease than to any other therapeutic measure it may possess.

Sympathising with the sick enervates and debilitates them by confirming their belief in the importance of their disease. . . .

Sympathy and a caressing manner, accompanied with sweet words delivered in a well modulated voice, have won many a woman to the operating table, when the only excuse for her acquaintance with the doctor was her craving for sympathy. There are many wives with false ideas of life. Their husbands fail to reach their expectations and they too are looking for sympathy—all are longing to be understood. But only mountebanks, knaves, understand them. . . . When people have embarked on the sea of false ideas, and are piloted by impulse and emotion, shipwreck is imminent and the waters are full of sharks. So long as emotion controls charlantry will thrive. . . .

Today the dominant healing systems—in fact all healing systems—are finely wrought schemes of palliation, whose long suit is commercialism and in the application of which drug and sick habits are formed. A mental disease, which can be called fear, is almost universal, and it causes a feeling of apprehension. This feeling is so acute that a slight pain causes many to seek medical advice, and, because of the keenness of this fear of impending danger they are easily wheedled into believing that they are in imminent danger and in need of a surgical operation. . . .

Subtle monomania is hard to diagnose at times even by alienists—those who specialize in mental diseases. Mania developed in a body of people like that of the medical profession is still harder to detect; for learned bodies are looked to for sane instructions. Their dictations are followed, hence, exaggerated opinions are tolerated because backed by the personnel of a profession.

—Dr. J. H. Tilden in "*Philosophy of Health.*"

* * *

In my 60 years of public life, I have found no principle so safe as that of an ever-enlarging social liberty.

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the First Ever Established

Its PRINCIPLE is that of Whitman--
 "I will have nothing which every other
 person may not have on equal terms!"

The LAW under which it works is--
 "Act from Principles capable of Universal
 application!"

Its FACT is that stated by Jesus--"The
 Kingdom of God is within you!"

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

It is open to all who desire more per-
 fect 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 him-
 self. He thus enters into the Conscious-
 ness that the Atmosphere of Health is cre-
 ated for him by the many members of
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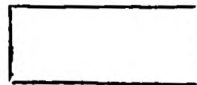
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