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NOW

A Journal of Affirmation

VOL. XIV.

SEPTEMBER 1917

No. 9

I LOVE, LOVE.

I'd sighed forlorn! My heart was sore!
Friends had left! I was alone!
Though much I had, I cried for more!
I'd found the limit of my zone.
My arms reached forth to empty air.
I felt defrauded of my share.

Then came a burst of heavenly rays:—
"I love!" Then a strong "Amen!"
"I love! I love! 'Tis Love that pays!
What matter if not loved again?"
Love's fount was flowing! All was well!
Of selfish cry I'd made my hell.

"I love!" What more can mortal do?
No unrequited love is mine!
I like an earnest devotee
Worship at Universal shrine.
Peace has settled now o'er me!
In Universal Love I'm free!

I am alone with Self! But Love
Is Self unprisoned, free!
Conscious of Self all lack above,
I live in Love's immensity.
Love and I are one! And naught
Has heaven to give. I've ALL I sought.

HENRY HARRISON BROWN.

HUMAN UNFOLDMENT THROUGH THE LAW OF SUGGESTION.

The trend of philosophy and science is evermore toward generalization. All is One—Something. Monism—Unity—is surely the future basis for all investigation and all reasoning. There is One Power and there is also one Principle underlying all the manifestations of the One. Philosophy has found it in the Principle of Evolution. Science finds it in the Law of the Correlation and Conservation of Force. It may be stated without fear of contradiction that the Principle of Evolution is the basis upon which all future study of Nature, Man and his relations will rest. Evolution proceeds under the Law of Envi-

ronment. In accord with this Law the One has proceeded in Its manifestation from monad to Man, from protoplasm to brain.

From the simple to the complex, from the homogeneous to the heterogeneous, from the Absolute to the Individual in obedience to Environment is the Law. It manifests in a change of organism till the Human organism came. After the Human no further change in organism, but the perfecting of that, the latest one.

With this organism came not a change in the Law but a change in the line of its manifestation. John Fiske tells us that "With Man came a change from physical to the psychical." Evolution in him takes place through psychic changes. Not a change in organism but a more complex manifestation through the organism. In the Human body One Something has produced the necessary organism through which it can express Its intelligence without limit. It neither needs, nor can It make a higher organism. Therefore, since philosophic evolution has heretofore been associated with the change in organism, it cannot in this sense be applied to man. The Human being is the result of evolution, but he is not subject to evolution.

Since all evolution is subject to the Law of Environment, it follows that since this being is not subject to evolution he is not subject to that Law of Environment. This Human being—this Genus Homo—Unfolds, but does not evolve. This genus is subject, not to the Law of Environment, but to the Law of Suggestion. Only so far as the Human being retains the obedience of the

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

—Walt Whitman.

mal, from which he evolved, does Environment control him. All such control is due to his ignorance of his place and power, or to lack of will to use his power. Thus Human beings, at present, are only the prophecy and the promise of Man. Man is coming. Man will come through the unfoldment of the present Human being. When he arrives all the animal obedience to what we term natural law will pass away. Instead of being as now the servant of Law, he, the Coming Man, will be Law unto himself. Man will come under the Law of Suggestion, just as the promise of man has come under the Law of Environment. Under this Law he "will work out the ape and let the tiger die." Under this Law he will unfold to a consciousness of himself, until through this consciousness he shall in the words of Emerson become "Conscious Law." He says:

Conscious Law is King of Kings.

All this comes through his power of choice. In him is born Ideation. Where animal acts under Environment, Man thinks! Because he thinks, and to the extent that he thinks, he is under the Law of Suggestion.

Plants are completely subject to the Law of Environment. The animal is subject to this same Law with this difference, he is constantly and unconsciously striving to become superior to it. As far as locomotion, paws, talons, and beaks could do this, he has succeeded. The animal acted under spiritual pressure from within and the objective pressure from without. He did not think, he did not plan, he had no ideal. But Life in him was striving to free itself from limitations. Life was constantly building a more complex organism in which it should be less and less prisoned. This tendency scientists call "The Law of Variation." Through variety, species blend with species, so that, had we the "missing links," there would be no species; there would be

one unbroken line of evolution from jelly-fish to Man. When the Human came, it brought with it power through thought and choice, to overcome environment. This tendency Emerson saw long before Darwin or Spencer. In 1836 he said:

And striving to be man, the worm,
Mounts through all the spires of form.

This instinctive effort for freedom on part of the animal is realized in the possibilities of the Human organism.

The Law of Environment affects alike each individual of a species. The only difference being, the power of the individual to endure the conditions and live under them. Those best able to live, do live and perpetuate the species. Scientists call this "The Law of Survival," or "The Struggle for Life." More properly it should be called "The struggle of Life for better manifestation." Each individual of a flock, bevy, covey, herd, school, swarm or drive, is subject to like effects from like causes. But Humanity by creative protection in way of clothing, shelter, increased food supply, and means of transportation, has changed not only his environment, but the effect of it upon himself. He has become thus, through his thought, a conscious factor in his own unfoldment. In animal evolution there is a constant change of organism from lower to higher form. In the Human the first individual and the last are one humanity. Man is one species from Hottentot to Darwin; from the lowest criminal to Jesus.

Through animal evolution the One Something had been developing a brain. When it had a cerebrum of sufficient capacity this One Something became Human with the promise of the coming Man. Through the unfolding of that cerebrum Man will come. When he comes, he will have left all animal instincts and obedience behind him, and will be entirely freed from the Law of Environment. With his power of

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

—Edith M. Thomas.

choice, being a conscious factor in his own unfoldment, he will be subject only to the Law of Suggestion. Place these two Laws in juxtaposition thus: Spencer's Law of Evolution is, *From simple to complex organisms according to environment.* The Law of Suggestion is, *Man unfolds from simple to complex manifestation in obedience to his thought of environment.* No two persons think alike. Under similar external conditions, therefore, no two are alike.

These two Laws comprise the difference between animal and Man; the difference between the Absolute and the Individual; between the homogeneous and the heterogeneous. In man, nature's purpose is accomplished; the Self-governed Individual has arrived. He not only acts as animal from within, but he decides as Man from within, how he shall act. He is no longer, like brute, subject to Law, and controlled by environment, but he is Law unto himself through choice. By his decision he determines what his environment shall be, and how the environment that is, shall affect him. Each individual of the genus Homo unfolds along lines of choice. He who exercises choice in the greatest degree, that is, he who is the most individualized, has most MAN-hood. Well says Emerson, "Whoso would be a MAN must be a non-conformist."

Perfect, absolute self-direction is possible because *Man can decide what he shall think. Man can consciously direct the sub-conscious Intelligence he is, by deciding what thoughts his environments shall awaken in him.* Unconsciously he must and does so decide

derlying Principle of Human Expression.

This most important discovery of Truth could not be made till the nineteenth century had given us the Law of the Correlation and the Conservation of Force and the Principle of Evolution. Upon these rests this more important discovery, the gift of the newly born Twentieth Century to the race. Its prophecy for Racial Unfoldment is greater than the discovery of these was for scientific and mechanical evolution. The knowledge of this Law in its effect upon civilization is beyond the combined effects of all other knowledge. Emerson in the "Introduction" of his "Nature" says, "Strictly speaking, therefore, all that is separated from us, all that which philosophy distinguishes as the Not-Me, that is both nature and art, all other men and my own body, must be ranked under the name Nature." Therefore, what he calls Nature is the all of Existence except the Ego: the I AM, as used among New Thought writers. This I AM is all there is of Existence except Environment. Environment includes all the external universe. This Environment exists to the Human only as Suggestion. It causes the Ego to feel, and *to think because it feels.* It causes brute to feel and act because it feels. The Human Being is now a mixture of both, but Man will Unfold from this Human Being. Man will not only think because he feels, but will use his powers to decide what he shall think and feel.

A Suggestion is whatever causes an individual to think. All without man is Suggestion. All within him is Sensation and Ideation. When this transition from semi-man, shall

Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

AFFIRMATIONS.

There is one Power and one Presence in the universe. I am one with this Power and Presence.

This Power and Presence works through me.

I direct this Power in the ways of Love, Health and Peace.

Daily I live in conscious thought of the personal direction of the Power I AM.

I manifest this Power in my life as a healing Presence:—Realizing that the Power I am is Life.

I live in the thought and realization of unlimited life.

Life is Health. I partake of the more Abundant Life

I realize that the Power within me is infinite, eternal and unchangeable.

I am steadfast in my affirmations of Truth.

I Am Love.

I Am Health.

I Am Peace.

Now.

S. E. F.

COSMIC PERCEPTION.

The greatest realization that can come to the individual is the perception of Unity. In the new thought we are apt to talk glibly about Unity, and take it for granted that every individual who has studied along metaphysical lines has this realization in his soul. The fact is that very few have entered into the actual realization of this perception. I grant that nearly every one who has studied truth as it is taught in the different schools of thought, and those who have studied modern science to any extent, have ordinarily entered into a mental conception of Unity; but to very few in the history of the unfoldment of mankind has it come to be a Cosmic Perception.

Cosmic Perception is that which lifts man out of the realm of the physical or body-life and enables him to truly live the life of the immortal soul here and now.

I may have the power to direct my subconscious mind and make all the demonstrations that are made today along mental lines, yet if I do not have this vital realization of Unity, I have missed the greatest perception that it is possible for me to have as a student of the inner powers of man.

The one thought that differentiates Jesus from other teachers in the history of the race, is his personal identification with the Father as a Son.

It is true that all other men whom men have accepted as prophets have in a lesser measure identified themselves with the Father or Universal Power. But none had the same consciousness as Jesus. Yet if we take this thought from the teaching of Jesus there is nothing left but a collection of moral maxims, that can just as well be found in the writings of any other teacher, Christian or pagan. But it is this thought, this realization of personal identification with the Father that makes his the most vital message that has ever been given to man. We are looking today to Walt Whitman as to a prophet, and finding in his cosmic poetry that which man needs for moral and mental sustenance in these trying times. Walt Whitman's teaching of democracy is essentially the thought and realization of the oneness of mankind. The identification of mankind with the power that is in all things. It is the same message that was given to the world by Jesus. It is the same message only written in modern language that all men who live today may understand. Take this thought of personal identification with universal power from the teaching of Walt Whitman and there is nothing left, but a mere catalog of objects, vast and curious.

The man who has entered into this Cosmic Perception has entered into the knowledge of immortality. It is only in the realization of Unity that we can really believe ourselves to be immortal. It is only in the thought of immortality

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

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—Julia Ward Howe.

that we can have absolute confidence in the life that we are. In this time of apparent world strife there is nothing that will sustain the individual so much as this realization. It is the needed vital touch for the individual at this time.

Many of those who are marching to the war are not possessed of this hope. Those who claim to believe in immortality, believe in it in the ordinary perfunctory manner of the Christian of the church. It is not a realization. It is a hearsay teaching.

In a previous lesson I gave the important affirmation, "I AM an Unfolding Soul." I want to give this affirmation today in a different thought, so that those who are torn with the thought of the blotting out of life, may enter into a state, at least, of partial comfort. Evolution is that which not only has affected the individual, but it has brought about the different races and nations of men. Death is a necessary factor in the unfolding of men and nations. Without death the human as we know him today could not have been called into expression. The life that has been clothed in these different bodily expressions for millions of years has passed on for unfolding under other and better conditions, but that body that has passed from earthly sight and expression has left in its place, in the form of a descendant, a better bodily expression. God in this body has had the opportunity to come into a complete knowledge of himself as power and as creator.

When the individual enters into Cosmic Perception he consciously identifies himself with the power that is in the Universe as an Unfolding Power. He

This is not meant to be an argument in favor of war, or for the need of the slaughter of the race, as believed by some present day philosophers. It is a plea that the individual will try consciously to enter into a new consciousness of immortality. It is meant to be a stimulant to urge the individual to put full faith in the power that is in himself that works for righteousness. Under this thought the writer is certain that half of the ills of the individual would be wiped out, for life, and position in life that the individual occupies will be found to be a matter of Unfolding. Most misery is caused by mental dissatisfaction. The individual is not satisfied with himself or his environment. This is well, to a certain point; but there comes a time when this thought, if dwelled upon, sours the life of the individual, and he becomes a slave to his own thought of misery, in other words, self-pity. He who believes that the unfolding power of the universe is within him, and that he as a conscious individual is directing this cosmic-power, will not at any time give himself up to repining or misery. He brings responsibility for his staying in the place that he finds himself to his own door, and from the birth of this thought lives as an unfolding soul. He does not fear death, for this great enemy is overcome in the thought of personal immortality. He knows that while he may pass on to another expression, he will be the same "I" in that expression, and will have the same opportunity to live as a conscious unfolding soul.

SAM E. FOULDS.

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THE LORD'S PRAYER—A VISION OF
"The Lord's Prayer" by William Harrison Brown. This is

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

—Whittier.

VITAL PERCEPTION OF UNITY.

PART I.

In lesson entitled "The Supreme Unit" (See July and August NOW) the writer has sought to present to the student-mind a clear *intellectual* perception of that Omnipresent Principle of Life which unifies each with ALL and all with EACH; but this is not enough, for in order that this truth or principle may become a *living* factor for use by the individual mind, a *vital* perception is necessary, towards a realization of which it is the purpose of this lesson to help the student.

Vital perception is the intuitive KNOWING born through *actual* contact of consciousness with the thing itself. Intellectual perception may be gained independently of feeling. Not so *vital* perception which is dependent upon FEELING for its life.

Intellect, seeing the devotion of two persons to one another, says, "That is love." "Yes," consciousness responds, "it surely is love, for it is just like the descriptions I have read and heard of it." But when *vital perception* is born to consciousness through *actual contact* with love itself, how different is the response of consciousness as it cries, "THIS is love! I know it! I FEEL it! For I LOVE!" It is thus that the mind or, better, perhaps, the consciousness, is animated, quickened or enthused—by or through *feeling*; and in this manner do we know VITALLY.

To gain, therefore, a VITAL perception of the Great Omnipresent Primal Power, one must FEEL IT, and to feel IT one must *touch* It with consciousness. This is the only way we can feel anything—consciousness must touch or be touched.

Consciousness must be brought into *actual* contact with the WHOLE of BEING, and when it is, then it will exclaim, "This is Omnipresence, Omniscience, Omnipotence, THE WHOLE! I KNOW IT, for I FEEL IT!"

It is recorded that a woman once believed, if she could but touch the border of a garment worn by Jesus Christ she would be healed of a disease which had been sustained by her for many years. She acted upon her belief, and in perfect faith touched the garment with her fingers, and immediately she was healed.

Why was she thus quickly made whole? Not, certainly, because her fingers touched the hem of a garment, even though worn by Jesus Christ. No, that could not have been the REAL cause of her cure. She was not the only one who was touching his clothing, for his followers distinctly indicate that many were pressing close upon Jesus, and these must many times have touched his garments. Nevertheless, he had taken no especial notice of the crowd thus brushing against him. Indeed, his disciples thought it rather foolish of him to ask such a question as "Who touched me?" However, Jesus persisted and repeated his question, explaining that some one *had* touched him, for he perceived that virtue (power) had "gone out of him." Plainly showing that it was not alone his clothing or his body which the woman had touched, but his *Consciousness—Himself*. Jesus was so conscious of the Omnipresent Healing Power that when another consciousness, through its faith and its desire to know HEALTH, brought itself in contact with that Power in himself, he felt the response and knew that a demand had been made upon IT through him. But the woman's own consciousness must also have touched the Healing Power, otherwise she would not have been conscious of *Wholeness*.

WILLIAM MORRIS NICHOLS.

* * *

Richer than untempted kings are we
That asking nothing, nothing need;
Though lord of all what seas embrace, yet be
That wants himself is poor indeed.

—Richard Lovelace.

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

—Emerson.

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I HAVE WON.

I can—I will—I dared
I'll claim in Love's own name
My healing now complete
And to my feelings every one
I'll say to them: "I've won!"
The Spirit man now rules—
I cannot die, my feelings lied;
The healing word I now proclaim,
And, though I feel the pain,
What matters it? I claim
His name, the Christ,
For pain has vanished in the night—
I rise supreme.
For pain is but a dream.
I live, I live!
I dare to say that I am healed.
I've changed the current of my thoughts,
My feelings are but one,
The Christ within now rules,
And I can say: "I've won, I've won."
Oh, morning Light of Love,
I am thy child,
I feel thy holy kiss,
The world is mine—eternal bliss.
Oh, sacred kiss that heals,
I greet thee with my best,
Salute thee with my smiles,
And rest—and rest—with thee.
Oh, Love, my Conqueror and my King,
With thee I'll sing forever more
For I have won—
Yes—yes—I have won!

HAROLD PALMER.

THE TEMPLE.

I walked today deep in a quiet wood
Where redwoods seem to drink the heavenly
blue,
And laurel leaves perfume the morning dew;
Where tender ferns uncoil—the habitude
Of hooded paws, who break its quietude
With idle talk and seem a motley crew,
Over-dressed in royal garb of brilliant hue—
Where life dreams on in holy solitude.
How strange my feet seemed on the rustling
floor
Made soft by balmy leaves! The towering trees
Were holy shrines that bid me to adore
God's wondrous life and all its mysteries.
Here life is printine as in days of yore—
Here dwells the Living God through centuries.

SAM EXTON FOULDS.

TRAINING CARD FOR HAPPINESS.

The Indwelling Mind doeth the work.

JUST BE GLAD.

I will:—

1. To be pleased, and yet poised.
2. To be gay, and yet calm.
3. To be delighted, and yet serene.
4. To be exhilarated, and yet tranquil.
5. To be animated, and yet still within.
6. To be happy, and yet interior quiet.
7. To be full of joy, and peace.
8. To rejoice with my whole heart,
and yet express self-control.
9. To **RADIATE**:
 - (a) Gladness
 - (b) Pleasure
 - (c) Delight
 - (d) Happiness
 - (e) Joy
 - (f) Goodnature
 - (g) Cheerfulness
 - (h) Exultation
 - (i) Felicity
 - (j) Ecstasy
 - (k) Rapture
 - (l) Bliss
 - (m) Gayety
 - (n) Kindly humor
10. To visualize myself as typifying
"Joy."
 - (a) Having my face animated and
smiling, and yet peaceful.
 - (b) Having my eyes enraptured
with happiness.
 - (c) Having my voice cheerful and
ful of felicity.
 - (d) Having my carriage firm,
erect, expressing exultation.
 - (e) Having my step quick and ex-
hilarated, and yet poised.
 - (f) To be apt to unconsciously
burst into song.
 - (g) Having my whole being show
the serene rapture and welling-up
of joy in my soul over the contem-
plation of the beautiful within.

HELENA J. MARTIN.

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

(Continued from page 115)

man tendencies sprouting amid inherited animal traits and propensities, we find him already manifesting his thought power and fast becoming a conscious and intelligent factor in the determining of his environment and in the Unfolding of the Self. The process ends in his becoming superior to environment, through his ability to control his thoughts; this control is manifest in his decision as to what thoughts environments shall awaken in him. He thus becomes Law unto himself; the Law above all law; the King above all kings. I AM THAT WHICH I THINK I AM. ENVIRONMENT IS THAT WHICH I THINK IT IS. This is the Law of Suggestion. Potentially I have the power to think that which I choose to think. When I learn the power I possess as a Human Being I shall become Self Controlled; shall become Man. *I shall become the conscious director of my life.*

This is the significance of that phenomena which scientists have ignored, and at which the populace have laughed. This is the meaning of the eyes and hands fastened at the Suggestion of the stage operator. This is the lesson taught by the sleeping subject in the shop window. This is the significance of the disease, pain, grief, or habit, that departs at the Suggestion of the Healer. This is the prophecy of the Somnambule who, at Suggestion, sleeps and sees distant persons and scenes. While a large body of thinkers ignored and millions said fraud, a few investigators have patiently well studied these known facts, and found therein Nature's most important revelation, i. e., that when the Human came she surrendered to him the keys of Self-government.

The difference between the subject of Suggestion and people at their ordinary avocations is but the difference of their thought. This change of thought is purely voluntary and conscious. The

subject knows what he is doing and does it because he wills to do it. What is it that he does? He wills to think the thoughts he is requested to think; the accepted thought does all the rest. for THOUGHT IS POWER. The boy accepts the Suggestion that his hands will fasten to the stick, then his will fastens to the thought, and the thought does the work. This is Nature's constant process in the Human. The woman accepts the suggestion that she can go to sleep and see distant scenes, and her will holds to that chosen thought, as in others it holds to the involuntary thought of worry, and she sleeps and sees.

The sick man lays aside, at request of the Healer, his thought of pain, of weakness, and takes that of health and strength. He does this because he chooses so to do. He is helped by Suggestion of the healer to keep this thought before him till he can hold it by his own will; as soon as he so holds, he is cured, and cured by his thought. All cures are so wrought, no matter if it be thought born of faith in patent medicine, Christian Science, magnetism, prayer, or Suggestion. Nature's Law of cure is One. Methods differ; the Principle never. All healing and all diseasing is done in obedience to this Law of Suggestion. Thought is Power. Conscious or unconscious choice places the thought in control of the will and the results are inevitable.

Man's greatest discovery is: THOUGHT IS POWER. It is the only Power man uses to control other forms of power. Thought as power will do his bidding as the electric current obeys his bidding. This fact underlies all the healing, the wonder and the miracle working of the ages. It underlies every one of the millions of phenomena in Human life. It is the principle of Expression in every Human being. Individuals differ only as their knowledge of the power they are dif-

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

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—George Eliot.

fers. "Slowly the Bible of the race is writ. Each age, each kindred, adds a verse to it," says Lowell, but more slowly is the science of a race written. Intuition has from the earliest ages led the race to obedience to this Law of Suggestion. Religion is but man's intuitive recognition of these Principles which reason later perceives, formulates, and applies. The phenomena discovered by and named from, Mesmer, and now by misnomer called "Hypnotism," began in a long forgotten past. Not till now has it yielded its Law to Human reason. As this Law enters the conscious life of the race it opens a New Era and becomes the basis of a New Civilization. It becomes the "promised redeemer," for it places in the hands of all men, the power that Jesus and all prophets used for good. It takes from the external universe all power it possessed over the Human, and gives the embryo man opportunity for birth through a manifestation of the power delegated to him by the Absolute. It liberates from animal control the Conscience Personal God, who possesses under Absolute Laws of creation the power of Self-creation. This power lies in his ability to choose what he shall think of his environment and in his power to ignore at will all external conditions, and to create from his thought those he desires. That he can now close his ears to sounds he does not wish to hear; his eyes to sights he does not wish to see; his body to sensations he does not wish to feel; by concentrating upon a chosen thought, as does the book-keeper, mother, soldier, student, spectator and workman, gives me the warrant for all I say in this article. The operator and the subject in Suggestion

bile. Franklin found the current of power; the inventor now applies it. In this Law of Suggestion we have found the Principle the twentieth century will apply. That Principle lies in the discovery that Thought is Power. Man can choose his thoughts. Can tap anywhere, and for any purpose, the infinite thought-current, and that current will obey him. By controlling his thought he controls his life. This control lies in the application of the Law of Suggestion. Its application is termed Self-Suggestion, or better, Affirmation. What I affirm myself to be that I AM. What I affirm I can do, that I do under that Law of Affirmation, viz.: I AM. Am what? That which I affirm I AM.

HENRY HARRISON BROWN.

PROOFS OF THE POWER OF SUGGESTION.

Nearly every physician and practically every medical charlatan can count scores of ailments cured that had previously defied the skill of eminent physicians. A child's bumps actually stop aching after the mother or nurse kisses the abused spot. Invalids forget their limitations under stress of some excitement or some intense desire for pleasures, incompatible with invalidism. Many a physician owes his success in a great part to the discriminating use of a bread-pill designed to supplant the patient's fear with confidence. Fear can originate in mind. Fear produces fear. Fear disarranges circulation of the blood and the nourishment of muscle and nerve. Fear can produce many bodily disorders which in him feed fear.—Wm. H. Allen in "*Civics and Health*."

THE LAW OF RECOMPENSE.

There is no wrong by any one committed but will recoil.
Its sure return, with double ill repeated, no skill can foil.
As on the earth the mist it yields to heaven

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

—Archie L. Black

ANENT THAT MYSTIC BOOK.

My REVELATION in July is attracting considerable attention. A Reverend said to me: "Your discovery will soon be the basis of a new esoteric cult!" One of our best teachers, who strangely mistakes my wisdom for humor, writes: "O how delicious your symbolism. Just a trifle more seriousness and you would surely have deceived the public!"

Well, "to be great," says Emerson, "is to be misunderstood!" Must I die before the Public will comprehend this Great Revelation of mine? Must I become a memory, before I will be glorified and placed among the great discoverers, founders, and prophets? Woe is me! that I was born out of time, and that the Masters began too late to reveal the hidden window burned for ages in the cryptic pages of this Marvelous Book!

Must mankind plod along yet other centuries before the "Simplicity of Truth," of which Emerson speaks and perceived was hidden in these carefully preserved occult hymns, but whose inner memory he was not allowed to reveal; must the Truth that will restore to us the innocence of childhood, which the Perception of Jesus saw was necessary when he said "Except ye become as little children" (for he was versed in the occult and recondite mysteries concealed for ages by the Masters of India)—must mankind plod along blinded by the theology, science and pseudo-philosophy of today, and thus miss the promised millennium—of a real and perfect second-childhood?

No! by the Power that is revealed to me, NO! As fast as my brain and nervous system can withstand the strain of the Out-pouring of the Spirit as the combined Secret and Mysterious Powers of Ancient Orders, choose to put upon me; more and more of that hidden wisdom shall be opened to those "that have ears to hear."

Foregleams of that coming time are here in the words of two friends quoted at beginning of this inspired document. But a more important message is mine from a Colorado attorney, who has more than usual forensic erudition. He says in a letter dated July 13:

I want to thank you for your wonderful discovery of the occult meaning of Mother Goose Melodies. Just think how many "jems" (genies) we tread underfoot, just because we do not know their value. What great moral lessons we reject because they are not present to us in their true light. My Mother used to lick me until I would fill the neighborhood with my squawls because I could not take interest enough in what seemed, to my ignorant mind, senseless rhymes. Had she been instructed in their true meaning doubtless she would have interested me in the priceless knowledge therein contained and their influence would certainly have changed the whole history of my life.

Have you submitted your Revelations to ———? How in thunder did you beat him to it? I'll bet anything that he has read them a hundred times, without their true meaning occurring to him; and yet he has read Sanscrit. He would have sized up the Masters who had thus handed down their hidden wisdom, in this way keeping it from the vulgar. While Mother Goose has my sympathy for having had to wait two hundred years for a sympathetic reader, just think of the Masters of our Aryan ancestors having had to wait three thousand years, by the clock, for an interpreter. They have my sympathy also.

Yes. I make this wondrous revelation of mine from the Greatest Minds of all ages re-encountered in the unknown nobodies of unknown regions of the unknown East public. It is submitted to ——— and also to the commentators and the theologians, because the wisdom therein is older than Bibles or men. It is as old as Truth.

As snow falling upon Mt. Shasta forms the streams that irrigate the fertile valleys, so the Truth that falls upon NOW influences the general mind. Thought is contagious. It works as fully in every mind as does air in every person, according to the thought and will of that person. Great minds often think in similar channels. As evidence of this fact I quote the following from an article copyrighted by "Newspaper Fea-

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

—Irving Bachelor.

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ture Service," written by Winifred Black:

Pussy cat, pussy cat, where have you been?

"I've been to London to visit the Queen."

Pussy cat, pussy cat, what did you there?

"I frightened a little mouse under the chair."

Whoever wrote that was a genius. I don't care if it was a Mother Goose in a blue petticoat and red cloak or a Father Goose in a leather jerkin. There's philosophy in that rhyme, and more than philosophy—there's shrewd observation and common sense.

I thought of it yesterday and could hardly help humming it under my breath.

Meow! fst! fst! Isn't it fun to be a cat sometimes?

But, oh! I'm glad I'm not the pussy cat that went to visit the queen, and saw at court—nothing but the little mouse she might have seen at home in her own barn.

But Mrs. Black does not rise beyond the ordinary everyday interpretation of the Book. She shows common-sense, but lacks that mystic-sense that enables one to reach the secret and the mystic.

TO MEMBERS OF THE ST. LOUIS CONGRESS.

Dear Friends:

Though I shall be reveling amid the marvelous scenic wonders of Yellowstone Park while your Congress is in session, still my thoughts and my interests are with you.

For what are you met? Is it your object to awaken an interest in Truth and give an impetus to a Thought Movement?

If this is, as I would desire it to be, your purpose, then you will strive to send forth thoughts that will affect the public mind and awaken a desire in the masses to question—"What is it you have?" and "Why are you New Thought people?"

If this is your purpose you will table all propositions toward the putting forth of

It is a *movement* into a *real* consciousness of the divinity and possibility of Man. The only Statement that can be made of it is—*It stands for the Infinite possibility of the Human Soul and its Power of Creative Thought.*

We have much in common with every organized sect and every system of Philosophy. But New Thought is not any one of these.

It must, in the public mind, stand for something definite, for that which we have and all of these have *not*.

Unitarianism stands for the Divinity of Man.

Universalism stands for Universal Salvation.

Spiritualism stands for the communion between the two planes of existence.

Methodism stands for Free Grace.

Thus may be defined every sect. Its name is, because it has something different from any other.

New Thought is the first movement that has announced its faith in the limitless Power of Mind, and the Power of the Individual Mind (Man) to create by his thought his form of life expression.

The limitless possibility of the human mind! The awakening of the God In-awakening!

Are you go forth with this on your banner?

If you do; if you are content to be Power only, and not an organized body of men and women; if you are content to be an influence, and not an organization,—then you will flourish and there will be subsequent Congresses of still greater power. If you are not; if you put forth a Statement of Principles—no matter how broad—you become one of a thousand sects or cults.

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

—Ingersoll.

OFFICE OF NOW,
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NOW

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We pledge our fealty,
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Revered on Land and Sea,
Whate'er betide.

—C. Fannie Allyn.

* * *

Mr. Sam Exton Foulds holds every Sunday evening a class in Mental and Psychic Science in NOW Parlors, 589 Haight St. Healing and advice Wednesday evening at 8 p. m.

* * *

"The Lord's Prayer," by Henry Harrison Brown; "NOW" Co. The author calls this "A Vision of Today," and it is indeed a very attractive vision of what man may become when the Lord's prayer is truly prayed and truly lived. There are 223 pp., and one can hardly think of any aspect of prayer that has not been dealt with, and much helpful light given.—*Spiritual Journal, Boston, Mass.*

NOTES OF A NEW THOUGHT AUTO CAMP.

In Camp on Shore of Lake Chilan,
Washington.

Is is now August 3rd and copy for September NOW must soon be in hands of printers. Therefore, in the peace, beauty, grandeur and inspiration of this camp I briefly write of the impressions made on me by the twenty-seven hundred miles of the tour.

Great and magnificent mountains have looked down upon me, and in consciousness of the greater grandeur of soul I have looked up to them as equal. I have viewed mighty waterfalls and in the majesty of thought been their companion. Trees that tower hundreds of feet in sublimity and royalty have I made comrades. In the boundlessness of scenery and the tremendous space traced by the eye, I have realized that as Spirit I am also limitless; that space and time are my brothers. Thus have I become one with Nature. The Universe has seemed home to me. Compared by the Universal I am never lonesome.

Everywhere the "I am" and the "I am that I am" are. "Awaking in His (Its) likeness I am satisfied." In the beautiful phrase of Real in the sonnet copied in July NOW:

A touch of an Infinite Presence thrills
The fringes of the sunset and the hills.
And every flower and bird on the way
has "borne its message unawares." Its message of the One Soul, to my consciousness.

Every weed and shrub I have pressed until it has "yielded its aromatic wine." This is to me the purpose of travel. Not to gather statistics, nor to intellectually describe, but to *feel*, to become *one* with the all *that is in all*. With Whitman, "to see all, to leave all behind and yet to carry all" with you.

On the shores of this lake that runs like a ribbon 54 miles long (and often not over a mile wide), winding among mountains and valleys, and so clear and

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

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—Browning.

limpid, that you can readily see the pebbly bottom down many feet. I feel fully the inspiration of Truth, as deep and as clear.

We sat on the little dock in twilight and watched the trout so large they made my fisherman friend nervous because he had no line. But I, as I watched them, thought how often by the great reservoir of Truth, I had watched ideas flit by, with no power to imprison them in words; beautiful thoughts, yet "Too pure for the touch of a word."

So as I breathe in the inspiration of this scene and review the effects upon me of the varied panorama—the moving picture—of the journey, I find adequate words to help me only in Whitman's "Open Road":

I think heroic deeds were all done in the open
air and all free poems also.
I think I could stop here and do miracles.
From this hour I ordain myself loosed of
limits and imaginary lines.
I inhale great draughts of space.
I am larger and better than I thought.
I did not know I held so much good.

Since my August Notes, I have passed three days in Rainier Park, truly the Wonderland of the U. S. The world in landscape is epitomized there, from mountain to fertile field; from glacier to rainbow; from gigantic trees to tiny flower; from expansive view to secluded glen, all phases of scenery are here. To know the world is to know this Park. Extraordinary phenomena we shall see in the Yellowstone, but the real world of Nature is there.

I have seen the beauties of Puget Sound; the waterfalls and canyons of British Columbia; the miracles of Nature in the Cascades; the prodigality of her ranches and orchards of Western Ore-

Truth is the essence of the soul and "Something there is in the float of the sight of things that provokes it out of the soul!"

I am constantly "provoked" and the deep emotions thus awakened tire me more than physical labor. During all the rest of my life, lectures, essays, poems and good deeds will be born of these.

"Heroic deeds" are not all that is done in the open air. I am sure auto-touring wakens human sympathy in the tourists. We have found cordiality, courtesy, kindness, readiness to help and to co-operate, to be the rule. Autoists are willing to give half the road in passing, and often, like O'Riley's Irish Picket, "to divide and give the biggest half." Often the mountain roads are wide enough for only one vehicle, and with few turn-outs. While occasionally one must back to obtain space, we have never had aught but pleasantries over so doing. And generally the one that first reaches such a spot will turn out, wait, and pass with a pleasant word of greeting.

Rarely do we meet a "road-hog," and so rarely that we pass them with a roguish remark.

There is no danger, even on the worst mountain roads if one holds it "Better to be safe than sorry!" and drives carefully and slowly, especially around turns and down grades. We know no fear for ourselves from ourselves. All our dangers come from the carelessness or recklessness of "the other fellow." Several times we have missed accident only by the presence of mind of my companion who has turned out of the way at great risk to himself. "Keep to the

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

—Whittier.

tween me and a fall. But so sure am I of the guiding hand and so obedient is our "Overland" that I can now enjoy the pleasure of the ride. One must learn *how to ride*, as well as *how to enjoy*, to get the soul-growth that is in a journey.

We leave this camp tomorrow for Spokane, where I lecture for Dr. Grier on Sunday. Then we go by best route to "Glacier Park." Then to "The Yellowstone." I probably will not lecture again till I stop in Salt Lake on my way home. My report of Lecture work and my New Thought Impressions will come in the November NOW. In October I'll tell of the Impressions of the Parks upon a New-Thought-Auto-Tramp.

HENRY HARRISON BROWN.

THE PUT-IT-OFFS.

My Friend, have you heard of the town of Yawn.

On the banks of the River Slow,
Where blooms the Wait-awhile flower fair,
Where the Sometime-or-other scents the air,
And the soft Go-easys grow?

It lies in the valley of What's-the-use

In the Province of Let-'er-slide;
That tired feeling is native there,
It's the home of the listless I-don't-care,
Where the Put-it-offs abide.

The Put-it-offs smile when asked to work,

And say they will do it tomorrow;
And so they delay from day unto day,
Till death eyes up and takes them away.
And their families starve, beg or borrow.

—Anonymous.

"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.

(Continued from page 123)

dent you have? "Don't change hosses," not "*in midst of the stream*," but in *midst of rapids*.

NOW wishes you all success. NOW wishes you to *be* in future the Power to mould Public Opinion and to awaken effort toward the development in individual man of a sense of his infinity and of personal responsibility. You will do this by casting overboard the suicidal rope you took on board at Chicago, and under the Full Canvas of freedom sail into the port of Victorious Peace.

HENRY HARRISON BROWN.
September 5, 1917.

MY WAY.

Mayhap it stretches very far,
Mayhap it winds from star to star,
Mayhap through worlds as yet unformed
Its never-ending journey runs,
Through worlds that now are whirling wreaths
Of formless mists between the suns,
I go—beyond my widest ken—
But shall not pass this way again.

So, as I go, and cannot stay
And never more shall pass this way,
I hope to sow the way with deeds
Whose seed shall bloom like May-time meads,
And flood my onward path with words
That thrill the day like singing birds;
That other travelers following on
May find a gleam and not a gloom,
May find their path in pleasant way,
A trail of music and of bloom.

—Sam Walter Foss.

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

—*Nautilus*, Jan. 1917.

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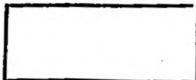
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