

From all Life's grapes I press sweet wine.

---Henry Harrison Brown

15 cts.

AUGUST, 1918

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A Year

NOW

A Journal of Affirmation

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

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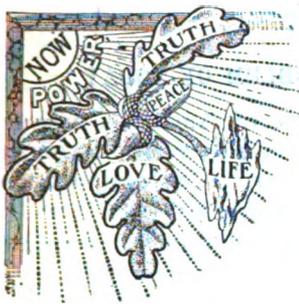
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Peace Through
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NOW

A Journal of Affirmation

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No. 8

AWAY FROM THE MART.

Away from the mart! Away from the street!
I'll hie to the greenwood again;
Away from the bustle! Away from the heat!
Where I may build castles in Spain—
And it's O, for the redwood tree,
And it's O, for the babbling brook,
Where I may read God's poetry
From His unprinted book.

I am sick of the city's grind,
I am tired of the city's noise,
I long again for the fresh, fresh wind,
And the whistle of barefooted boys—
And it's O, for the singing bird
That sways on the swinging limb,
Where this soul of mine may be sweetly stirred
In joy, 'mid blossoming.

And so I'll away! Away!
Away to the heart of the wood,
And live again a perfect day,
In the midst of solitude—
And speak to the redwood tree
That shall answer me never a word
And O, the song shall be sweet to me
That comes from the throat of the bird.

And O, my heart, my heart,
We'll sit by the babbling stream,
And let it tell us we are part
Of Nature's glorious dream—
And so I'll away! Away!
Away to the heart of the wood,
And live again a perfect day,
In the midst of solitude.

SAM EXTON FOULDS.

steps of progress. This spiritual increase will result in increased feeling, and the next step is just as natural, an increased excitement. This excitement is but the demand of this larger developed soul for expression. Soul demands more room for expression. It is not to be forgotten that expression is the soul's one need; that there is soul unfoldment in every expression and in every experience. Soul asks not of the Conscious man whether that experience be painful or pleasurable. It unfolds through every expression. It is for the Conscious Man to say whether it shall to him be pleasurable and repeated or the opposite. This may be stated also in this way:—The Subconscious Reality must have expression and it will find a way or make one; to the sub-conscious there is no choice as to what that expression shall be, nor how it shall affect the Conscious expression of Itself, which we recognize as the Individual. Soul has grown into Consciousness through expression and that is all it seeks. It is for the Conscious Man to take control of the Sub-conscious (of the Ego), and through the Ideal direct its expression.

The basic fact of life is: *Soul is in the Sub-conscious, and MUST and WILL, express Itself, whether its expression is directed or not.* Spiritual unfoldment must be, and it must be continuous. Individuals are either the slaves or masters of the Sub-conscious; either the unconscious servants of law, or its conscious Masters. To use again Emerson's line: "*Conscious Law is King of kings.*"

The divine "urge" is at all times pushing in each ego, each soul, as it is in bud or egg. As it pushes there is *feeling* and action in some line of human expression is compelled, and expression and action are one.

In ignorance of this "urge," in ignorance of how to direct, necessarily the individual, the average individual, lets it act, and emotion, intense emotion, is the result. So intense does this emotion become, that it overpowers the untrained will, breaks down settled habits of conduct. These are limitations upon this Soul progress

and cause it to express Itself in ways too often condemned by society.

The result of this increase of feeling, excitement, sensation, is an increase of disease, crime, insanity, imbecility, and degeneracy. But this is Nature's way. It is her selective process. Spirit is POWER. Put more power on a machine than it is built for, and it breaks. A one-horse power machine will not stand, without injury, a ten-horse power. In like manner an organism which has been developed under a certain emotional pressure will not stand added pressure without injury intellectually and physically, and these two mean morally. New conditions are necessary for the evolution of the human spirit, and consequently are necessary for the progress of civilization. This added power centers in the sex-function, which is the seat of sensation and emotion, and therefore all new expression of the Indwelling power will intensify sex passion, and there will be an increase of sex vices and crimes. Godfrey Mortimer, in his "Chapters on Human Love," says:

The highly civilized man is a bundle of nerves. He is more passionate and voluptuous than the savage. He has more imagination and greater susceptibility to pain and to pleasure; is on a much higher passional plane. His obedience to the reproductive instinct is manifest in a sex-love that has not lost, but has gained, in warmth and passion, while to this increased sensibility to physical pleasure, is added a hundred concomitant, commingling, tender sentiments. The cerebral development and the environments of the civilized man cause him to reflect and dream upon his sensations and emotions, to invest the act of love with poetry and to find subtle meanings and symbols in marriage. Such a being cannot act as a mere creature of instinct. Upon every affair of his physical life he is compelled to think with more intensity, with more or less curiosity and a desire of knowledge.

In this last sentence we find a key. The increased sensation, this increased sensibility, forces him to think and wisdom is the result.

Therefore the first knowledge needed in all times of great emotional development, in times of spiritual unfoldment, is knowledge of the Great Passion, and how

Methods of Nature, which we term laws, than was known in all time before Newton. From Bacon to the present we have learned to subdue the forces of Nature to human will, more than was known in all past time. From the time of Washington to Wilson we have made more progress in the intercommunication of nation with nation, and man with man, than was accomplished from the time of Moses to Washington. All Science has been born within the last 300 years. Philosophy has been taken from the realm of speculation and theory, and is now based upon known facts. Psychology was unknown until almost within the time of the oldest person now living. We have learned within the last hundred years more of Mind and its laws than was known up to the beginning of the 18th century. Today millions know of and live in the thought of the Indwelling, the Omnipresence and the Omnipotent Mind, and know that through Mind, Man controls environment when he knows his power.

The Present to me is the *last step from the ladder of Unconscious evolution to Conscious Voluntary Evolution*. Man has become a *conscious factor* in his *own evolution*. This is what Nature has been aiming at. *She has won*. From this I prophesy that we have reached a stage where degeneracy, as a race, is impossible, but we have reached a period where the weakest will not be able to withstand the great pressure of the inward urge, and will die off. We will find means to prolong their lives, but there is not resistant force enough developed in the masses to withstand the demand of Spirit upon its body. Therefore do I see the place modern Metaphysics, Psychology, Mental Science has in race perpetuity. It will save it. The teachings of the many metaphysical movements now classed as New Thought are the real "Second Coming of Christ." For Jesus came to enunciate a Principle. This movement comes to universalize the Principle that *Man is the expression of the Whole*. He is the Conscious expression of Nature. He is God realizing himself. God looking backward over the route of evolution and learning in-

tellectually how to do that which He has been eons unconsciously doing. Man is GOD THINKING. With this fact before me, despite the present war conditions, I have perfect faith in the outcome, which will be universal peace, an era greater, nobler, more progressive than the race has ever seen. The Dream of Seers, of a Golden Age, the dream of prophets of a Millennium, of the evangelists of "Peace on earth," is in this present crisis. We are in the Golden Age and America is its Prophet.

We must think more profoundly, but feel no less keenly. And this intensity of feeling will culminate in a Universal Brotherhood. HENRY HARRISON BROWN.

TRIUMPHS.

At last, at last, the message! Definite
 As dawn, that tells the night has gone away.
 The Silence has grown eloquent with it—
 The Silence that late filled me with dismay,
 So dumb it was. Triumphant now I sit
 So near to God and you I need not pray;
 For only words of thankfulness were fit
 For this estate wherein I dwell today.

You live, you love me! You have heard my call
 And answered it in your own way. The proof
 So satisfies the soul of me, were all
 The hosts of earth to henceforth stand aloof
 Till I recanted—my reply were this—
One man call dead has sent me messages.

Oh, my Beloved! Through these months, like years,
 I know you might have reached me sooner here
 Had I not blurred the trail by storms of tears;
 And yet, how could, how could I help it, dear?
 Now you have found a way to make God's spheres
 Seem very intimate and very near.
 And radiant my lonely path appears,
 The light you cast upon it is so clear.

I stand victorious at the longed-for goal
 With open vision where I once was blind;
 And cry aloud to every suffering soul:
 "Pray without ceasing—seek and ye shall find.
 Though science sneer and school and church condemn—
 Your dead dwell near—you may commune with them."
 —Ella Wheeler Wilcox, in *S. F. Examiner*.

THE SOUL OF ALL INSPIRATION.

The soul of all inspiration is Love. It is the Essence of Art. It is the invisible exquisite reality of all Life. In all Life Love is; all else shall die; Love alone will live forever. Without Love all the great inspired genius of the world would fail. It is the Song of the Poet, the real Music in music, the ideal made real in Man. It is that Something which changes Hell into Heaven, Sorrow into Joy, War into Peace.

Love changes a wilderness of thoughts into the flower-gardens of the mind. It is the only real Beauty, which beautifies all faces that allow it to express it in them. It is the Eternal Youth of the gods; the substance of which angels are made. It is that which we call God, for wherever Love is, be it palace or hovel, in the savage or in civilized man, GOD IS.

Love is the Master Key which opens the gates of Heaven. It is the Inspiration of the Ages and the Genesis of the Soul.

Love is not merely the desire to possess, but rather the Sacrifice of the Cross. Yet even in the shadow of the Cross the real Lover knows that to die and thus apparently to lose is in fact but to gain. For true Love can never be separated from its own. It is the only Truth in the world; everything is false without it.

One never lives until Love is felt and realized. Before that period Life is but existence. Love is but the uninterrupted thought of God flowing through the mind of Man. It is really God in conversation with Man. It is the soul of all real education. For until we have learned its lesson we are all very ignorant. Science without Love is but the grave-clothes of education, all to be buried in due form that the Spirit of all may be manifest and the New Civilization may appear—the Ideal Man made in His image.

All real teachers love that which they do. The inspired are simply those who abandon themselves to the Divine Mistress of all Life; who even leave father and mother to follow Me, the Christ.

HAROLD PALMER.

THE TRUE SELF.

PART 2.

"Let go un nourished all that is of a merely human source, and build up in you the heavenly gift."

When you were ushered into "the world," you came nameless! Nobody knew whence you came; only this they knew, you came forth from the Infinite Silence and Substance in a form which "the world" terms "baby." They soon gave you a name, but it is not your *real* name, for, like this Supreme Power which Lao-Tsze called Tao, and said of it that any name which might be given it was not its *real* name, any name which others may give you is not *your* real name, for you and that Power are One. The Power that builds the form is above and transcends it. *You* are that Power! You are that God! When Walt Whitman, the Cosmic Poet, who was born into the Cosmic Consciousness, said, "I hear and behold God in every object, yet understand God not in the least. Nor do I understand who there can be more wonderful than myself," he had not reference to that foolish, cringing human conception, the apparent self, but to that Power, the True Self, and to It he referred when he wrote, "I am an acme of things accomplished, and I am encloser of things to be." Your name in "the world" may be John Smith or Mary Jones, but it is not *You*. Mankind of necessity and for convenience has invented "families," "systems," "morals," society, governments, etc., etc., but they are not YOU! Sings thus the Poet Tennyson:

Our little systems have their day;
 They have their day and cease to be;
 They are but broken lights of thee,
 And thou, O Lord, art more than they.

Thou art above it all, for Thou art God, the Supreme Power, for there is no one else for you to be—IT IS ALL.

This is what it means to be "in the world, but not of it." You love and enjoy your human relationships, but you have the consciousness all the time that You are a Reality that cannot be contained in such a manner, you know that you are greater than all these, greater than all the

stars and all the universes, and you follow Old Walt's advice, "Let your soul stand cool and composed before a million universes."

He who spoke the mandate, "Know Thyself," meant for you to know this Power as the Self of yourself and YOURSELF as this Power. Study yourself in this light. The Powers of Omnipresence, Omniscience and Omnipotence inhere in this SELF—the TRUE SELF! Is this thought or idea too stupendous for you to grasp? Never mind, you need have no fear—don't try. It will all come about by gradual unfoldment. In the meantime, laugh, love, play and work, rejoicing that the Infinite Love and Wisdom are IN YOU to will and to do your own good will and pleasure.

The apparent "I" is forever denying its source, and regards itself as an entity separate from everything else, but the TRUE "I" forever claims its parenthood, and knows that it cannot be separated from its source, knows that IT is forever ONE with the great ALL—that IT is the WHOLE! "Nearer than breathing" is God, this Supreme Power, to the Soul, for IT is the Soul, the TRUE SELF. The apparent "I" is a slave to the senses; not so the TRUE SELF. No such state of things can be predicated of such an august being. Harken to George MacDonald: "By attaining to a knowledge of his subjective self (God-Self) man becomes superior to selfishness, to environment, to the world, to everything external. Fear is changed to courage, calm and peace take the place of anxiety, and slavery to sense no longer forms his yoke." And, again, to Katharine H. Newcomb: "We turn our thought to the real self; and in contemplation of that and God and law—for they cannot be separated—we are lost in the greatness of it all; and the external seems very small when we return to it. We find as we cultivate this study of the within, that we grow more unselfish, courageous, loving, and peaceful. Our various anxieties and annoyances fail to trouble us. We are no longer slaves to the senses. We learn to fit ourselves into the Universal, in-

stead of feeling that we are apart from it. We become conscious of a freer and fuller expression of ourselves, our real selves."

This True Self appears to you now as that Noble Ideal like which you so earnestly desire and pray to be, like which you *strive* to be. This striving and struggling will cease, *when you recognize this Ideal as Yourself, YOUR VERY SELF.* In this way you make the atonement, and that which you formerly regarded as yourself gradually drops away, for it is no longer YOU.

WILLIAM MORRIS NICHOLS.

INDIVIDUAL DEMOCRACY.

God made the world for the habitation of man and has given it to him for his dwelling-place. It was not made for white men or for Anglo-Saxon men, or for rich, or for wise men, or for good men. It was made for all men. They are all his children. And all have a right to a share in it. In the Father's house is bread enough to spare; why should any perish with hunger? That is a question the hungry in every land are asking, and they have a right to ask. Society is not divinely organized when some men have so much that they know not how to use it, and others so little they know not how to live.

Whether the twin evils of luxurious wealth and sordid poverty are due to the rich, or to the poor, or to neither but to an avaricious state of society we do not here consider. They are evils which democracy is endeavoring to cure by promoting a better distribution of wealth. In doing this Democracy is endeavoring not only to secure to all men their rights, but to enable all men to perform their duties. For it is the duty of every man to put into the world at least as much as he takes out of it, and the duty of society is to make this possible for every man.

I have met many skeptics but never one so skeptical that he doubted the Biblical statement, "Naked came I out of my mother's womb!" Coming into the world naked, it is clear that if we possess anything we must either produce it, or accept it as a gift, or steal it out of the common stock. Whoever does not by some service of hand or brain or heart, by what he does or by what he endures, by what he makes or what he says, or what he suffers, contribute his share to the world's welfare, must be classed with beggars whether he is clad in velvet or in rags. To make such a contribution is the duty of every man. A fair opportunity to make such a contribution is the right of every man. This is Industrial Democracy.—*Lyman Abbott in Outlook for April 17, 1918.*

according to usual classifications, and gives the group a name. Having done this he proceeds to cut, to inject, to burn, to dose, and otherwise abuse the poor body, thereby adding to the confusion and disorder, under the hope—usually a vain one—that, when things begin to settle, some good will be experienced.

When I say that in all his study of cases the physician does not give the immaterial side of the man much consideration, he denies my allegation with warmth. He insists that he realizes that mind has much influence over matter, and that psychology has its place in the etiology and cure of disease. He points to the (insignificant) place psychotherapy has been given in the curriculum of the medical college, and says, "You see we do recognize it." But what a recognition it is! And what a small place in his own practice have these most important features! To the trustful inquirer he explains that he knows the value of all these things and gives them due weight in his diagnosis and treatment, whereas in truth he could be taught to advantage by the merest tyro in the psychic field.

To the ordinary physician the patient's order of thinking, his mental attitudes, and his states of consciousness are points about which he need make no particular inquiry. He does not realize that the emotional experiences through which the individual has been passing during the preceding weeks, and months, and years are the chiefest factors in the development of the symptoms he discovers; and, should he learn of their existence, he would be at a loss to give them their suitable relation to his management of the case. On the contrary he usually goes blundering and stumbling in a way still further to accentuate the unwholesome effects already set up.

On the contrary, the sensible psychotherapist searches the mind with as great diligence and skill as the average physician searches the body. With great dexterity he draws out subjective symptoms that the latter did not know were importantly related to the pathology of the case. It is a far more delicate procedure than the

other, and affords a wonderful field for the development of superior skill and penetration. To the practice of psychotherapy one needs to bring faculties and talents of the strongest, and yet most delicate, type. It is no place for the coarse and uncultured practitioner. Mental rootlets and processes have to be traced with consummate nicety and precision; and larger situations have to be divined with synthetic ability. He has to deal with the true factors in cause and cure, and he learns to search them out and manipulate them in the patient's behalf.

This is not jugglery; it is scientific induction of the highest order.

SHELDON LEAVITT, M. D.

◆
YOU CAN NEVER TELL.

You can never tell when you send a word
 Like an arrow shot from a bow,
 By an archer blind, be it cruel or kind,
 Just where it will chance to go.
 It may pierce the breast of your dearest friend,
 Tipped with its poison or balm;
 To a stranger's heart in life's great mart
 It may carry its pain or calm.

You can never tell when you do an act,
 Just what the result will be,
 But with every deed you are sowing a seed,
 Though its harvest you may not see.
 Each kindly act is an acorn dropped
 In God's productive soil;
 Though you may not know, yet the tree shall grow
 And shelter the brows that toil.

You can never tell what your thoughts will do
 In bringing you hate or love,
 For thoughts are things, and their airy wings
 Are swifter than carrier dove.
 They follow the law of the universe:
 Each thing must create its kind,
 And they speed o'er the track to bring you back
 Whatever went out from your mind. —*Exchange.*

* * * *

In our definitions we differ widely, because we see in fragments and we prophesy in fragments. In the expression of our reverence towards God and in our works of love for our fellowmen we are at one.—*Lyman Abbott.*

Who IS your Master if YOU refuse to BE?

The wrong idea of mastery was mastery over somebody else. The only sensible conception of mastery is over ONESELF!

The closest thing in the universe to YOU is—YOUR MIND. And the next nearest is your BODY. And how can you ever *free yourself* if you pass right by your mind and your body?

Why go *outside* yourself? Why look for assistance? All the balance of the world has less to say about *your* success than *you* have! *You* have the whole say about your own progress.

To attempt to control *conditions* without controlling *Yourself* is the long way 'round, and the wrong way, too!

Dependence, Irresponsibility: These are the two great stumbling-blocks in the path of progress.

Self-Sympathy is a rock that holds you fast—the more it is indulged in, the stronger the tie that binds you.

Self-Excuse is adamant that stays your success.

Prejudice, Ignorance: These have held millions who chiseled themselves to the waist! Their arms were free, but their feet were bound!

Hatred, Suspicion and *Distrust* are weaknesses. Before you can expect to get co-operation from other people, you must put yourself in a co-operative frame of mind. *Conceit* is merely an opiate to the man with ambition.

YOU—and you alone—are Master of your Destiny; Monarch of your Kingdom of Mind; Chief Executive of the Capitol of your Achievement!

God has been good to you—better by far than you often are to yourself. He gave you Health, Life, Thought, Will Power, and the sacred right to be Free—but He commanded that, first of all, you free yourself from *your own short-comings!* And to guide you He gave you the power to SEE YOURSELF, *if you really want to.* But you must have the keen desire for self-improvement.

The man who hungers for knowledge starves until he feeds on knowledge.

The man who merely learns to do a thing, without knowing *why*, is an artisan. When he learns why, he goes beyond rote, and *creates*. Then he is an *artist*.

The man who is self-satisfied remains a laborer. The man who has *Desire to Learn*, unlocks the dormant forces in his mind. He digests all knowledge that enters through his senses, and assimilates what he digests. To grow mentally, you must learn how to become mentally hungry, and how to feed mentally, and digest and assimilate.

The mallet and the chisel are in your hands—and you have the *power to strike!*

CONFIDENCE sets the chisel against the restraining rock. WILL POWER drives the mallet true to its goal!

Strike hard—now—and Free Yourself!

A. A. BREED.

ASSERTION.

I am serenity. Though passions beat
Like mighty billows on my helpless heart,
I know beyond them lies the perfect sweet
Serenity which patience can impart.
And when wild tempests in my bosom rage,
"Peace, peace," I cry; "it is my heritage."

I am good health. Though fevers rack my brain
And rude disorders mutilate my strength,
A perfect restoration after pain
I know shall be my recompense at length.
And so through grievous day and sleepless night
"Health, health!" I cry; "it is my own by right."

I am success. Though hungry, cold, ill clad,
I wander for a while, I smile and say,
It is but for a time—I shall be glad
Tomorrow, for good fortune comes my way.
God is my father, He has wealth untold;
His wealth is mine—health, happiness and gold."

—Ella Wheeler Wilcox.

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NOW

(Founded in 1900 by Henry Harrison Brown)

SAM E. FOULDS, Editor

A Monthly Journal of Positive Affirmations.

Devoted to Mental Science and Art of Living.

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

Its basic Affirmation is:—

**Man is spirit here and now, with all the possibilities of
 Divinity within him and he can consciously manifest
 those possibilities **HERE and NOW.****

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The Editor has discontinued all lecture and class work until some time in August.

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All present subscribers can send in their renewals for 1919 at the rate of \$1.00 per year. Note change of price.

THE LIMITATION OF UNFOLDMENT.

New Thought means efficiency in the life of the individual; it means the marshalling of the mental forces of the individual under personal control. The great appeal that this philosophy is making today to the masses is because it promises to put the individual in command of himself.

It is a common fact, and a fact realized by most men and women, that the average person uses but a portion of his ability—by ability I mean personal power to do or accomplish. At best we are only half hearted in any enterprise that we undertake. Why is this so? Why does man fail to use the whole of his inner force?

When I buy an engine of a certain horse-power I know what it will do. I know the amount of work that I can expect and will get from it in actual performance.

The power of the individual in most cases is an unknown power. The individual in most instances has never set his forces to work. He is like the engine that has never been tried. Men are realizing today as never before in the history of man that there is something wrong with the life expression of the average individual. We are getting away from the idea of fate and destiny and placing responsibility for success or failure upon the shoulders of man.

Emerson in one of his essays says: "Do the thing and you shall have the power." The trouble with the average man is that he never at any time really *does the thing*. From the standpoint of potential power no limitation can be put upon the individual. In the realm of actual expression he is limited by his state of unfoldment. Therefore it is for me to use wisdom when I choose the thing I am to do. In reality it is the choice of the thing that I am to find expression or unfoldment in, that determines if I am to be a success or not. Man desires to fly long before he really is able to walk. I desire that which is beyond me as far as personal unfoldment is concerned. Study the life of Rockefeller

and you will see that his success was a slow unfoldment, and so it is that every man who has achieved success in business, or distinction in science or art, has brought this condition into his life by slow unfoldment.

How can I be efficient? How can I attain success? Every New Thought teacher is asked these questions daily by men and women who have apparently made a failure of life.

A woman came to me this morning and asked me this question: How can I realize success? I told her to build a perfect ideal, and work every day in perfect faith that the ideal was true in reality. She said that for years she had been trying to demonstrate success as an author of short stories; she then asked me to read one of her productions. The reason she had failed to realize success in this line of endeavor was very apparent. She did not know how to write. She did not understand the plot or construction of the modern short story. She was attempting to fly when she should have been walking. No one can deny that the possibility of the production of a perfect short story is dormant in that woman, but at this time in her unfoldment its production would be impossible. She should have chosen some other avenue of expression. The moral of this is obvious—work and demonstrate within the limits of your own unfoldment. Therein lies the secret of efficiency. It is the only way to get results from mental or physical effort. There is an old saying that gives this thought in a sentence; it is: "Don't bite off more than you can chew." To demonstrate within the limits of my personal unfoldment is the secret of true mental efficiency. Ascertain your mental horse-power and work to your full capacity.

SAM E. FOULDS.

* * * *

Perhaps by and by we shall be wise enough to find that God is all and more than all these thinkers have thought him to be: that he is an Infinite Energy, a most pure Spirit, a Comrade sharing our struggles with us, who dwells in the heart of man, the secret of all that is best and truest in humanity.

—Lyman Abbott.

THE DIVINE LAW OF ATTRACTION.

Our studies in Divine Science lead us naturally into the realm of wonder. Well has Thomas Carlyle said: "The man who does not wonder is but a pair of spectacles behind which there is no eye." Spiritual faith is based on a scientific knowledge of invisible all pervading Law.

Metaphysics truly defined means beyond physics. There is or can be no quarrel between physics and metaphysics. As Joseph Cook well said, "The fact that I live again is no more wonderful than that I live at all." Every advancement in real knowledge is always attended by an influx of the sublime. Think not that the world is less wonderful and God-like nor less deeply mysterious to a Darwin or an Agassiz than it is to a shoe-black. To Ruskin the very dust was tremulous with the life of God.

I dwell on this point to inspire you with faith in the invisible powers you possess. Hitherto you have slept upon yourself. Divine Science seeks to open to you the doors of opportunity by showing you what you really are as contrasted with what you seem to be.

Its work is with men in this earth life. It has two watch-words—Faith and Love. Faith in what? Briefly speaking—in the reign of law. Divine Science does not tell man that things happen but that they come to pass. It believes that effect follows cause invariably and that as a man soweth so shall he reap. It teaches that there is natural law in the spiritual world and spiritual law in the natural world, that the law governing the growing plant demonstrates the law of soul growth, that the mind of man is the garden of the Lord, and that the seed we plant in the mind produces after its kind.

It teaches that man cannot sow without reaping and this points to a life of mastery. Divine Science does not put man in the prison house of inexorable law and say—You are an atom on the wheel of fate and have no part in the governing of your own life; nor does it foolishly proclaim the independence of man as an individual. There is not, nor can there be, any such thing as an en-

over the regular charges but she wanted to monopolize my time. Discovering this blemish in her character, one day just before giving her the treatment I said: "During this Silence I want you to feel that all persons similarly afflicted the wide world over are receiving the benefit of this treatment." She quickly replied, "I am not paying to have the world treated." It is needless to say that her attitude of mind centered as it was on herself had effectually shut her off from the Universal currents from the throne of Life.

It is well known to the Illuminati that there is a power of mind by which we can attract things and even persons, including great personal possessions, to ourselves but we must pay the price, and the price generally is shattered nerves and an abiding sorrow. But the blessing of the Lord maketh rich and He addeth no sorrow.

To seek Universal power for selfish ends is to commit Spiritual suicide. Only that should be sought by the individual which all men can have on the same terms and through which all men will be benefited. Bearing in mind that use is the Law of the kingdom, that the more of the good things of the world you have the more you serve all men you thus dispel the sense of limitation and begin Thinking in the Terms of Abundance. It is against the Law of the Spirit ever to hoard up from the fear of lack in old age. If you live in this consciousness your material possessions may increase but the man will shrink and you will live in the poor-house though possessing millions.

The law of use should ever be uppermost. You should prepare for the day of opportunity instead of the day of calamity. To prepare for old age is to attract old age. To prepare for a rainy day is to attract the rainy day. To prepare for opportunity is to attract opportunity.

Many persons in seeking to attract a healthy body treat themselves against disease. One lady told me that there was nothing in the Law of attraction as she had treated herself against gray hair for three months and at the end of that time her hair was nearly all gray. Surely the Law worked. She had thought gray hair all the time

she was treating.

It is the perfect image that counts. We must rise to the Ideal.

To understand and apply the law of attraction so that our lives may become God-like we must enter into the consciousness not only of receptivity but of radiation.

When Jesus told his disciples to be imitators of God he had previously called their attention to the fact that God is forever giving—sending his rain alike on the just and the unjust.

It is not merely a statement of religion but a scientific understanding that caused the spiritual Seer to say "give and it shall be given unto you." Emerson said,—“All the world loves a lover,” and it could be said with equal certainty that all the world gives to a giver. The surest way to succeed is to help others to succeed. If you want blessing for yourself you must bless others. If you want prosperity for yourself be sure and treat your customers and business associates for prosperity. Your own thought for others will always come back to you. The universe is responsive to your thought and you can never lose that which you have really earned. Says Emerson: “The nature and soul of things takes on itself the guaranty and fulfillment of every contract. If you serve an ungrateful master serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withholden the better for you for compound interest on compound interest is the rate and usage of this exchequer.”

Thus can you build for yourself your own world and attract to yourself after your own thought and enter into the company of the overcomers. Jesus told his disciples to seek first the kingdom of God and all these things would be added.

This is the highest science. The universe responds to the thought. There is a Soul at the center of things to which every man is related. The good laws know if we are their servants.

Let it enter into the mind of man that the Universe is the body of God, that there is an Oversoul, to which ev-

ery part and particle is equally related; let him feel that his welfare is dear to the heart of Being, that the Great Soul needs him as one of its instruments and his mind is bathed in an elixir of power. It is thus that "his task is his life preserver." He radiates courage and confidence.

"God needs me. I am. Every want of man has been supplied from the foundation of the world." Say this in Spirit and in Truth until it becomes a fixed attitude of mind:

Thus do we come back again to the sure foundation of all right building. He who knows he is in right relation with the Infinite will never know lack. He who knoweth that whatsoever he soweth so shall he reap, will sow opulence. He whose soul sees the invisible will fear no enemy.

His prosperity will be an overflowing river. All men will be blessed in his receiving for he will pass on his good knowing that giving doth not impoverish.

That which has an attraction for you, for which you long and aspire, already exists for you. Your very desire is caused by the thing you want calling to you. This law was taught by Jesus when he said: "What things so ever ye desire when ye pray, believe that ye receive and ye shall have."

I often illustrate this law of desire by the steel shaving and the magnet. As the magnet approaches, the steel feels a strange unrest, a longing, an out reaching. It has felt the call and has responded. I know the illustration is imperfect as no fact in nature can altogether illustrate the way of the Spirit in man—but I have an inward assurance that in Divine Law every unselfish desire to which the soul of man clings will come to him through open or winding passages and we may all say with John Burroughs:

"Serene I fold my hands and wait
Nor care for wind, nor tide, nor sea,
I rave no more 'gainst time or fate
For what is mine will come to me."

HENRY VICTOR MORGAN.

AFFIRMATIONS.**STATEMENT OF BEING.**

There is one Power and one Presence in the universe--
the Good Omnipotent!

We acknowledge Thee, O Life, Love and Truth, to be
the Omnipotent One.

Spirit is the only Substance, infinite, eternal and un-
changeable.

Man is inseparable from and one with the perfect Sub-
stance Spirit.

Omnipotent Goodness and Love, we are now in Thy sa-
cred presence.

By Thy breath the whole universe is created.

By Thy love the whole universe is sustained.

By Thy life the whole universe leaps with joy and glad-
ness.

There is naught else beside Thee.

There is no place that is not filled with the health of
Thy countenance.

Thou art infinite; all is contained within Thee.

Thou art eternal; and nothing ever dies in Thee.

Thou art unchangeable; nothing ever falls from Thee.

I am Thy child created in Thy likeness and perfect im-
age.

I am sustained in Thy perfect image.

Help me to know the Power that Thou hast given me.

Help me to see the Power, to let the light of Truth
shine.

Manifest Thyself in me as a healing presence.

Manifest Thyself in me as a strengthening presence.

Manifest Thyself in me as a loving presence.

To the All Good be the honor and glory forever and
forever. Amen.—*Annie W. Mills.*

* * * *

The distinction between mind and matter is one of the last
words of a philosophy which does not yet exist, rather than an
axiom of every day experience on which preliminary defini-
tions may be based.—*Prof. I. McKee Cattell of Columbia
University, in Pop. Sci. Monthly.*

* * * *

Self Consciousness and intellect are one and the same.—*Lotse.*

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