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I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employees. Have been with my firm ten years and receive \$100 per month.

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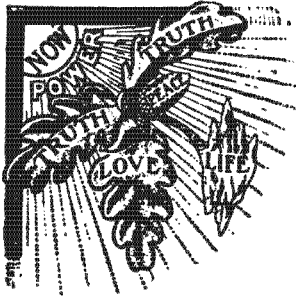
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From all Life's grapes I press sweet wine.
—Henry Harrison Brown.

NOW

A Journal of Affirmation

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No. 3

THE EVERLASTING PROMISE.

After the tempest comes the calm of noon;
Yet strangely clear, as if upon it soon
The ship of destiny would strike, the isle
Of Promise sings its siren wile.
And clearer is the song because the foam
Has borne us nearer to our proper home.

'Tis not that evil siren song of old
That lilted for the luring of the bold
And brave to their destruction with a cup
Of that foul brew that Circe offered up;

The rather, but men knew it, and could trust,
How soon the wandering vessel's prow were thrust

Into those soft and brightly golden sands,
And with what eager suppliance of hands
Would they receive and press upon their lips,
All parched and yearning, those fair finger-tips

Of her who stands at water's edge to give
The draught that means that they shall truly live.

The everlasting promise cannot fail;
Its accents, flaunted wide on storm and gale
Of human passion, rise to sterner sound,
Until the world, its vasty circuit round,
Becomes aware of sweeter songs by far
Than any that have ever been, or are!

—Richard Warner Borst.

NOW.

The world loves the Now and its Nowist, and
tests all assumptions with rigor;
It looks not behind it to failing, but forward
to ardor and vigor;
It cares not for heroes who faltered, for mar-
tyrs who hushed and recanted,
For pictures which were never painted, for
harvests that never were planted.

Away with the flimsy idea that life with a past
is attended;

There's Now—only Now—and no Past—
there's never a past; it has ended.
Away with its obsolete story and all of its
yesterday's sorrow;

There's only today, almost gone, and in front
of today stands tomorrow.

—Eugene F. Ware.

REVOLUTION VS. BEAUTY.

By SAM EXTON FOULDS.

The Beautiful is that to which we as-
pire.

The Beautiful alone can satisfy *all* hu-
manity. The altogether lovely is the
ideal of the race.

God help those who toil from morn until
night in unhealthy shops, in sun-exclud-
ed mines, or those who are forced to
toil from day to day at heart-breaking
labor—for them the beautiful is indeed
far off.

All the beauty of the rose resides in the
bud. The bud is attaining from day to
day its own inherent perfection. Beauty
is a faculty of the Soul. The recognition
of Beauty is Appreciation. The appre-
ciation of beauty is inherent in the Soul,
just as the beautiful rose is inherent in
the incipient bud. Every human soul in
this thought can affirm—I AM Beauty.
I AM Attaining my Ideal—Daily I
evolve from the Within, Outward my
Inherent Perfection. Ah, you may say:
how about those poor fellows you just
mentioned, the downtrodden laborers,
the workers amid unhealthy surround-
ings? Yes, I say, God help such men
and women. But, brother, there is a
seed or germ in the Soul that can over-
come all environment, no matter what it
be—that germ is Aspiration.

Aspiration always points toward the
good, the beautiful, and the true. True
Socialism is *race aspiration*. It is not
merely a demand of the physical, but it
is a demand of the Soul. It is the Yearn-
Beautiful of the Universal-Soul. It
means the working out of the Beautiful
in every Life-Problem.

Men may not agree that God is Love—
but all are forced to believe that God is

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

—Wall Whitman.

en place in its own manifestations. "Life maintains itself by constant changes," we are told. Could one remain stationary in unfoldment for two consecutive moments, however short they might be, there would be a loss of individuality, because there would be a loss of consciousness of self.

Amid this unfoldment that we term consciousness, the Soul changes not. It only manifests more and more of that which it is. Because the sun in its shadow passes from equator north or south, I am no older. These changes change me not. Like the Universal Life of which I am a manifestation, I am changeless. I am the same yesterday, today and forever. I am unfolded more out of that condition of consciousness in which I was yesterday. That which I term "last year" is the condition I was in twelve months ago. Time is the record of my unfoldment. As I am more, time is more to me.

When one shall change his idea of time from that of duration to the idea of time as a measure of unfoldment, he will make in his life the greatest possible revolution. Disease, sorrow, pain, and even death will pass away. These are all connected with the thought of the limitations of time. How old is he? How old am I? How long have I been here? "How long, O Lord, how long?" These questions suggest, at once, limitations, want and death. Fifty years old? Away with the thought. Fifty years unfolded! This suggests life—Infinite Life! Life unfolds endlessly. Fifty years are the measure of growth. The writer of this is seventy-six years unfolded. He is neither young nor old. He has nothing to do with that old, false conception of age. I AM! AM is present tense. AM knows not time nor change. I AM! Years are not the measure of my duration; are not the measure of my power. Time is only the measure of my consciousness of Being. Why not BE more with each day's sun? I *am* more! Each day I unfold. Each day I manifest more power! Each day I

enjoy more, therefore I *am* more! All I know of my Self, all I know of the Life I am, is by manifestations. To live, is to think and to love. Years are the measure of thinking and loving. I have loved and thought seventy-six years. I have memory of this thought and love for over seventy years. This is measure of memory, not of life. Loving and thinking, I am each day conscious of BEING more.

Time is my opportunity. Years are tallying my growth in consciousness. When will the tally be complete? When I have exhausted Infinity. Immortality has loaned to mortality this method of measurement. I work wonders *in* time. None are wrought *by* time. Were I to cease manifestations, Time would not be. In Soul I am measureless. In consciousness I am that which I measure by time. But I am more than time can measure. I AM all that Infinity can manifest.

MAN.

Beneath things he seeks the law; he would know how the globe is forged, and the stars are hung, and trace to their sources the springs of life.

And then, as the man develops his nobler nature, there arises the desire higher yet—the passion of passions, the hope of hopes—the desire that he, even he, may somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame.

He masters and curbs the animal; he turns his back upon the feast and renounces the place of power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day.

He works for those he never saw and never can see; for a fame, or it may be but for a scant justice, that can only come long after the clouds have rattled upon his coffin lid.

He toils in the advance, where it is cold, and there is little cheer from men, and the stones are sharp and the brambles thick. Amid the scoffs of the present and the sneers that stab like knives, he builds for the future; he cuts the trail that progressive humanity may hereafter broaden into a high-road. Into higher, grander spheres desire mounts and beckons, and a star that rises in the east leads him on. Lo! the pulses of the man throb with the yearnings of the god—he would aid in the process of the suns!—Henry George.

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

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—Edith M. Thomas.

**AFFIRMATIONS.
HIS WILL IN ME.**

I am thankful today for the Power of the Will.

I am thankful that His will is in me.

That I as an individual am the highest manifestation of His will.

I am thankful that His power is in me in completeness; that the Father and I are ONE.

I am thankful that this is to me a realization of Truth.

In the sub-consciousness I am one with power—His Power!

With the individualized will I direct the power I am.

I am thankful today for the creative vision.

As the artist creates out of stone, so I, with the tool of will, create out of the plastic sub-consciousness my ideal into conscious reality.

I am Power!

I am Will!

I am Creator!

I build a perfect ideal.

By my Will I live each day my ideal as a conscious reality.

Thus I become my Ideal.

The Power doeth the Work!

CAUSE OF SELF-HYPNOSIS.

In auto hypnosis, the idea of hypnosis is not aroused by another person, but the subject generates the image himself. This can only happen by an act of the will. Just as the will is otherwise able to produce particular thoughts, so it can allow the idea of hypnosis to become so powerful that finally hypnosis is induced; this is, however, rare. Self-hypnosis generally takes place in consequence of some incident by means of which the idea of the hypnosis is produced. This often happens when the subject has been often hypnotized.—*Dr. Albert Moll.*

* * *

"Oh, foolish soul that could not watch and wait

Until the bud should of itself unfold,
Spreading each satin petal in due state,

To show at last its heart of virgin gold.

"Oh, foolish fingers that could tear and soil

The close-furled petals, seeking to disclose
Their precious hoard too soon, the bud you spoil,

And never know the beauty of the rose!"

JESUS' METHODS OF HEALING.

Jesus is so often spoken of as the "Great Healer" and is generally regarded as the "Example" for all Healers that it is well to examine critically all reported cases of his healing and learn his methods. In this essay I propose to note the cases specified in the first three, the Synoptic, Gospels. The Fourth Gospel is not now regarded by any worthy critic as of any historical value.

And Mark being evidently the earliest Gospel and the one upon which the other two are based, shall be the one upon which we will work, as our base of study.

Those anxious to study upon this subject of the authenticity and relationship of the three Gospels, may find a most excellent article in the Encyclopedia Britannica and they will there find a comparison of authorities and references to them.

We will ever remember the affirmation made by Jesus, as recorded in Mark 16:18—"They shall lay hands on the sick and they shall recover!"

This is the general affirmation for believers. Every believer shall prove his baptism by healing in this way. That statement stands on an equal authority with every other made by Jesus. If healing by the laying on of hands was a sign of belief and baptism then, it is still the sign, that he who so heals is both a believer and a baptised one. Just as the sign which a Mason, or an Odd Fellow, or I as a G. A. R. give at the lodge-room door, is evidence that the one who gives it has been received heretofore into fellowship. The recovery of the sick under the healing hand is, therefore, in the idea of Jesus, evidence of discipleship. The church sign of today is not this sign of spiritual power. It is an intellectual sign of belief. With Jesus it was spiritual unfolding. With the modern church the acceptance of a creed.

It seems to me that the modern New Thought Movement is a restoration to

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

—Emerson.

modern discipleship of Jesus' test. It is moreover demonstrating the rationalism and scientific insight of that wondrous Seer of Nazareth.

In taking up this book of Mark let it be remembered that the earliest date set for its composition is A. D. 65 and it is more probably nearer A. D. 100. Also remember that the manuscripts from which our translation comes were copied in the fourth century and no one of them contains the whole of the present New Testament. Prof. Stowe in his work on the Bible tells us there are thousands of points of difference in these manuscripts. Many are found in our translations of the Gospels.

Laying aside all inquiry into the historical authenticity of these narratives, we will judge them from their parallelism to present instances. If we find these stories to harmonize with the laws of matter and mind today we will accept them as scientifically historical, if not literally so. For what man has done and what man now does was always possible.

A method successful now would have been so two thousand years ago, and a method successful then will be successful now.

The first record of Jesus healing is in Mark 1:25. He rebuked an unclean spirit that possessed a man. Here he used the Word of Command, "Hold thy peace and come out of him!" The spirit obeyed. This case of insanity is no doubt the same told with the added growth of oral tradition of later years, in Luke 4:35.

The next case is Peter's mother-in-law, Mark 1:31, where "He took her by the hand and lifted her up." The later tradition in Matthew 8:15 says: "He touched her hand." In Luke the tradition makes the cure still more wonderful for it says, chapter 4, "He rebuked the fever!" The miracle was evidently considered greater under the word of command only.

The next case is the healing of the leper, Mark 1:41. "He touched him and said,

I will. Be thou clean! See thou say nothing to any man!" The same case is told in Matthew 8:3.

In Mark 2:5 we have an interesting case. The cure of the sick of the palsy by forgiving his sins. This is re-told in Luke 5:18-26. This will bear careful study for it is evidently a copy from Mark with the additions of "Were filled with fear" and "We never saw it on this fashion" of Mark changed to "We have seen strange things this day." The enlargement of the marvelous by oral tradition.

We next have the healing of the withered hand by word of command in Mark 3:5. An incident the other two missed. Perhaps because it was done on the Sabbath, a violation of Jewish law and it was not policy to awaken antagonism by relating it in later manuscripts. In Mark 5 we have the healing of a case of insanity by the word of command. The same is found in Matt. 8, where the miracle is doubled by their being two men. It will be interesting to note also the difference in the narratives.

It is peculiar that Luke, who enters into so many details, does not mention this unless he has given us his version in 4:31, which is no doubt the case. Tradition had by the time he wrote, A. D. 150, confused the fact.

The next three cases, the healing of the woman by touching his garment, the healing of the daughter of Jarus and the raising of the widow's son, are treated in separate essays. The methods used were similar and the description in the Gospels similar to other cases.

In Mark 6:13 we are told "he anointed with oil," and in 6:56 he allowed the sick "to touch his garment."

In Mark 7:27 we find a case of healing an insane girl, by an argument with the mother!" A case of absent treatment.

In verses 33 and 34 we have the cure of a man deaf and dumb. They ask him to put his hand upon him. "He took him aside from the multitude, put his fingers in his ears, spit and touched his tongue." Prayed and said, "Be opened!"

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

47

—*Julia Ward Howe.*

This comprises the list of Mark's cures. Matthew in 8:3 tells of curing the leper by "touch."

Matthew tells in 26:51 of "one of them" curing the ear of a servant of the high priest. Luke says in 22:50-51 that it was the "right ear" and that Jesus "touched his ear and healed him."

In Mark 10:52 we find Jesus curing by word a blind man and using also a formula common to him, "Thy faith hath made thee whole!"

We have here as reported various methods used by Jesus. First by the word of command; next by touch; third by using material means, spittle, wet clay, and oil and bathing, and also by thought transference—"absent treatment," the "Silent Word"—and by teaching.

It seems to me today that a "follower of Jesus" would use his methods. But we find many healers who refuse to use any but teaching and the Silent Word.

Several schools refuse to touch their patients, claiming it is animal magnetism that thus heals. Others refuse the spoken word because it is hypnotism. Many reasons for refusing material means in any form are given. And yet these same teachers claim to follow the New Testament. A teacher who advertised "New Testament Healing" reproached me for using my hands. Another prominent worker declared I was not New Thought because I asked a patient to close his eyes, and an author of some New Thought books declared I was not a true healer because I used the Word of Command.

I make no claim. I attach to myself no label. I do claim to understand, to a degree, mental science. I do claim some knowledge of psychology. I understand, as well as any person I have ever met, the Law of Suggestion. I do know exceedingly well the application of this Law under what is falsely called Hypnotism. I am versed in the various schools of healing in the institutes of Europe and know the principles of the various cults at present in the United States, from Christian Science through

all the various schools of Metaphysical Practice, Osteopathy, Chiropractic, etc., as well as a long apprenticeship in the psychic fields. From all this experience of 46 years I make unhesitatingly this statement: **THE PRINCIPLE IN ALL THESE VARIOUS SCHOOLS IS ONE.**

The difference lies entirely in the method. Each one is a method of using the Law of Suggestion. Suggestion and auto-suggestion (Affirmation) is the one and only way of applying the Healing Power and all, and every other power, Mind possesses.

Jesus had no particular method. He used the one the patient's needs called for. He was a Christian Scientist when he healed the insane daughter of the Syrophenecian woman, and the servant of the Centurian. He was a magnetic healer when he touched his patients. He was a hypnotist when he gave command. He was a psychic when he immediately understood what to say and do.

Since 1870 I have known the best psychics, mediums, and healers of every cult. Have stopped in the homes of many of them for days at the time. Studied their methods; studied their cures; talked with the patients of all varieties of healers; know the cures of prayer, by anointing, by Mental, Divine, and Christian Science, and the only difference between any of these lies in their *Liitations of a Universal Law to a particular method.*

God is Law. God is no respecter of persons. Law is not limited by one's knowledge or ignorance. Fire burns whether one knows it or not, if the hand is put into it.

Life, Truth, Love, God, heal when one places himself under the Law, no matter whether the Law is understood or not.

The trouble is that the personal factor comes in. A little learning makes one mad to found a sect, a cult, a society, to be a healer: to limit, or to make obscure Truth. Jesus took "the open road." There was in him "the simplic-

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

—Whittier.

ity of Truth." We are simply to accept without any attempt to occult explanation, or to find any hidden meaning, his life as recorded in these three gospels, as we take the life of Lincoln. Then all is clear.

He acted naturally, spiritually, and in liberty. The great lack today on part of metaphysical people is knowledge of the Law of Suggestion. Their greatest error is the fear of hypnotism. Not a cure by any means, medicine, manipulation, or by any form of mental science, that does not have for its channel of operation the application of the Law of Suggestion. Its application is hypnotism. Every healer should take a course in Suggestion. They will then understand themselves, the power of thought, and their method of healing.

No book is more needed in the New Thought world than my little 25c book, "Not Hypnotism but Suggestion." Because there is no such thing, condition or power, as is commonly called "Hypnotism." It is a survival of past ignorance; it is a superstition; a fear; a myth; a figment of the imagination. All the phenomena so termed is but the natural result of the Law of Suggestion. It is as natural and as normal as are the everyday acts of every person. Insanity is only an abnormal action of the Law, where a Suggestion has become fixed. Once change the Suggestion and the person becomes sane.

Now, *what is suggestion?* and *what a Suggestion?* These questions are answered in my three pamphlets. I can in this essay only briefly speak of them, referring my reader to any easily found treatise upon the subject.

Suggestion is the Principle which awakens thought; the Principle of Personal Influence. Its application to daily life has been practiced ever since the first man exercised any influence over his brother. Parent, friend, teacher, preacher, revivalist, auctioneer, lover, salesman, depend upon it for their success. It has also been used as the Principle of healing from earliest savage times.

Man today, as he ever has, lives and acts under the universal laws of Mind. Unchangeable, he simply learns how to use and to adapt himself to them as Cause that he may produce the effects desired.

A Suggestion is anything which, by any means, awakens a thought in the individual's mind. It may be conveyed by means of any one or all of the five senses; may be conveyed silently by means of telepathy. Received by the individual it may be accepted as Truth, or rejected as error. Accepted, it becomes a *conviction*, an Auto-suggestion and controls the acts of the individual. Thus in all ages and by all people it is true—*Whatever a man thinketh so is he*: which is simply and briefly saying—*A person is controlled in conduct by his convictions of Truth.*

People are led to accept suggestions through faith, fear, by persuasion, by command, by any means that causes a union of wills. Assent is absolutely necessary for any suggestion to have any effect.

The professional suggestionist requests the subject to be willing; to agree, for the time being, to think as he is requested. If the subject does so, then he becomes as he thinks. Thus to accept a suggestion is the hardest lesson to learn. It is that of voluntary acceptance of a thought and voluntary concentration upon the same. The subject thinking and acting as a fisherman because he is asked so to think, is a perfect example of voluntary concentration, a condition over which so many metaphysical students blunder. The professor, healer, preacher, parent or teacher has absolutely no power over a person who will not agree, who will not think with him. No person of however strong will can influence another. All he can do is to request agreement, and if he obtains it by means of any suggestion, then the person is not subject to the operator's will, but to his own, is absolutely at all times self-directed.

Studying these cases of Jesus, we find

—Emerson.

agreement in every case. Public belief, public report were present as suggestions. His patients were prepared thus, and ready for him.

He used the word of command, where he saw it was best; where best, it was touch or material means. Thus, by Suggestion, he started the universal flow that was in him and in the patient, into activity. He joined the mental, the Soul or Life-forces strong and active in himself with the negative life condition of his patient and thus healed him.

This is all any healer can do. If he does not by some suggestion, of public opinion, advertisement, professional sign at office, title or attraction of his name, by some label of society or cult, by some sign of authority, by any or all of these, awaken a belief, some degree of faith, then there is no healing.

The Christian Science practitioner's name on the door, the Divine Scientist's card, the Metaphysician's advertisement, the author's book, the lecturer's presence, are all Suggestions. If these persons have the desire, if they have Love of Truth, the love for humanity sufficient, if they are wise in following up these first suggestions, the cure is certain.

As methods of applying electricity change with increased knowledge so methods change in healing, as we learn more of the Laws of Mind and more particularly of the Law of Suggestion.

Mesmer first attempted a scientific solution and did his work. Today we realize truth in his facts, but error in his philosophy. There is no power in magnets, aye, or even in matter, to heal. Later teachers thought it was the power of one mind over another. Wiser ones learned that it was *the patient's own mind taught to cure himself*. The great sanitariums in Europe have healed many people on this knowledge.

Dr. Quimby, starting with the theory that it was his mind over and controlling the will of his patient, soon learned his error, by discovering that it was the

patient's own mind, and later taught this fact. The theory of "Animal magnetism," of hypnotism, has evolved into present forms of mental healing.

Out of these early thoughts has grown every cult of mind healing today. The difference lies wholly in the method of applying the *one Law* and in the authority under which one works as a limitation. The Christian Scientist is limited by his book, "Science and Health," and is doing what another does by faith in the Bible, or faith in some form of mental science. Each is apt to think that he alone has Truth, that his method alone cures. Hundreds are cured by diverse methods. Go to Weltner's School in Nevada, Mo., or to Dr. Shaler's sanitarium at Kingston, N. Y., and you find cures as marvelous and as numerous as you find under the Emmanuel Movement, Christian Science, Divine Science, or at the Home of Truth.

The Fundamental Law of Suggestion is present in them all.

NOW lovers are not influenced by the methods or the theology of these, and those healed by these methods are not influenced by NOW methods of thinking. Yet, all being human, we work under the same laws of Mind. The errors of the present Great Metaphysical Movement is the sectarianism of many teachers and the placing of limitations and giving many names to the action of Universal Law:—the fundamental law of Mind—*The Law of Suggestion: I am that which I think.*

* * *

The rule of God over men is the rule of God in men. God's government is Self-government.—*Lyman Abbott in The Outlook.*

* * *

Think not on Yesterday, nor trouble borrow
On what may be in store for you Tomorrow.
But let Today be your incessant care,—
The past is past, Tomorrow's in the air.
Who gives Today the best that in him lies
Will find the road that leads to clearer skies.

—John Kendrick Bangs.

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

HOW TO BE HAPPY THROUGH AFFIRMATION.

I LOVE MY WORK.

My Father worketh hitherto and I work.
—Jesus.

No happiness without employment. Expression must be. Soul presses outward in unfoldment. Work of some kind, even if it be that which goes under the names of "play," "vice," "excitement," etc., must be. Whatever manifests mental or physical forces in expression, is work.

The difference between Labor and Play is only the thought which accompanies the expression. Work is expression under a thought of necessity. Play is expression under choice. One is expression under, "I must"; the other under, "I desire to!" Under, "I must," there is weariness; under, "I desire," there is gain.

The secret of happiness is to eliminate "must" and "have to" from life. You are to do at all times that which you desire to do.

Man is a Center of Life in the One Life. He may live as Conscious Law. He will do so when he applies the Law of Suggestion to every circumstance. Under this Law, he will never *work*. All expression will be play, because all is play that he loves to do, and he will love all he does.

The weariness of labor comes from the mental friction caused by the necessity under which it is done. Therefore, we eliminate the thought of "must" and "have to" from our life. We work because we love to work.

This is done by treating the demands of the physical life as we treat sun and rain, wind and wave. We have fretted at rain and complained of heat. We have learned to change our mental attitude toward them and enjoy them. When we love the wind, it loves us. The draft that we love will not give us a cold. Treat work the same. When we love it, it loves us, and becomes pleasant. Affirm:—WORK IS A NECES-

SITY OF MY BEING THAT I CREATE. I LOVE THAT WHICH I CREATE. THEREFORE, I LOVE MY WORK.

This is the position one must take toward his labor would he be happy in it. Be it manual or mental, be it on the ranch or in the office, at the desk or cook stove, it is yours. It is for you, or you would not have it. You have drawn it to your needs, by your thought or want of thought. It is yours by Divine Law of Mind.

What will you do? Will you go at your task like a slave whipped with a "must," and thus repine and fret and wish? This is on par with the effort of the child, diving to the bottom of the brook to catch the moon. It is fighting the inevitable,—battling with the Omnipotent. *Stop fighting!* Drop antagonism! Change your mental attitude! You cannot change the weather, but you can change your mental attitude toward it. So with your labor. It is yours. Could you change it you would. Love it. What you do, do with love. Every fret makes a necessity for vacation, drugs, and doctors. Affirm:—I LOVE WHAT I DO! You can affirm this as you think of the Principle of Life that enables you to labor. You can say: "I am part of the Universe that worketh. Because I am a part of that universe, I work and am one with it. The Universe needs my hands. My hands need the labor. Therefore, I love labor. I love my work."

I LOVE MY WORK! This Affirmation makes any labor pleasant and easy. Habit of considering work as work, is the heaviest task imposed upon man. The same labor, when called "play," is easy. The baseball and football games, golf, tennis, and other athletic games are work. What makes this work play? The thoughts with which it is done. These players unconsciously obey the Thought and are carried as a leaf down the current. They do not choose their thought. You can. You can think play at your work and thus

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

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—George Eliot.

convert it into play, making happiness for yourself. Suggestion teaches that we can control our thoughts—choose them. Then we are responsible when we allow any unpleasant thought to come into our work. To think, "How pleasant!" is to make it pleasant.

Your attention is called to some disagreeable work that another is doing. What of it? It is not your business to think for him. Attend to your thoughts about your own life and know that the same mental laws abide in him that abide in you. Use your power of making yourself happy and the radiance from your life will lead him to recognize his own power. To be happy, love your work. In this love, if it is not for you, it will soon drop away. Antagonism holds it to you. Thousands of unpleasant conditions will fall off labor when we cease antagonism.

Let this be your Affirmation:—I LOVE MY WORK. I WORK AT THAT WHICH I LOVE. WORK LOVES ME AND COMES TO ME TO BE DONE.

AN IMPORTANT MOVEMENT.

We have a most unjust, un-American and tyrannical medical law in California, which, fortunately, is not backed by a public opinion so that it is not very strenuously enforced.

An association of more than 700 Drugless Healers has been formed in the state and already a complaint has been filed in the United States District Court to test the constitutionality of the law. It seems to those of us who believe in Medical Freedom that the law is a clear violation of the fundamental principles of our government and we believe the court will decide here, as it has elsewhere, that the law is an unwarranted encroachment upon the fundamental right of citizenship. It is expected this month the question will be tested in the United States Court of Appeals.

DON'T HURRY SO!

"Don't hurry so. There's time, my friend,
To get the work all done;
Before the world comes to its end
Just take some time for fun.
What's all our living worth, unless
We've time enough for happiness?"

Don't flurry so. Just wait, keep cool!
Your plans are all upset?
Ah, well, the world whirls on by rule,
And things will straighten yet.
Your flurry and your fret and fuss
Just make things hard for all of us.

Don't worry so. It's sad, of course,
But you and I and all
Must with the better take the worse,
And jump up when we fall—
Oh, never mind what's going to be;
Today's enough for you and me!"

—Alice Allen, in *Expression*.

THIS ONE THING I DO.

Steadfastness, steadiness of mind, is necessary to anyone who would achieve success in any field. We must understand Truth as we understand mathematics, and those who have this understanding cannot waver. There is only one Truth, and when we know Truth we are steadfast.

Belief in good and evil makes one unsteady and wavering. Unsteady nerves come from an unsteady mind, and an unsteady mind comes from beholding evil.

One who is steadfast will not attempt any short cuts to the demonstration of Truth. He loves Truth for its own sake, and not merely as a means of bringing to him the fulfillment of his desires; so he rejoices in the Truth, and waits patiently for its outward manifestation in his affairs.

There is a great effort on the part of metaphysicians to control thought. This power to control thought comes from steadfastness. "This one thing I do; forgetting the things which are behind, I press toward the mark, for the prize of the high calling of God in Christ Jesus." Every one must come to the place where he can say with Paul, "This one thing I do." "Forgetting the things which are behind" is one of the secrets of acquiring steadfastness. Looking back or looking forward scatters the thought-force, and makes concentration and demonstration very difficult. Understanding of the Omnipresent Good, and faith in it, will center the mind in the present and free it from the tendency to look to the past or the future.—From *The Signs That Follow*.

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

—*Archie L. Black.*

TELEPATHIC EXPERIENCES.

By MR. W. J. COLVILLE.

Some few years ago I was introduced to a young man of more than average force of character, who asked me to conduct a series of telepathic experiments with him. He was not in any sense a close friend or near acquaintance, but I almost instantly discovered that I would receive his mental telegrams with great facility, chiefly owing to the fact that he had developed the habit of mental concentration to quite an unusual degree. His method of procedure was to inform me definitely by letter or telegram that he wished me to hold myself in readiness to receive a thought form he would send me on a certain night, between twelve and one, a convenient time for us both, as he was a professional singer and neither of us were accustomed to seek our beds before midnight. On retiring it was my practice to remain quietly receptive to my friend's thought, which I welcomed in the same manner as I would listen to what he said were we engaged in actual conversation. At first I only heard words indistinctly, and sometimes merely received faint impressions, but after receptivity on several successive nights I saw him and heard his voice to all intents and purposes as plainly as though he were actually with me in bodily presence. Later on in the course of our experiments I could easily receive his messages at any time, day or night, provided I was not mentally preoccupied, but never did I feel the slightest compulsion or restraint laid upon me. I was just as free an agent as though I had received an invitation to dinner in the ordinary manner.

One Sunday afternoon, while I was in New York, this gentleman telephoned to me the substance of an entire sermon to which he was listening with close attention in a Boston church—fully two hundred miles away. Some of the evidences afforded me were peculiarly convincing and often amusing. They related to quite commonplace matters, such as letting me know (when we were in different cities) that he had bought some neckties of a peculiar pattern, and paid a certain price for each of them, and even the fact that he was having his hair cut at a certain time (11:15 a. m. one Thursday) and other details which it was highly improbable that I should have exactly guessed.

One of the most definite instances of telepathy I have ever known occurred one evening in February, 1906, when I was in Newark, New Jersey, with friends, who were conversing about travel and asking me how long I should remain in America. I told them that I expected to sail for Australia from Vancouver some time during the following May. I intended to spend some weeks in or near San Francisco, and visit other cities before leaving

for the Antipodes. Quite suddenly a ship appeared to me named "Sierra," and a date, March 29th, fixed for its sailing from San Francisco for Sydney. I refused to believe that it was intended to describe my future movements, and tried to waive it aside by suggesting that someone in the room would sail for Europe on that date, but the vision remained clearly before me for some minutes. About four weeks later I received letters from Mr. and Mrs. Cardew, of Sydney, informing me that my services were greatly in demand, and urging me to leave San Francisco on March 29th by the "Sierra." Very reluctantly I acceded to their request, limiting my stay in California to five days. By so doing I was out of the neighborhood of San Francisco in time to avoid the earthquake which occurred on April 18th. By comparison of dates I afterwards discovered that my vision was almost exactly synchronous with the writing, in Australia, of the letters which arrived by mail four weeks later.—*Self-Culture Journal, India.*

THE HABIT OF TRUTH AND VICTORY.

The acme of achievement is victory. Man is born to be a conqueror; when he fails he suffers. And the world suffers, weakly, blindly. Even the poorest soul longs for victory. The Divine impulse to create, to conquer, urges him to try again and again.

We abhor slavery and limitations. Hospitals, almshouses, insane asylums, prisons, are the terrible landmarks of failure. Man was born for freedom, joy, beauty, abundance, love, and the conditions can and must be attained. We are like enchanted princes in the dungeons of despair, kept by the old witch or cruel giant from our inheritance. But the awakened soul, bursting its bonds, as the butterfly slits its cocoon, knows that it is a lie, or many lies, which have kept him in prison in the chains of poverty, sickness, loneliness. He formed his prison, as the butterfly made its covering, out of himself. Millions of tiny strands, millions of little lies, only to be broken by many, many statements of truth can ever liberate him.

State that you are free, happy, well, successful, loved, rich, and do it a million times, nothing doubting. Your shackles drop, you then know it was but ignorance which kept you enslaved. And these, too, are lies. You are made in God's image, changeless, beautiful, powerful.

If you will state the truth that "All is good, hence only the good is true," you will come out of bondage, your whole body filled with light, because "thine eye is single," and it is the light never seen on sea or land, which transforms existence into joy!—*Adelaide Keen, in "The Nautilus."*

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

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—Irving Rachelor.

EXTRACT FROM A LETTER TO A PATIENT WHO DECLARED HIS CASE "DIFFICULT."

Stop this constant introspection and self-analysis. Pay no attention to your symptoms.

You as John can do nothing toward your healing, any more than you did while a babe in the womb.

The Indwelling Life which is Intelligence, and which instinctively knows its way built then and heals now. During boyhood you let It build without care. Now *let* it do the same.

All you have to do is to believe and trust the Indwelling and *let it have its way*.

All you are to do is to *think* what you wish to be is *now* a Reality to the Indwelling and trust that Reality to make itself manifest to your consciousness.

Your case is *not difficult*. Thousands in worse condition are healed every day. Thinking it "difficult makes it so. Think it an easy one and it will soon leave you.

ONE MIND.

No, there are not two minds, there is only one, and this one mind is the great Creator, and is unchangeably good.

There can be an infinite number of convictions of opposing characteristics, but there cannot be more than one mind.

Man has but one mind; in fact, man is this one glorious and wonderful mind which is at all times eternally the Creator.

That which seems to be another mind in man is the false conceptions and convictions which he cherishes warmly and serves devotedly. But conceptions and convictions can never be mind.

This difference must be well and thoroughly understood if one desires in his life the peace and power which always fill the soul that unites itself in desire and will with the one mind which dwells within and which is omnipresent. The science of man makes this fact very clear. It shows very plainly that in the construction of man there is no room nor place for two minds.

Man has but one mind, unchangeable, which is perfect in every particular and detail.

This one unchangeable and perfect mind has an ever changeable mental process, called mentality, through which and by which it manifests itself in all the majesty and delicacy of its nature.

The science of man does not permit of a confounding of these, the unchangeable mind and the changing process of mind's manifestation. The attitudes, the conceptions, the convictions, and the thoughts of the changeable process of manifestation can be changed whenever a change is desired, but mind cannot be changed.

Mind is changeless in its nature as creator and manifestor, and its attributes never vary from their absolute and perfect character.

This mind is man.

All people who are seeking the Truth are seeking for this one perfect and changeless mind—Self.

Therefore the greatest care should be taken not to mix the nature and work of mind with that of mentality—of mind and thinking.

For it is in mind that the Self is to be found. Man cannot be known until mind is known, for it is in mind that man is.

Man is, and equally man's thinking is, but man is not the thinking of man, neither does man become his thinking. Man's mentality may be filled with untrue conceptions and convictions, but this cannot make man other than he is as mind.

—Alma Gillen, in *Expression*.

* * *

Lincoln was a singularly studious man—not studious in the ordinary conventional sense. To be studious in the ordinary, conventional sense, if I may judge by my observation of a university, is to do the things you have to do and not understand them particularly. But to be studious in the sense in which Mr. Lincoln was studious is to follow eagerly and fearlessly the curiosity of a mind which will not be satisfied unless it understands. That is a deep studiousness; that is the thing which lays bare the map of life and enables men to understand the circumstances in which they live as nothing else can do.—Woodrow Wilson.

* * *

IMPORTANT.

"It seems to me that the trouble with our people today is too much prudery. Ignorance and prudery are milestones about the neck of progress."

Judge William M. Gaten of Portland, Ore., said this in dismissing a case of a person arrested for distributing a pamphlet upon "Family Limitations". Think of this in relation to the NOW essays upon sex. Intelligent people are dragging these millstones of prudery while millions suffer and millions of young every year go down to death because Truth is checked by these weights.

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

—*Ingersoll.*

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

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NOW

HENRY HARRISON BROWN, Editor

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

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

Mr. Brown returned to the city the last of March and is taking up his office work again. Is open for lecture engagements and will re-establish his classes during the month. Early notice will be given in the San Francisco papers of his plans.

* * *

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

* * *

I have 15 sets of 24 lessons each in "The Art of Living." These lessons formerly, when accompanied with a personal letter, sold for 50c each. I will send the set, 24 Lessons, for \$2.40, ten cents a lesson. Personal letters upon the Lessons written for 50 cents each.

* * *

Only the manifestations of life come within the range of our intelligence, while that which is manifest lies beyond it.—*Herbert Spencer*, in "Principles of Biology."

I want to tell you that when I received your letter containing these words:—"The Kingdom of God is within me and all its forces of the Non-me obey me!" I was in the strong grasp of "grip." Eyes inflamed, coughing and sneezing every minute. I read and re-read these words. They seemed to mean so very much. In an hour or two I thought of my case and, wonder of wonders, it was gone and did not return. Now the real wonder is that an attack of that kind has *always* lasted from four to six weeks. Is it strange that I bow my head at the name of Henry Harrison Brown? (Sgd.) MRS. C. E. N., Calif.

* * *

NEW THOUGHT LECTURER

San Francisco Editor Appreciated in Address in Riverside.

Henry Harrison Brown, of San Francisco, editor of "Now Magazine," author of note, who is honorary president of the International New Thought Alliance, spoke to an enthusiastic audience last evening at Reynolds hall. His subject was, "As a Man Thinketh." Mr. Brown explained the power of thought logically and scientifically. Many have been healed through these lectures and classes. So many requests were made asking Mr. Brown to lecture this evening on "Dollars Want Me," that he will give this lecture again this evening at 7:45 at the same place.

Mr. Brown leaves at 10:10 Tuesday morning for Los Angeles, Hollywood and Pasadena. While in this city he has been assisted by Flora A. Irving, who will continue the work here and with other New Thought teachers will hold a congress about the first of January.

—*Riverside (Calif.) Press.*

* * *

As a consequence of the New Thought Congress at Pasadena a Center has been formed there with forty members, named "The New Thought Alliance." Meetings are held in the Shakespeare Club House, the most fashionable hall in the city. The editor of NOW lectured for this Society the Sundays Jan. 23 and 30, and held classes on week days.

* * *

A new Center has also been formed in South Pasadena, at the home of Miss Graham, 825 N. Margareta Ave. Mrs. Adeline Becker is at present their teacher.

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

—Browning.

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Harold F. Palmer, Vice-Pres.

Eleanor M. Reesberg, Sec.-Treas.

Julie M. Cook, Organizer.

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LOS ANGELES, CAL.

Dr. Palmer is resting after a wearying season in his Congress work which he has carried on in addition to maintaining his society at Long Beach. But he sends me items which I present below. Dr. Palmer has been a most efficient worker and at an expense, not only of time and labor, but also of money in establishing the new Centers in his District. It is lamentable that the New Thought people are so loath to invest dollars in Truth. Dr. Palmer has been obliged to do office work to meet some expenses, which the friends of New Thought should have prevented. It seems to me, after my five months work with him, that the Movement has become impoverished by the Free-will-offering plan. Like a "free lunch counter" this method has cultivated "the spirit of getting something for nothing" till the mass of teachers find it necessary to maintain themselves by office work in healing.

What is worth nothing, in the way of money, or effort, or in other ways in payment, gives nothing as results. The answer to many who say, "I have been New Thought for a long time but seem to get no results!" would be explained would they study what they had given. They would then see that they had received well for the labor they had put into the work for others, or what dollars they had invested. The teacher receives in development and in happiness

for all he does, but unless the receiver makes adequate return, in some way, according to his ability, little can he expect.

Dr. Palmer has received a fine demonstration of this Law. A gentleman listened to one of his addresses. It awakened him to Truth. He had been discouraged and business was going against him. The Truth received gave him Power. Business brightened. Success he had sought came to him. In gratitude and as a proper return he is devoting a proportion of this increase to promoting the work of Dr. Palmer's Church. It is not what we receive that blesses, that heals' but that which we give.

One feature of the Movement that must be removed before the I. N. T. A. will succeed is the tendency to present to the audiences a "Mental hash" of all isms, fads and cults possible. One of Dr. Palmer's New Centers, established by his personal efforts, has been stolen from the perfect work he desired, by a teacher who presents as authorities for Truth, Mrs. Eddy, Mrs. Besant, and the ancient writers of the Bible. There never will be any desired success to the Movement, until it stands for something definite. In the "Statement" adopted and the Congress we have that definiteness. NOW will never depart from it. It is the basis of all the addresses and writings of its Editor.

While NOW is in press a Congress is

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

—Whittier.

in progress at San Diego, at St. James Hotel, under Dr. Palmer's direction. Among the teachers are Dr. Palmer, Mrs. Heisman, Mrs. Preston, Judge H. H. Benson, and Julie M. Cooke.

Perry Joseph Green of Portland is expected to take Dr. Palmer's Society for a short time while he is resting. Rev. Green will fill engagements in Southern California for a few weeks.

Mrs. Becker's work in Los Angeles has developed marvelously. Her congregation grows weekly.

Ida Mansfield Wilson is very busy with her society and her private work is greatly increased.

The noon meetings at Metaphysical Library have been exceedingly well attended.

Julie M. Cook, the Organizer for the District of Southern California, under Dr. Palmer, has been very successful in San Diego and has made the arrangement for the Congress there.

The Editor of NOW was very successful in Glendale. The new Center there very earnestly desire his return when they will greet him in a new hall and with a larger audience.

Dr. Palmer in a note writes, "Our Friendship Club are still talking about the 'Talk' you gave on 'Inspiration' on Wednesday, March 8. They will form a large class for you whenever you shall return."

Pasadena Center has engaged Mrs. Becker for a month. Santa Barbara reports continued improvement.

I was warmly greeted at Paso Robles by very interested audience for four addresses on my way from Los Angeles home. They are generous with both appreciation and money.

I am at home and will remain for some time, busy with my office and literary work.

HENRY HARRISON BROWN.

* * *

These are the things I hold divine—
Rose red dawns and a mate to share
With comrade soul my gypsy fare,
A waiting fire when twilight ends,
A gallant heart and the voice of friends.

—Jean Brooke Burt.

The President of the International New Thought Alliance (The I. N. T. A.) has sent to friends the following letter which is worthy of a place here:—

The International New Thought Alliance is going forward in a great constructive work and solicits the co-operation of all Centers espousing the New Thought or kindred movements throughout the world. The San Francisco Congress marked a mile-stone in the progress of our cause. Despite the war, a new spiritual awakening is becoming manifest throughout the world. The New Thought as the modern evangel of the teachings of the Nazarene should play an important part in this awakening. As the exponent of constructive thought, of right-living, of applied Christianity, of harmony with the Infinite Mind and of peace, love and brotherhood, it should bring the vision of the living Christ to all lands, and should be potent, not only for the health of the individual, but for the healing of the nations. We trust that your souls are moved by the Spirit to co-operate in this labor of love and of uplift. That your officers may most efficiently carry on this work, I ask you:

1st. To hold us in your thought, that we may have the faith and the vision to bring and to realize God's kingdom on earth.

2nd. That you may keep in touch in your silent meditations with all other centers throughout the world, and may thus help us to manifest unity and, through unity, the highest efficiency.

3rd. That you may follow the leadings of the Spirit in supporting our propaganda in your immediate community.

4th. That you will write to Headquarters, giving the news of the work at your center, and offering your word of cheer and helpful suggestions.

5th. That you will fill out the enclosed blank for the membership of your center in case you have not already made formal application to join the International Alliance in return for which a

charter will be mailed you.
6th. That you will set aside at least a few minutes at each meeting of your center to hold in the Silence a loving thought for the peace and healing of all lands and the brotherhood of all men.

Sincerely yours,
J. A. EDGERTON,
President.



PLEASE RENEW FOR 1916.
NOTICE!!!!

If a blue cross is made upon this line, your subscription for 1915 has expired and you are most cordially invited to remain with "NOW" Family during 1916 by sending in your subscription at once. NOW will have my matured thought this coming year and I am sure will be better than ever.

WANTED

Men and women to join the Altruist Community, of St. Louis and Sulphur Springs, Mo., which provides a permanent home and employment for all its members. Send for its monthly paper, 25 cents a year, and 10c for its pamphlet containing its agreement, regulations and plans. Address A. LONGLEY, Sulphur Springs, Mo.

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