

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

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—EMERSON.

THOUGHT IS POWER

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NOW

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SAM E. FOULDS, Editor

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Devoted to Mental Science and Art of Living.

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those possibilities HERE and NOW.**

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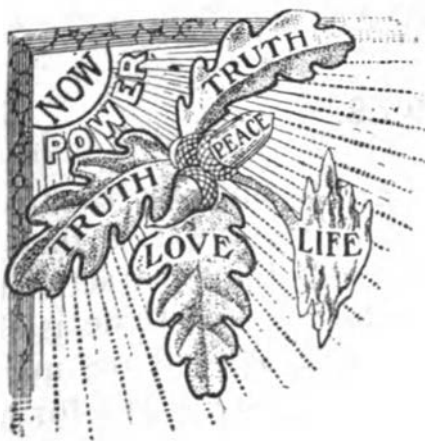
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Victory.



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LIFE AND DEATH.

So he died for his faith. That is fine—
More than most of us do.
But stay, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride,
Was it harder for him?

But to live: every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

—Ernest H. Crosby in "Swords and Ploughshares."

Politeness is a sort of humanity and kindness applied to small acts and every-day discourse; it bids man soften towards others, and forget himself for the sake of others.—*Taine.*

We should be as generous with a man as we are with a picture, which we always give the benefit of the best possible light.

—Ralph Waldo Emerson.

2
NOW
I AM POWER.

The first conception one has of the universe is that it is Power. The first conception of the Deity is that It is Power. Omnipotent Power is the first characteristic of the gods of the various religions. "For thine is the Power and the Glory forevermore!" Glory is the manifestation of Power. The first requisite one needs for accomplishment in life is Power to do.

"I have power to walk," is the meaning of "I can walk!" I can, means I have power. Therefore the first requisite of Success is consciousness of the Power which creates Success.

A moment's reflection will convince one that whatever Life may be in itself, in himself, it is the Power which his decision directs in manifestation. I will to lift my arm, that which lifts it is Power. No matter if one in seeking to analyze the human intellect shall divide it into Conscience, Will, Judgment, and whatever other terms he may use, whatever name is given to that which lifts, is only the name for the Power which lifts. Therefore the real man, the Ego, is some form of Power. Since there is but One Power—Omnipotence—the Ego is a manifestation of the One Power. Therefore it follows that each person is but an expression of the One Power. "One is your Father, even God!" What he is, each person is, i. e., Power. It follows that the Ego is either a portion of the One Power separate from the One or only a manifestation of the One in One. 35

Since God is Omnipresent and Infinite He cannot be separated into portions, therefore the Ego is not a part of God separated from the rest of God but is God manifesting as that Ego. This is the position of all New Thought teachers, no matter what name they may assume; it is also the position of Christian Science.

The question arises, what is the limit of the Power of the Ego. An illustration from the material world will help us. Near me is a window; an aperture is in it; through the aperture comes a draught of air. How much air is behind that draught? The only answer is—the

whole of earth's atmosphere. That draught cannot be separated from the atmosphere; it is a manifestation of the whole atmosphere. So when I see any manifestation of Power I must say—This is a manifestation of the whole of the One Power—a manifestation of Omnipotence. Therefore each Ego—each human soul—is a manifestation of Omnipotence. All of God is manifesting in each soul. This agrees with Emerson when he says, "There is One Mind, and each person is an inlet to that Mind and to the whole of that Mind!"

Therefore the possibilities of each Ego are limitless.

In the recognition that he has more than present power each individual, when a new achievement is before him calling for more Power than he has yet manifested says—I CAN! I CAN!

As long as he says "I Can" in faith, he has the power of accomplishment. But when moments of doubt arise and he loses faith and says, "I can't," then he closes the avenue of this Power to himself, and actually has not the power to do.

Here lies the power of Affirmation; it opens, through faith, the avenue of Omnipotence and leads to a successful issue the efforts made under that affirmation.

For this reason—understanding the Law of Suggestion, which is the Law of human manifestation—the Mental Scientist teaches his pupil and patient to affirm Power. Through Affirmation the faith develops until the Power IS present and the person MUST under it act, and in this faith will win.

I have found that by standing on my feet and affirming, "I can't," I soon feel like a wilted leaf. I lose strength and have no power even to say "I can't!" Try this for a few minutes and realize the effect of a negative affirmation.

Again stand with the affirmation "I CAN!" and realize how soon you fill up with Power. This experiment will convince you that in reality you have whatever Power you possess, and you will then be ready to take

my advice, which is, Affirm continually until this thought becomes you, because you mould it into character—I AM POWER TO BE AND TO DO WHATEVER I WILL TO BE AND TO DO.

HENRY HARRISON BROWN.

AFFIRMATIONS FOR HEALTH.

“The Indwelling does all the work.”

I know what I wish to be.

I wish perfect health.

I am in perfect health when I am not conscious of my body.

I am in health when my body responds immediately to my thought.

I am health, when every movement of my physical body is a joy.

There are no limitations in my thought as to what my body can do.

My body and I are one in desire, thought, and act.

My body responds to my desire as quickly and perfectly as a bird's to its desire.

Life built my body.

Life cared for my body from the cradle to maturity.

Life alone can restore.

I trust my body to the Indwelling Life and am content.

Life alone can heal.

Trusting Life, letting Life care for my body, I am Health.

FREEDOM.

They are slaves who fear to speak
 For the fallen and the weak;
 They are slaves who will not choose
 Hatred, scoffing and abuse,
 Rather than in silence shrink
 From the truth that needs must think,
 They are slaves who dare not be
 In the right with two or three.

—James Russell Lowell.

CONQUERING THE FEAR THOUGHT WITHIN YOURSELF.

PART 3.

(Copyrighted by Austin Breed 1919.)

It is an eminently practical thing to realize, throughout your whole being, that there is within you a power which will bring you to great heights of achievement, provided you will build your ideal big enough and high enough and lofty enough, and also provided that you unhesitatingly obey your best impulses.

By that I do not mean that you are to act rashly, without proper thought. You are to consider things carefully, and weigh them wisely. After that, however, you are to choose to follow your best impulse—take the path to the right. Live up to the highest and the best that is in you.

Whatever success has been achieved by Theodore Roosevelt, has been due to his habit of acting unhesitatingly upon his decision. At times he has not given sufficient thought for making his decision. In that case he has suffered. But his habit of acting unhesitatingly is the reason why he has far outstripped men with more deliberate minds, men who are debating the question while Theodore Roosevelt is acting.

Teddy makes mistakes, but he learns from his mistakes. He is evolving, developing, unfolding. And that is why he puts such tremendous energy into everything that he does. Most of the water in his ocean of thought-forces is moving in one direction.

As a contrast I want to tell you the story of a recently seated United States Senator, whose co-operation an eager enthusiast was soliciting in an undoubtedly forward step.

The enthusiast didn't seem to make any progress. The Senator would give mental assent, but he wouldn't be brought around to the point where he would promise to advocate the measure. So the enthusiast asked him his

reason for refusing to co-operate.

"Well," said the Senator, "I'm pretty well along in years, and I have just gotten into a very comfortable berth which I wish to hold at least for another term. I dassn't commit myself. I have made up my mind to vote 'No' on every progressive measure that is put before me."

This Senator thought he was playing safe. His fear of losing his seat made him refuse to take any progressive action at all. But he wasn't safe; he was overwhelmingly defeated at the next election. His constituents preferred to elect a man who would do things.

O. S. Marden says, "One's career should be one continual increasing accumulation of victory forces, a triumphant power. Every step of a man's progress ought to show an improvement, and increase in personal power. It ought to mean growth."

Emerson says, "Do the thing and you shall have the power." Emerson also says, "Thou art enlarged by thine own doing."

Get the principle straight first, then work out the details in the light of the principle. Don't tackle it hind end foremost, by paying attention to details first. That will get you all muddled up.

When the Germans are taking a town, they bombard it with gas shells, literally drenching the town with poison gas.

Of course the defenders get temporary relief through wearing their gas masks. But, unless they take vigorous counter steps, this gas will be a source of constant annoyance to them for a long time. It creeps into the cellars and into the low spots, and stays there.

The defenders use two methods.

First, they hang blankets in the entrance of the building. Sometimes these blankets are saturated with a chemical which neutralizes the effect of the gas. Unless the flood of gas is too strong, these blankets are efficient in keeping out the gas.

Second, where the flood of gas is so great that the blankets do not prevent its entrance, active steps must be taken to dispel, either by placing neutralizing chemicals in the cellars of the buildings, or by driving the gas out by means of fans.

Fear-thoughts are just as damaging to your mental efficiency as poison gas is to one's physical efficiency. Also in protecting yourself against fear-thoughts, you can use methods quite similar to those used for poison gas.

It is possible to do so by training yourself so that your mind will not give entrance to thoughts which are not in line with your ideals. These thoughts that are used by the individual to stimulate and build the ideal in his actual life are termed in modern psychology: Affirmations. I here give you a simple definition of the term Affirmation that was used for many years by a prominent teacher of the subject:

"An Affirmation bears the same relation to Personal Unfoldment that an axiom bears to mathematics. It is to be taken as Truth, not reasoned upon but accepted. Thus held it will mould the expression of life into its own likeness. The 'I' is the ego of the person who affirms. As one says, 'I am happy,' when all goes well with him, he is to learn to say, "I am happy," when all seems ill to him. He will thus by auto-suggestion produce in himself that mental state which is happiness. Affirmations are spiritual gymnastics by which one may grow into self-control. When they are repeated or held in the mind, other and injurious thoughts cannot come in. Thus by conscious choice one becomes Master of Fate."

When you first notice a mental tendency toward fear-thoughts, say to yourself, "This does not interest me. I have outgrown the time when I used to pay attention to foolish thoughts of that kind."

The repeating to yourself of such a statement serves the purpose of a blanket in keeping out the poison gas.

In most of us, the gas has penetrated into the basement of our dwellings—fear-thoughts have gotten lodgment in our subconscious minds.

In this course of self training it is necessary to vigorously root out all vestiges of your old fear-thoughts. They are like the poison gas of the Germans, lurking in corners and low places of your dwelling. You must take active steps to drive the gas out, if you would live in safety.

Here is a good method. Let us suppose that, after carefully considering a subject from every angle, open-mindedly and impersonally, you have failed to arrive at what seems the best possible solution of the problem. And still you hesitate! Why? There is no more evidence to be brought in, is there? And some action is required, isn't it? Well!!!

The truth is that, deep down in your subconscious mind, is lurking some remnant of your former fear-thoughts. The only thing to do is to eliminate it, totally. And the only way to do that is to go ahead and force yourself to do the thing that you subconsciously fear. Every time you do that you will strengthen the muscles of your will.

Every time that you make up your mind to do a thing, and have failed to do it, you have weakened yourself. Every time the drunkard swears off ineffectively he is creating fatty degeneration of his WILL.

Please understand, I am not suggesting that you take every dare, just as some schoolboys do. But if, after mature deliberation you hesitate to carry out your decision, then you *can't afford* to pass by that particular challenge. Your future depends on your right action *now*.

AUSTIN BREED.

The publication of the lessons in Psychometry will have to be delayed for a time. I cannot state when the first lesson will appear, but I trust that it will be soon. A well known literary man is working on them, so that they will be in proper shape to appear in book form.

NEW YEAR RESOLUTIONS.

There is no doubt but that at the writing of this lesson a great many of the readers of NOW are planning and figuring on the good resolutions that they are going to put into effect at the first of the year. There is also no doubt but that at the time this issue of NOW reaches the readers, a great many of these well meant (at the time) resolutions will have departed for where the woodbine twineth. It is human to make resolutions and it is also just as human to break them.

I had a friend who last year resolved that he would not use medicine during the year 1918. He found that he could not do without drugs, and while this to the average man would seem a wise resolution, it was not so in his case. He found out by experience that he had forced upon himself an unwise resolution and he was forced through physical need and disposition to break it. This is often the case. Nearly every year men and women tell me of the good resolutions that they are going to put in effect at the beginning of the year, and afterward come to me in a shame faced and chagrined manner, and tell me that they have broken every one of them.

What does the average person mean to put into effect in his or her life when making new resolutions at the beginning of the New Year? In all human actions and mental processes there is meaning. At the time, the meaning may not be apparent to the individual himself. It may be but an instinctive expression or yearning, yet in time the meaning of the desire will be revealed. Respect every desire for better expression of life and things that may be born in your consciousness, even though at the time there seems no hope of the realization of the desire, in your present state of life, or place of unfoldment. Large trees from small acorns grow, and so it is that permanent and desirable states of consciousness are realized by the human, from these instinctive and often not understood desires for the best that may be

had in life, both from the standpoint of living and things.

New Year Resolutions are in reality new ideals that the individual is trying to force upon himself in a very sudden and severe manner, and in most cases instead of proving to be a bulwark of strength, they prove to be a weakening influence in the life of the individual. A resolution is a promise made by the conscious mind to the subconscious mind. If it is broken the subconscious or real self knows that it has been lied to, and if this is done repeatedly, the subconscious will not respond to the suggestions given by the directive mind. This is the true grieving of the Holy Spirit. The individual loses control of his only source of power. It is the old fable of the boy who cried "Wolf" once too often, brought home to us in the subconscious realm.

Immediately the question will be asked, if it is not wise to make specific resolutions, how am I to change my method of life and living for the better? The answer is, do not forget that you are an Unfolding Soul, and that this fact also applies to your life and personality. Your personality is also evolving, growing, unfolding—the sudden acquirement of virtues or habits is not natural. I should grow into a better method or habit of living in a natural manner. This is possible and should be the method adopted by the mental student. It is realized by the following method of thinking and living.

First, there is the needed recognition on the part of the individual of the truth that all of his *power is within*. That this Power is the *Divine Mind* finding a *positive channel* of expression through *him*.

Secondly, there is the recognition of the truth that *all* his or her life has been the *expression* of this *Divine Mind*, as directed by his conscious personality, *wisely* or *unwisely* as the case may be.

Thirdly, there is the realization of the truth that the *Divine Mind* within responds to the ideal thought or suggestion that it is *ready* for, and here is the great stumbling block of the average student, we *desire* to extend the ideal too *far* and realize that ideal *now* that can only be realized in the *future*. In other words, we are

not satisfied to be *Unfolding* Souls, we rather seem to desire to be plunging or leaping souls, but realization comes only through the gradual unfoldment of power within into conscious use and expression.

Therefore the ideal to hold at all times is:—*I Am a Son of God, each day I do and Live my Best*, taking advantage of *every* physical and mental opportunity that presents itself to me,—gradually I am sloughing the undesirable from my life and character, each day I do my physical and mental best in this thought and ideal. If this method of reasoning, thinking and working is adopted, there will be no need for the individual making special resolutions at the first of the year, for each day there will be before his mind and heart, and also permeating all of his physical expression, the *perfect ideal* for that *particular day* in the light of his personal unfoldment.

SAM E. FOULDS.

TRAINING CARD.

"The Indwelling Mind Does the Work."

INTUITION.

1. To understand the Truth.
2. To comprehend it.
3. To realize it.
4. To know instinctively.
5. To gauge correctly.
6. To arouse the best.
7. To use true wisdom.
8. To have *conscious* knowledge.
9. To be in harmony.
10. To be inwardly quiet.
11. To be quick, keen, accurate.
12. To be receptive.
13. To have keen insight.
14. To think clearly, logically.
15. To be broad, comprehensive.
16. To be vital, definite.
17. To have *true* intuition.

HELENA J. MARTIN.

FROM MSS. OF LETTERS TO MY PATIENTS.**No. 12—Have You a Vision?**

It is important for both nations and individuals to have an ideal, a vision. Creative action waits upon visualization. Outward expression follows the lines of idealization. The vision that you glorify in your mind, the ideal that you enthrone in your heart, it is to this that the constructive forces are continually looking, and it is after this that they are co-operatively building. What you are today you are responsible for inasmuch as you have set your own pattern. You have had it in your power to be something else, but you chose to be what you are. That you did so ignorantly does not alter the fact, though it may mitigate the offense against your best interests.

You did not know that you were set in so responsible a place, did you? You have been accusing your environment; and there is good ground upon which to lodge a charge against it. Your environment served as an exciting cause of your conscious and subconscious acts, I admit; but what you really were in your mental and spiritual essence, with its sprawling lines of character, was the determining factor. And that character had been slowly forming after the lines drawn by your visualization. You can't escape; the responsibility rests upon you.

The ideals themselves were drawn from the outside, and represent a composite of other characters. You have not deliberately chosen another person in his or her totality as your ideal; but somebody has entered largely into its formation. The implication was, "I would like to be such a person as ——," and that person, somewhat modified, has been much in your mind. Sometimes you have said, "I wonder what —— would do under such circumstances?" and you have tried to act as you thought she would under similar conditions. There was no harm in your doing this, provided the ideal was worthy of imitation. Abstract virtues cannot be made to control our lives; we have to see them molded into human form, and

shining in human beings. But when admirable virtues are found worked into the warp and woof of other lives, we should be careful not to accept the human expression of them as a complete whole. *Idealize the model*; that is important in character building.

I am thinking that you have had no distinct ideal before your mind. If you have, it needs revision. Build a better one, and hold it, not in the form of another person, but as yourself. In plain words, SEE YOURSELF AS YOU WOULD LIKE TO BE. Make your imagination do you good service. See yourself in ideal settings. Create scenarios of your own, in which you are the chief actor, when you lie on your bed at night, and when you get up in the morning, run off these reels upon the blank screen of the day to follow. If you want to be beautiful, imagine yourself so; if you want to be well, see yourself in the pink of health and strength; if you want to be happy, see yourself entering eagerly into the joys of life. This is the way to build up within you the desirable qualities of mind and body.

This is a heavy task, I know; but it is a valuable one. You can't be floated to the desirable things upon which you have gazed—to the things that you have longed for. Nor will your mere longing bring you there. Character-building involves a lot of hard work. Consciously and subconsciously you will have to struggle to realize anything worth while; things not worth the having come unbidden. You do not need to go on in present state of ill-health and unhappiness. I have shown you the way to better conditions, and stand ready to aid in the attainment-efforts involved. I can't do the work for you; but I can help you to do it. You have already made some progress. I think you have done fairly well thus far. But the time has come for you to get more systematically and faithfully into the work. You have had only a taste of the good things in store for you. I have you by the hand; now let me lead you on. We shall attain. Mental laws are as reliable as other laws; when conditions are met, we get results.

Do you accede to the terms?

No. 13—On Giving Up.

I am sorry to see that you write in a vein of discouragement. You say you feel like giving up.

I have felt like doing the same thing, many times; but I have not given up, and I never shall.

Those feelings are common to all. There come times in our lives when the question springs up from a depressing emotion, "What's the use? It all comes to naught."

But just stop to think. If you should give up trying, then what? Will you be any better off? I'm sure you haven't stopped to ask yourself such a question. You felt discouraged; was tempted to say there is no use trying longer; but you haven't pictured your situation in case you should give up. Consider for a moment what it would be, and then you won't have anything more to say in favor of such an insane act.

You did well for a time; you were doing well at last accounts; then all at once you say there is no use; and I am left to infer that you intend soon to discontinue these co-operative efforts. This has occurred just as I was beginning to think that you had rounded the corner and were making good progress towards the goal.

Take another look at yourself as a quitter and see how you look. Are you really willing to be one? I should rather die, if I were you. You may say that it would be no hardship to die, or that you really want to die. Nonsense! If a desperado, with a gun, should suddenly appear, you would be as fleet of foot as any of the others.

No, you don't want to die. You want to live, to be happy, to be successful; and to be useful. And you CAN be all these. But beware of that don't care feeling; it is destructive. DO care, and affirm that you care, with all the strength at your command. You really DO care. It's only when these bad feelings take possession of you that you think you don't.

I recall a case which shows what different people we

are under the domination of different emotions. I was called years ago to a young woman who, in a fit of jealousy, had made an attempt on her life. The pistol ball had passed under the breast, and could be felt just under the skin in her side. I could see that she had lost her desperate emotions, and I was not surprised to find her asking, when I was about to give her the necessary anesthetic before removing the bullet, with an earnest yearning in her voice, "Is there any danger, doctor, connected with the anesthetic?" The humor of the situation made us laugh.

Take the course, my dear patient, that leads to life, and health, and peace, and never look backwards. There is nothing behind but shadows, and evil whisperings, and stealthy foes, and everything that loves darkness, and savors of death. Onward to higher, brighter, happier and healthier things!

Here's my hand to help you.

SHELDON LEAVITT, M. D.

It is the intention of the Editor to remain faithful to the old ideals that have always permeated the pages of NOW as founded by Henry Harrison Brown, and at the same time to make it have more of a general appeal to the average reader. You no doubt have all noticed that the journal has in reality been entirely changed in general makeup, and that it has a great deal more reading matter than formerly. I intend, when the list warrants me to do so, to add more pages, and possibly to change its form entirely in 1920. As soon as the restriction that governs the use of paper is taken off, I intend to use a better grade of stock to further enhance its appearance. Since June, 1918, NOW list has gained over two hundred names. These all represent fully paid up subscriptions, without my sending out one sample copy, unless that copy has been written for and personally desired. Pretty good, isn't it?

* * * *

O toiling hands of mortals! O unwearied feet, traveling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hill-top, and but a little way further, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor.

—Robert Louis Stevenson.

TAKING THE CLOCK APART.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—*Bible*.

I have undertaken to write on this subject because smashing the clock seemed to me such a fine way of starting the New Year.

Of course, by taking the clock apart, I don't mean to dismember the time-piece ticking away on the mantel-shelf, which would be a foolish act and a useless expenditure of energy.

But what I do purpose doing in this article is to analyze and dissect the idea for which the clock stands, to pull out and scatter the works of the Mental Clock, as it were.

We have so long and so generally accepted that idea as one by which we must regulate our affairs and, indeed, our very existence, that now we actually bow down and serve it as our *master*, instead of our servant, as it was designed and intended to be.

"How old is he?" is the eternal question from birth onward, heard by every ear and asked by every mouth, vibrating with an ominous meaning from which every one wishes to escape; and for every *new* year (which is the same old year in a different dress), we add one more to the already burdensome number. But why do it? I don't think this sort of thing was at all the original purpose for which clocks were invented. Man should not mark time for HIMSELF; merely to *use* it for the recording of material transactions with his fellows is quite enough, and that, I think, was the purpose of recorded duration.

Now let us stop long enough in our adding to get on the inside of the Mental Clock and find out something of its workings.

On turning to Webster's we learn that the Greek word *hora* (meaning a definite portion of time) furnishes the scientific term horology—"Which is that branch of applied science that has for its object the measurement of time." This gives us the clock on the shelf, which is an

instrument for measuring and indicating the divisions of time; and time is a measure of duration.

The clock, then, is the outward or physical form of an inward or Mental Idea of measuring off so many periods of existence. Snipping off bits of "precious" time.

Always the Idea suggests that time is flowing swiftly and inexorably *on*; (and it is not "time" that is flowing on at all, but *consciousness*), it has us continually on the run, always saying, "Here's your hat, Bill, what's your hurry?" Always has us speeding to catch up with it, although we never do.

But why should we run after it? Or bow down and serve it?—for as it is now everyone seems to be serving his term at it. The Time Idea is our own invention for our own use and convenience, and there is no *good* or *valid* reason for our allowing it to be other than our good servant. However, since the beginning men have built idols and then fallen down and worshipped them as gods or devils. And so there is the time-god. And since "time began" it has never had such whole-hearted worship as in this day and generation; never has time seemed to "flow" so fast as now, with our second-splitting time-pieces.

I have often thought that maybe the reason the ancients enjoyed such great periods of longevity was, perhaps, because in their vaster, slower measurements of duration it took them longer to get away from their original Spring or Source of LIFE. They had no clocks except the vast movements of sun, moon, stars, and earth; they measured not "hours" or "minutes" or "seconds," and thus "time flowed" very slowly with them.

However, time has a beginning, and when men learn to live from the plane of the Absolute it will have an ending. Time is and time is not! Time *really* is an imaginary quantity, a *comparison of moving objects* which in reality move not in "time" but in Eternity!

If you'll close your eyes (no, you needn't hold your breath), I'll take you on a trip to the sun, which is all light and "without shadow which is cast by turning,"

and, therefore, timeless; for, without the turning (moving) or the shadow, there is no means of measuring duration, and a "thousand years are as one day." Now you are with me in the sun. Watch your step, for even as you walk you make no shadow. Now, stand still and look back at the planet earth. See it revolving? "Yes," you say, "but I see nothing but light."

"What time is it?" "I don't know, how can I tell? Nothing moves, and there is nothing but light." There is nothing to measure by."

That's it. Get a vision of the Absolute, and quit measuring duration when thinking of yourself. "With God a thousand years is as one day," i. e., Real Existence is without beginning or ending or measure, and *That* is YOU. Get off the Wheel of the Universe and sit on the HUB where YOU belong, and you will find that YOU are timeless and yearless, and have no use for the Mental Clock as far as your own SELF-EXISTENCE is concerned. Birthdays vanish, and New Years are always *THE NEW YEAR*, for IT is *always* the year of "Our Lord" in whom there is no time, and in whom WE live and move and have our Real Being.

WILLIAM MORRIS NICHOLS.



Justice commands us to have mercy upon all men, to consult the interests of the whole human race to give to every one his due, and to injure no sacred, public, or foreign rights, and to forbear touching what does not belong to us.—*Cicero*.

* * * *

He who, when he hath the power, doeth not good, when he loses the means will suffer distress. There is not a more unfortunate wretch than the oppressor; for in the day of adversity nobody is his friend.—*Saadi*.

* * * *

Wear your learning, like your watch, in a private pocket; and do not pull it out and strike it, merely to show that you have one. If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.

—*Lord Chesterfield*.

**THE HEALING PRINCIPLE IN ALL SYSTEMS OF
HEALING.**

PART II.

The efficacy in all methods of metaphysical healing, then, depends upon influencing the conscious mind of the patient to direct the soul, or sub-conscious body building power, within, to do its work naturally and perfectly. This once actually accomplished the healing is bound to ensue. It makes no difference by what means the patient is so influenced, or whether the healer understands the process or not. In fact, many healers of the various systems employed actually think that the healing is induced because of their invoking some external power, or spirit, or God, and some even believe that they themselves emit healing power which is absorbed by the patient and he is made well.

All of the different methods require that the patient be comfortably seated or lie down. Previous to this, however, the very fact that the patient has presented himself for treatment, is evidence that his mind has been influenced to feel that he could be healed. The very sign on the door of a practitioner, or card, or advertisement, or lecture, are suggestions that actually begin the healing process. Taking a comfortable position, or relaxing body and mind, or going into the silence, as it is called by some, makes the patient receptive to any suggestions that may be made by the healer; and when such suggestions are made in the form of a command, affirmation or denial, by the laying on of hands, by earnest look, or motion of hands and body, the patient may either accept or reject such suggestions. All sick people are ready to accept and adopt suggestions that are made for their good, and just to the extent that they accept and adopt them does the healing become manifest.

This acceptance or rejection of the suggestions of the healer by the patient is a process of conscious thought, which in turn becomes a command upon the healing power within to do the work. Faith in the healing process is what really accomplishes the result, and faith is

belief in the good. Faith in a sacred shrine, in a relic or blessed handkerchief, faith in a healer, in an image, in a prayer to an unknown external god, faith in the doctor, in the medicine chest, or in the skin of a black cat, will just as surely start a patient on the road to recovery as faith in the most devout Divine or Christian healer who ever lived.

Causing a person to think or to become convinced that it is possible for him to be healed, frees him from the false idea of disease, and he is raised to a state of hope and courage which makes it possible for him to demonstrate health.

In what is called absent treatment the same principle, faith in the process, which becomes a command upon the inherent healing power, is what brings about healing. The patient is informed that at certain times the healer will hold healing thoughts, or will pray for his recovery, or will send him magnetic healing power, and the receptivity of the patient often causes him to actually feel the invigorating effect of the treatment. Most marvelous cures have been effected in this way.

I shall relate one of the most remarkable cases of this kind, and it is one that can be verified. The subject was a good Christian woman of central Missouri, wife of a prominent physician of thirty-five years practice. For years she had been afflicted with asthma which finally resulted in consumption. Examination by the best medical talent to be had gave it as their opinion that from two to three months was the limit of her life, and she began to make preparations for the end. She was confined to her bed and growing weaker daily. This, however, was but natural after the diagnosis that had been made. She could hardly raise her head from the pillow. A widowed daughter was looking after the mother, and in conversing with her one day mentioned a practitioner of absent healing. Upon broaching the subject to the husband, he very kindly but firmly told them that he had done, and would continue to do, everything he possibly could for his wife, but for him, a man who had studied and had thirty-five years of practical experience, to pat-

ronize such tom-foolery, he could not do it.

The daughter furnished the money for a month's treatment, and she and her mother secretly wrote for particulars. A letter was received telling the lady to select two daily periods for treatment, a half hour in the morning and half hour at night. During these periods she was to lie down fully relaxed in body and mind, and try not to think of anything, but simply rest and leave the case with the healer. The letter said she would soon feel the force of his magnetic thoughts, that the malady would be driven out, the wornout parts rebuilt, and she would soon be well.

Without giving exact dates, we will say she wrote the healer on the 10th of the month that she had selected the hours of seven in the morning and eight at night for her treatments. She knew he would receive this letter on the afternoon of the next day, the 11th, and at eight o'clock that evening she prepared herself for treatment. She relaxed, expecting to feel the power, and left the case in the healer's hands. After fully relaxing, something she had not done for years, she began to feel the blood bounding through her veins, no doubt caused by her excited expectancy. She knew the pleasant tingling sensation was the healer's magnetic influence, and she was being cured. All fear left her; courage and faith returned, and she felt strengthened. She stopped the use of morphine and whiskey which had seemed absolutely necessary to keep her alive. Her coughing had almost ceased, and at the end of four days she was sitting up and eating nicely. On the fourth day she received a letter from the healer stating that the hours she had selected were satisfactory and he would begin her treatment that evening at eight o'clock, four days after she had begun! She had thought her treatment was going on, and it really was, and the results were so wonderful that she continued it and was entirely cured. The natural result was that both the doctor and his wife took up Mental Science and became successful practioners.

Here, as in all systems of healing, relaxation and expectancy, which is but a conscious demand upon the pow-

er within to do the work, brought about the cure. As to the cause of pain, sickness and disease, all teachers of the different methods are agreed that it is inharmonious or erroneous thinking. While the individual consciously thinks erroneous thoughts, he is most always unconscious of the effect his thoughts will have on his body. It is not necessary to think disease in order to produce ill-health. While of course thoughts of fear regarding any special disease will do much to produce that condition, as is evidenced by epidemics, most disease in the world is not brought about in this way. Ill-health, or dis-ease, which means lack of ease, lack of harmony in body, is caused by any thought or act that does not create a feeling of satisfaction; an act of consciousness that produces a feeling of uneasiness. It is not difficult to know such thoughts. Anger is a most inharmonious act of consciousness; worry is another; to let oneself feel keenly a disappointment, is most inharmonious; jealousy is likewise; and so it is with greed, with criticism, with malice. Ambition to excel another is lack of poise and so inharmonious. Fear of anything is contrary to the law of omnipresent good; and so we might name other causes for lack of harmony, any of these ideas allowed to drop into consciousness will sooner or later be impressed upon the body, making it manifest inharmony, lack of ease, or disease, and the extent of the disease is dependent wholly upon the persistency with which the inharmonious thought is allowed to hold sway in consciousness. The work of the healer is to induce a change of thought, and this change of thought acting as a command on the body building power will effect the cure. As I have said before, it makes no difference how this change of thought is induced, the result is the same. In fact, some of the most successful healers today employ all of the various methods, first ascertaining by skillful questioning toward which method the patient leans, and many times a patient does not really know what method is being used. A teacher thoroughly versed in mental science may employ the methods of Christian Science, Divine Science, Suggestive Therapeutics, Magnetic Healing,

prayer, or even a bread pill or colored sugar water, if he sees it is necessary to bring about the proper consciousness on the part of the patient. This is in perfect accord with the best healers of which we have a record. While many who limit themselves to but one method will dispute the statement, it is a fact nevertheless that Jesus employed practically all of these methods in his healing work.

Healing of the patient is not the end of the work of the conscientious teacher. After harmony is restored it is essential that instruction be given to show the cause of the inharmony and how to avoid its return. This is also the mission of our societies and gatherings for the teaching of Truth, that we may learn how to think and how to live, in order that our bodies may manifest health, and so avoid the necessity of overcoming pain, sickness and disease that have come upon us through ignorance.

Understanding the Principle running through all mental healing, all of us can be and should be healers, in one sense of the word. We are constantly suggesting, both to ourselves and those we associate with, by our every thought, word and act. Let us endeavor to make every act of consciousness one of upliftment. Knowing that an accepted ideal of consciousness is built into our bodies and affairs, let us always think only the good, the beautiful, the true, realizing that in so doing we are doing our full share to bring about that grand trinity for which we are all working, universal Health, Prosperity and Happiness.

CHARLES P. TILEY.

MY SYMPHONY.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.—*Wm. Ellery Channing.*

THE FINAL WORLD-POWER.

I am going to tell you immediately, in one word, what I believe will be the final power that will obtain in the world.

I believe it will be INDIVIDUALISM.

I don't believe for one moment that the really developed, the wise man, or woman, will require any ruler,—nor any laws.

Laws are made necessary because few human beings are awake to their Mastership; few, as yet, are aware of their true Individuality.

Personal egotism, vanity and arrogance have no place in the ethics of a truly awakened individual.

No one who has attained to Individual Mastership will seek to rule over another person, by so much as a single thought.

Unity in Service is all that is necessary, as an ethical or political ideal. That sounds very simple, doesn't it?

The welfare of any community is maintained only by the welfare of ALL persons composing that community.

This seems, as you hear it, to be a very acceptable statement of fact; and I haven't a doubt but that you will all say, "Certainly, that is self-evident; everybody knows that."

And yet this is absolutely a New Thought, as applied to the world-at-large.

The world-at-large is only a larger community than the lodge, or the society. Shall I prove to you that it is a New Thought that the whole cannot thrive unless each and every person composing the whole shall thrive?

Let us start at the so-called "High and Mighty" ideas of mankind.

Kings and emperors are maintained only by imposition and taxation upon the *many*. In the proportion that a monarch, an emperor, a ruler, is powerful, and autocratic, in exactly that proportion will the many who make up his kingdom be weak and slavish.

The entire system of monarchy is builded and maintained by the degradation of the many, and the selfish

desire of the few to rule.

But is this idea confined to kings and emperors?

Is not our entire fabric of civilization built upon the ambition to dominate rather than to *serve*?

Does a political party in a Republic desire to win merely because they hope to serve the interests of the many?

That idea would be laughed at by most political leaders.

Each party hopes to dominate—to rule; to profit at the expense of the many.

“To the victors belong the spoils” is a slogan of peace as well as of war, because we carry the spirit of warfare into our “peaceful” enterprises.

Does the large manufacturer or the big railroad magnate have for his dominant thought the ideal of adding to the sum of human welfare and comfort?

Not in the past; but, in the New Time, he *will*.

Does the workman desire to become superintendent of the factory in order that he may give more service to Humanity?

He has not done so in the past—and, in fact, he would have been called a crank, or a lunatic, if he had voiced such an idea; or, more probably, he would have been called a hypocrite.

But, in the New Time, he *will* have this ideal.

Do you arouse ambition in your son and your daughter who are growing up by inspiring them with the desire to serve, or to dominate?

Is not ambition taught as a synonym for power *over* others?

Is it ever presented to the growing mind as an ideal of *service* to the Common Welfare?

Think it over, and ask yourself what YOU are doing to maintain this destructive human ideal of supremacy—of domination, of rulership?

Because this terrible war is merely the outbreak of this thought in *your mind*—it is the poison of rulership breaking out of *your system*?

You did not realize that you were such an important person, did you?

You never dreamed that you had started this war, and that you are keeping it up, did you?

That is exactly what has happened, however.

Your desire to rise above your fellow-beings in point of condition; your tendency to impose obligations, and restraints upon others; your idea that you have any right or any business to rule *over* anybody; your idea that the "seats of the mighty" are really made of gold, and cushioned with ermine,—these things are responsible for warfare, because they are destructive thoughts, and devastating ideas.

Every time you, as a peaceful merchant, permit the thought of how much profit you can make out of your employes, *you are making war*; every time you, as a society woman, harbor the idea that your riches and position make you superior to your laundress, *you are making war*.

Every time you, as a native of one land, regard yourself as separate from the native of another land, that moment *you are making war*.

There is an idea that the world is maintained only by *opposition*.

That idea is the basis of science, and also the basis of religion, and of most philosophy.

Equilibrium is supposed to be possible only by the everlasting action and reaction of positive and negative, of love and hate, of good and evil—opposing forces in juxtaposition.

This idea is not the correct interpretation.

UNITY is balance,—anything less than unity is lack of balance.

The entire universe may be studied by studying a human family.

Is the family held together and developed through opposition?

Not at all. It is created and maintained by union,—a family in which the father-principle and the mother-principle are equally balanced, united in service, is the ideal of the constructive family—and the world is only a family of a larger growth.

The individual must be balanced if we would have a balanced and peaceful world.

He must be self-governing because this is, in the final analysis, the only use of power—that we control our own kingdom, the king of the Divine Self, governing over the kingdom of our individual activities.

The individual thus made powerful will be free from any sense of superiority, free from any sense of inferiority as well.

He will be free from the desire to rule any one; he will be free from the sense of separateness from any of his fellow-beings.

He will be a Universal Man; not merely a "university man," but a Cosmic Conscious Individual.

Conscious Individuality is the aim of the New Time.

When we become truly conscious of our own individual place, and our relation to the world about us, and to the entire universe of worlds, we are on the upward path that leads to immortal godhood.

Some persons imagine that it is blasphemy to imagine that we may become gods.

But why should it be?

Why should we not be gods? Is not God our ideal—whatever sort of characteristic we imagine this God to possess?

We use that term to express our hope; our aim; our goal.

We say that we are "children of God," and yet if one dares to assert that he is God, what happens? He is called a heretic, or a blasphemer.

Shall we never grow up? The child becomes the man, why shall not the man become the super-man? And what is the super-man but the godlike man?

Do you know what must yet come to pass?

Every crucifix must be destroyed.

How may mankind hope to rise higher than his symbol of the Divine?

We have erected the symbol of Mankind forever murdered, and have called it God. It has to be taken down, before we will cease putting nails into the hands and

the feet of each other,—and crushing the mind with the thorns of hatred, and ignorant cruelty. Man should be represented by Love, not Hate.

Our symbol of Deity should be Man-transfigured, radiating the constructive power of Love, and Tolerance, and Real Brotherhood.

But, because we perceive this fact, shall we, for that reason, *force* this truth upon others—shall we try to enact laws; or to carry on a mental warfare against the maintenance of the ideal of God that seems to be the inspiration of armies—the God of warfare?

No. Sometimes people say, “I hate sin; I hate wrongdoing; I hate injustice; I hate cruelty.” That won’t transmute these forces into constructive power.

The only thing we can do is to begin with our own lives—each one his own judge and jury—and his own saviour.

We must be willing to stand upon our own consciousness of individual power.

We must be willing to take whatever penalties there may be, for our failure to submit to the race-thought. We must assert our individuality, and permit others to do the same. And not only permit them, but *encourage* them to do so.

It is only when we recognize our unity with ALL POWER that we dare to stand alone.

It is because we have not recognized this grasp upon the Infinite Power that we have in the past leaned upon forms, and ceremonies, and personalities.

We have been unconscious of the unlimited power and satisfaction that comes to those who dare to assert the divinity of the “I” Consciousness.

We have been like a king seeking alms at his own palace gates under the delusion that he is a beggar.

The moment that we assert the right and the omnipotence of the individual soul that moment we have begun to claim our own.

We have awakened from the hypnotic delusion that we are beggars, and we know that we are kings,—rulers of our own destiny, masters of circumstances.

We know that we are our own saviour; our own judge; our own magnet of attraction, and that we need not beg, nor cringe, nor whine at the feet of the Infinite in fear of punishment, or hope of reward.

The Cosmic Law is *just*, and mathematical.

"Evil springs up, and flourishes, but *bears no seed*," *Walt Whitman* says your American poet Lowell.

That which is called "evil" is self-destroying, just as God, or good, is self-constructing.

We are heirs to all that Life can give, and the supply is of our own choosing.

We may comprehend as in a flash of illumination what is meant by the old teaching that we are free-will agents, and yet subject to the "law of God."

And this recognition only serves to make us conscious of our oneness with ALL LIFE, instead of impressing us with a sense of aloneness, or isolation which *the awakened consciousness* dreads, and suffers.

Instead of feeling as we have felt before, that we have to bear a heavy burden as a punishment for past sins ignorantly committed, *we realize that each unpleasant experience is merely a lesson that shows us whither we are tending.*

It is the blank wail that reminds us there is "no thoroughfare" the way we are travelling.

* * * * *

You probably have heard it said that New Thought people are conceited.

I am sure I have.

I was talking one time in Butte, Montana (I don't know whether I ought to tell here what Mark Twain said about Butte, but perhaps it might serve as a warning to some of you, should you ever feel tempted to go there. Anyway, Mark Twain said, "If I owned Butte and Hell, and had to choose between them, I would *rent* out Butte."). As I was saying, I was lecturing in Butte one night and tried to make clear to my audience the difference between the *personality* and the "I" conscious.

At the close of the meeting a friend told me that the lady who sat next to her was perfectly disgusted with me.

She said she never heard so conceited a person in her life.

"Why," she said, "he talked about 'I', 'I', all the time as though there were no one else in the world."

* * * * * *How dare!*

What I want to make clear is the fact that this grasp upon individuality is not in any degree like that of the self-satisfied person who attaches undue importance to his personality, his riches, his social, or business position (to externals).

It is only by recognizing your integral importance that you can be of service to others, and remember that SERVICE is the badge of the New Order.

Love and Service, united, will form the final power in this world.

Real Service must consist in pointing out to another the truth that he, or she, is a factor in life. That he must cover his own soul; assert his own ego; realize his own Mastership over environment.

Which means that he must claim his own salvation without dependence upon anything but the power that is accessible to all.

The moment you begin to live another's life, or say what another should do, that moment you are off the track, and inharmony is the result.

No one can by any possibility live harmoniously, or avoid obstacles, if he encroaches by so much as a thought upon the place of another.

This is one of the very first lessons to the candidate for illumination.

To let each person about you live his life in his own way, so long as his conduct does not encroach upon your liberties.

The moment you say, "If I were you, I would do thus or so," that moment you have sown the seeds of inharmony, because you are usurping another's place, and another's use of power.

This mental attitude of attending strictly to your own business, as it were, does not involve the necessity of aloofness, or the "holier than thou" feeling of the Pharisee.

It is the attitude that comes from the knowledge that if you could fill another's place there would have been no other place to fill,—there would only be YOU.

The more you recognize your own *distinct place* and *purpose*, the more you will respect that of another.

You will see Life as one great school, and the mistakes and experiences merely as lessons.

This view of life precludes the desire to force one's "help" or convictions upon another; it also gives you the wish to help when asked for help—not in the spirit of condescension, or because you are superior, but you give and take in exactly the same spirit of equality.

The person who seeks to express his individuality does so without encroaching upon the domain of another by so much as a thought.

The missionary habit is presumptuous and is not possible to the awakened soul.

The person who has attained the goal of Individual Soul Awakening radiates help and power and happiness, just as the sun radiates warmth, because it is its nature to do so, and not from any desire to have its kindly offices returned, nor to spread any favorite method of salvation.

The New Thought student in time becomes the occult initiate, and this means the realization that, although we are One and Interdependent, yet we must each be a *law* unto ourselves.

WE MUST STAND ALONE,—independent, yet conscious of our unity with all life.

This is the final power which will rule in the world. Always and ever human nature has sought to *rule the world*—to dominate one over another.

Individual independence, *united in effort*, will rule in the world—a difference.

Each one must be actually his own way, and truth, and light, because nothing that the external can offer, neither method, nor form, nor ceremony devised by man, can *alone* promise freedom to the *enslaved and slumbering consciousness*.

I would say to those who are seeking light, "*despise not experience.*"

Don't seek to avoid what the world calls "*temptations.*"
 "Do not pray for easy lives; pray to be stronger men."
 Temptations are the Indian clubs of the soul.

Seek LIGHT.

Grasp POWER.

Demand FREEDOM, and let your Individual Will lead you, willingly taking the consequences of your choice. One who does this will in time find himself upon the heights,—*Triumphant.*

Remember the words of Emerson: "Who has more soul than I masters me though he raise not a finger."

Real kinship refuses to rule *over* any one.

It is only the puppets of Fate, called kings, who are jealous of their position

The man who is king in his soul consorts with kings, and they *unite* in the use of *Power.*

And this state of society is what the world must come to—this will be the *final World-Power*—that each person is recognized as *king of his own domain, master of his selfishness,* and he need not "raise a finger" against another.

Democracy is not a political party, it is a principle. It will prevail, not as a dominating influence, but as a co-ordinating influence.

Individual Mastership will prevail when the world has outgrown the animalism of "eating each other up"—one set living upon the work, or the fear, or the servility of another set of humans.

The truly great *need no self-defense.*

The final and the greatest test of *Real Power* is found in the man who will not use that power over another,—either by force of armies, or by force of mind.

DR. ALEXANDER JAMES McIVOR-TYNDALL.

This number is the commencement of the sixteenth volume of NOW. There are a few older magazines in the New Thought field; namely, *Unity, Christian, and Nautilus,* yet it is doubtful if any other magazine has held such a warm spot in the hearts of its readers. More than sixty per cent of the subscribers of NOW have been with the magazine since the year 1901. It seems to the editor that this alone shows the warm place of affection that it has held in the hearts and minds of its readers. These readers live all over the world from Iceland to India.

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