



NOVEMBER, 1903.

NOW

A Journal of Affirmation

Thought

Suggestion

Soul Culture

Psychometry

VOL. IV. NO. 8.
MONTHLY.

\$1.00 A YEAR.
10c A COPY.

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

Time past and time to be are one,
And both are NOW.—WHITTIER.

'Twas only striking from the calendar
Dead yesterdays and unborn tomorrows.—OMAR KHAYYAM.

HENRY HARRISON BROWN,
Editor.

I AM THE CAPTAIN OF MY SOUL.

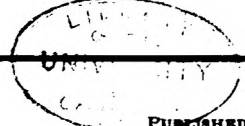
Out of the night that covers me,
Black as the pit from pole to pole,
Thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond the place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul.

—W. F. Henley.



PUBLISHED BY

"NOW" FOLK,
NEW THOUGHT CENTER OF PACIFIC COAST,
1437 MARKET ST., SAN FRANCISCO, CAL.

GOD BEGS YOU TO LEAVE THE FUTURE TO HIM WHILE YOU MIND THE PRESENT.—GEO. McDONALD.

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NOW.

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"NOW" FOLK PUBLICATIONS:

NOW, A Journal of Affirmation.

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THE GREAT MAN DOES NOT LOSE HIS CHILD HEART.—MENCIVS.

NOW.

A JOURNAL OF AFFIRMATION.

VOL. IV.

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THE VOICE IN THE SILENCE.

I sat in the Silence at even
When twilight was deepening down.
The stars were waking to guard me
While night's dark shadows frown.
I entered the Holy of Holies
Whose gateway is only a prayer.
I basked in the world sub-conscious;—
And all was sunshine there.

And lo! a Voice so tranquil,
A Voice of long ago;—
She said, "I've come to cheer you
That you the Truth may know.
You've mourned me long, my dearest,
But I'm with you every day.
But your faithless doubting
Unpleasant makes my stay!"

"You here my Love?" "Yes I am here!"
O, how my being stirred!
The Voice I loved long years ago,
I now in Silence heard.
"I mingle with the Life and Love
That thrills within your form.
Thus I'm ever one with you;—
Through Love Divine were born!

"We blend as notes in music,
Or tints in rainbow spray!
In you I find true living!
I'm incarnate in your clay!"
"But Darling, I am I! How then
Art thou within my frame?"
"Because we're one in Truth and Love,
One in Life's dearest name!"

"This frame of clay confines you not;
As harper you play its strings.
I may strike its chords with you,
Or sing as chorus sings.
Thus I am ever one with you,
In love and thought and song!"
"But tell me Love how this can be!"—
This broke the spell, and she was gone.

'Twas thus I learned my lesson:—
To faith alone she came.
My doubt destroys her power
As water quenches flame.
Not to the skeptic's reason,
But to the longing heart,
Do angels come in vision,
And form of life a part.

—HENRY HARRISON BROWN.

THE FOOD QUESTION AGAIN.

"A good, clean, healthy body needs clean, healthy food!" writes a critic. Here is a confusion of terms. Food can be wholesome, but cannot be healthy. This is to be understood:—Choice exists in man; it is this power to choose that distinguishes him from brute. Power and exercise of choice makes the Human animal. The brute animal cannot choose. No one can choose for another. My food is not necessarily another's choice. In this discussion there is a confusion of definitions. "Food" is not poisons, is not filth. Nothing is food that has not been so considered by the individual, and by heredity, or custom. Swill is not human food. Still it is a fact that healthful bodies are maintained upon a diet that would sicken NOW readers. Blubber, raw fish, snakes, worms, insects, raw and filthily cooked flesh, make the healthful bodies of savage tribes. They who eat raw meat are as healthful as they who eat raw grain.

Neither does food have the effect upon mentality that has been assigned to it. Heroes often have the poorest food, while cowards live upon the best. Food does not make the philosopher or scientist. Agassiz found truth and noble thoughts while a student in Paris, upon poor and scanty fare. Poets have not lived off the fat of the land. The street sweeper in San Francisco lives better than Robbie Burns. It does not make the artist or musician. The lives of painters and musicians tell sad tales of poverty and scanty food. No one would think of making the boy an artist by selecting his food. Yet, if food has anything to do with the

SOUL INHERITS ALL THAT SOUL CAN DARE.—EMERSON.

character, or the body, a scientific choice of it should develop from the boy anything desired.

The born artist with soul on fire with the Ideal, will paint Madonnas from the food of the slave. The sailor will find port upon salt beef and pork that would sicken the landsman. It is a shallow observation that places power to help, or benefit, man in food. It is the Thought with which food is partaken that makes it wholesome or otherwise. Idiot asylums and hospitals have the same food as hotels and homes. At one table the same food results in the 250 lbs. weight of one and the 90 lbs. of another. It gives to each his red or brown or black or gray hair. It colors eyes of various shades. It feeds the jolly and phlegmatic, the happy and the fretful, the old and young, the man and woman, the poet and priest, the banker and shoemaker. The same bread and meat, the same coffee and water, are used by the all. Whence this wondrous variety? Study the thoughts of the eaters. No two are alike. They eat the thoughts and live upon the thoughts they mix with the food.

Too much prominence is given, in common thought, to the question of food. It should have a most subordinate place in New Thought. The body is to be the servant and obey the Conscious Law which the Soul is in its objective manifestation. Too little thought is given to the power of heredity, which is but the effect of race thought, to custom, which is today's thought, to choice which is individual thought. The idleness of wealth and the creation of appetites place happiness and health in a well filled dinner table. Mortuary statistics tell a contrary tale. Health is a mental condition. Food eaten under thoughts of health and happiness, no matter the time, place or circumstances, will give health.

They who suppose in food power to render one healthful and happy will devote time to discussion of the matter and by that thought give food power

over body. This is a surrender of one's own free will.

Soon as Health is located in the mind, food will be relegated to a most insignificant place in the economy of life. Tables will be supplied with simple dishes, with fresh fruits, nuts and grains. Not because these are more healthful, but because they are chosen in consciousness of power to use materialized mind in any form, and through the reaction of Life to build our bodies, men will choose that which takes the least time and labor, that they may the more enjoy the Thoughts which make life worth the living.

As long as scientists and reformers agitate this food question they will have all sorts of diseases arising from the thoughts they sow and all sorts of fads offered as means of cure. All such discussions but rivet old ideas. He or she, who, under the banner of New Thought, exploits any food fad belongs to any other class than to New Thinkers. Vegetarianism has been discussed for fifty years and not a question is settled yet. None can be settled from this side of detail. Only from the side of Principle is any question to be settled. The Principle that governs the eating of food is that upon which all Mental Science is founded, viz., Mind controls body. This being true, any concession to food, or to body, is a compromise, a self imposed limitation, which places the individual in a slavery that means disease and death.

Mind uses food. Food does not control Mind. When Mind has not the food it would choose, like a wise Master Builder it uses to the best advantage what it has. The most choice food nauseates one under grief; is repellant to one under excitement; causes indigestion under worry, and colic under weariness. Causes? No! Food is powerless as Cause. Thought is the real builder. Thought is Cause. The Thought that goes with food determines results. When I was a lad my father and younger

brother loved cooked woodchuck. Mother would cook for them and they would eat. One day a neighbor at dinner partook of this food (?) and while he thought it roast pig enjoyed it. After dinner he was told what he had eaten and suddenly became seasick. What made the difference? Thought.

* AFFIRMATIONS. *

[An affirmation bears the same relation to Soul Culture 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. These Affirmations are given every month as spiritual gymnastics by which one may grow into self-control. When they are repeated, or held in mind, other and injurious thoughts cannot come in. Thus by conscious choice one becomes Master of Fate.]

SATISFACTION.

I shall be satisfied when I awake with thy likeness!—Psalms.

I am one with Thee, O Omnipresent One!

I am one with Thee, O Omnipotent Life!

I am one with Thee, O Omniscient Power!

I am one with all that lives and manifests Thy love, O Infinite Spirit!

In this unity with Thee O Father, I find my joy.

In this thought of my Being lost in Thee, I find my peace.

In this thought of completeness lost in Thy completeness, I find my rest.

I am spirit of Thy Spirit, life of Thy Life, love of Thy Love and I am satisfied.

I am a manifestation of Thy wisdom, and in the Truth that is mine, I am satisfied.

I am in spirit all Thou art, and in the consciousness of this, I am satisfied with that which I am.

I am in Truth one with Thee and in realization of this I am satisfied with myself.

I am one in Love with Thee, in full

recognition of this Love, I am conscious of being in Thy likeness and I am satisfied with all that is.

I am one with all the Power that is manifest in the external universe and with my senses all alive with this consciousness I know my likeness to the All and am satisfied in this kinship.

I am one with the manifestations of Infinite Love and Truth everywhere, and in this Realization of Being, I am satisfied.

In this Unity with the All Good I find myself one with the Being in and through all. In this image I realize the reflection of the Father in me and I am satisfied.

I am made in the image and in the likeness of the All Good, of the Infinite Life, of Omnipotence, and of All Wisdom. I have naught to ask for I possess All. In Possession and Realization I am satisfied.

All is mine. All that comes to me is mine. All of mine comes to me daily. With that which comes, I am satisfied.

A "SUNSHINE BOY."

Billy is a "sunshine boy," explained his mother one day. "He always sees the bright, happy side of things, and shuts his eyes to all the rest." This was easily proved that very day. Baby brother had, in some unaccountable way, got hold of Billy's much-prized picture books, and had almost wrecked them.

"Poor Billy! What a pity your beautiful books are spoiled!" said a sympathizing friend. "Of course I am sorry they are torn," answered Billy, "but they are not entirely spoiled. Just look, there are lots of pictures left."

"But one side of the book you have in your hand has the picture torn off entirely. Doesn't that spoil it for you, Billy?"

For an instant the sunshine in Billy's face darted behind a little cloud; then it came out again brighter than ever, and he said, "No, that doesn't spoil it. I'll just shut the eye on that side, and that will fix it all right."—VIRGINIA FARLEY, in *The Youth's Companion*.

The daily experiences which cost you and others time or worry or money, jot down, one a day or one a week, and re-read. Begin saving helpful ideas.—*Exchange*.

* SOUL CULTURE LESSON. *

HOW TO BE HAPPY THROUGH
AFFIRMATION.

Eighth Affirmation:—I WILL.

"Will you hold this fort?" asked Gen. Rosecrans of Gen. Pierce at Stone river. "I will try, General!" "Will you hold this fort?" "I will die in the attempt." "That wont do. Look me in the eye, sir, and tell me, will you hold this position?" "I will!" said General Pierce, and he did.—Press report.

A most important source of happiness is decision. It is the foundation of success in any undertaking. Its lack betrays weakness of will; a negative character; a leaner; a nobody. Happiness has its center in self trust and self respect. Only decision can give this, and the converse is true that indecision destroys self trust.

A business man recently said to me: "I was content to engage that man for he knew his business. He was prompt to reply, and was decisive in his answers." Failure arises from indecision. Success comes from the opposite. The decisive man will be right sometime and will always have the inner peace that comes of doing. The indecisive man will never be right and will always have pricks of consciences for not doing.

"The woman who hesitates is lost," says Dr. Holmes. Consideration is not hesitation. Take time to consider, but let the answer be decisive. I think this is what Jesus meant when he said: "Let you Yea be Yea, and your Nay be Nay." Certainly whatever more a person adds is productive of loss and educates through pain. Whenever one has come to the recognition that he is Power and makes the Affirmation "I can," he will soon find himself saying "I ought." He will realize that there is no "ought" that does not carry with it the power to do. The only question that then affronts one is: "Will you?" The

gage of battle—the dividing line between success and failure, happiness and unhappiness—lies in the question: "Will you?"

"The only field of strife
Is the inch before the saw,"

and—

"The battle is fought in the home stretch—
'Tis won 'twixt the flag and the wire."

That inch, that home stretch, that space 'twixt flag and wire, is that Gen. Pierce was in at Stone river. "Will you?" Here is the decisive point in character. Place little reliance upon him who says "I'll try." Chas. Newcomb says:—"The time for trying has passed. The time for doing has come." Will you? Would you be happy? Affirm: I WILL!

No matter what the question, when it is for you to meet and to do, Affirm: I WILL!

But if I should fail? When Faragut was asked that question on board the Hartford, on his way up the Mississippi, he replied: "To admit the possibility of defeat is to be already half defeated." Said Lady Macbeth to her vascillating husband: "But screw your courage to the sticking place and we shall not fail!"

Will you? This question is asked you constantly as you meet the experiences of life. Be decisive. Use Yes! or No! and, I will! Let there be no hesitancy. When once you have decided let there be no vascillating. Better stick to a wrong decision than to be vascillating in a right. BE one thing or another. Will you? There is but one answer for the happy, victorious man. It is: I will do anything my reason and conscience tells me is right. With faith in himself, he sees victory from the moment he decides the right and says "I WILL!"

Watch yourself. Whenever there comes any resistance decide which side and jump and stand and do, under I can, and, I will!

Decide now whether this trait shall be yours. Better loss of dollars, friends, and reputation, than loss of self respect and power through vas-

cillation and indecision. Use this Affirmation constantly under thought of Right—I Will! *Think*—"I Will!" and you will grow to say "I Will," and to act "I Will." Thus to act is Success and Happiness.

THE "WE" THAT WINS.

A young man employed in a responsible position by a great corporation was recently discharged to make room for another. Surprised and mortified, he sought an explanation from the manager of his department. "Will you kindly tell me why you do not want me any longer?" he asked.

"Certainly," was the reply: "it is because you always said 'you,' instead of 'we.'"

"What do you mean?"

"I mean just that! You never said, 'We' should do so and so; or 'WE' ought to follow out such-and-such a policy. It was always 'YOU' in referring to this company, of which you were a part. In speaking to a fellow employee about our business, you would say 'THEY,' (meaning this company,) instead of 'WE.' This lack of a live personal interest in the success of the concern was expressed in your actions, no less than by your words. I should advise you to seek employment with some company to which you can refer as 'WE.'"

A common criticism of an ambitious young man is: "He acts as if he owned the concern, and he's only a clerk." It is the young man who works as if he did own the concern who often becomes the owner in time.

"We're going to pay a dividend of ten million dollars next month," proudly remarked an office boy to a waiting visitor in the reception-room of a railway president. That boy's salary is five dollars a week. He is on the right track. But it is necessary to think WE and act WE every hour of every day, as well as to say WE WE means US, union, solidity, co-operative enthusiasm. YOU means the other fellows. It's the WE that wins.—*Success*.

A way is open for every man to reach the golden gateway of success if he doesn't stumble over the "ifs" in his pathway and pause too often and too long to ask "Why?" Success doesn't come on the wings of doubt. It comes to the man who pushes IF aside, asks no whys, and puts purpose and push together.—*Success*.

RANCH PHILOSOPHY.

PARSON TUCK.

When Parson Tucker preached, I vow,
He preached with all his might,
The gospel barge he took in tow,
An' steered it in his light:
An' hell wuz hell to Parson Tuck,
He burnt all sinners brown,
An' close to his one text he stuck:
"Hell fire an' God's dark frown."

The Parson preached year arter year,
Of sin, of fire, an' hell;
The Parson spoke his words o' fear,
An' stoutest hearts did quell;—
"An' teeth shall gnash," cried Parson Tuck
In tones o' grim delight,
"The goats shall sink in deep ill-luck
In the dark o' judgment night."

All fire 'll burn if given a chance,—
So thoughts o' ragin' fire,
Led Parson Tuck a merry dance
To quench their mad desire;
The fiery Parson fell from grace
Into a hell o' thought,
That stamped its message on his face,
An' me a lesson taught.

The thought I think is my real self;—
An' you kin bet your skin,
No burnin' thought o' hell or pelf,
This brain o' mine 'll win.
The good for me is real enough,
I'll see it whether or no;
For hell at best is but a bluff,
Like hens that try to crow.

—*Sam Exton Foulds*.

If there is one sentiment above all others which we ought to lay to heart in this connection, it is that expressed in one of our beautiful gospel songs:—

"Take time to be holy,
Speak oft with thy God."

And many of us will answer: "Alas! it is true! But I am not able to take the time. My engagements are more than I can meet. I keep the vineyard of others. My own vineyard I cannot keep." There must be some change effected in this means.—*DAVID R. BREED, D.D.*

The violent physical and athletic straining and exhaustion *after* the growth is attained, is often at the expense of the natural resources upon which the efficiency, enjoyment and length of life depend. When prize-fighters and athletes live best and longest it will be well to imitate them.—*The Torch of Reason*.

Listen to this secret: Any action, physical or mental, has only Life and greater strength in it if it is done in love.—*Health Magazine*.

* ECHOES FROM "NOW" HOME. *

God has given us power of self control. When we control ourselves we can control our environments and thus become masters instead of being slaves. When we have reached this point we have heaven within.

— GEORGE.

Imagine a man shut up in brick walls, what use would he be to the world? He would have no experience. Trials and troubles are as necessary to one's growth as bread and meat. We can go without food for a while, but it is not well to go long. The answer to our prayers is experience, for so God gives us our daily bread. When unpleasant experiences come we do not complain but use them for good, and grow strong.

— OSCAR.

What is the difference between the old life and the new? Is it something to be learned or acquired? It seems that it is the tearing down of false ideas; the breaking of fetters of fear, and letting the Soul be free. A free Soul will build a true life. We have been brought up as leaners. The new life frees us from props, and we lean alone upon Soul for support. Our growth may seem slower this way but it is sure. The result is the Realization that I am I. I stand forth in my Godhood, and am Myself. In this Realization there is no more striving. Unfoldment and growth come as naturally as to the flower. Soul leads into right paths. It draws me to all I need. Soul is Power. I recognize this and let it have its way through me. Trusting, loving the Soul and leaving it free, I am true to myself and to humanity.

— JAMES.

The simple life is the natural life and we grow nearer to it each day. We are learning to love and appreciate the little things of life. Flowers and all natural objects grow more beautiful to us. A stroll on the beach fills

us with joy and gladness. We are there, like children spontaneous, natural, and consequently—happy. When we are full of love everything looks different to us; communion with nature brings more happiness. Glare of tinsel and the show of wealth grow dim beside of her. We yearn for the simple life where sincerity and generosity reign. In our Home and in our work, we live nearer to it every day, making bright and happy the channels for Truth.

— RAYMOND.

Scientists tell us that each cubic inch of space contains vibrations from each thing in the universe. If this is so, then I am everywhere. "I am not contained between my hat and my boots," but I extend through all space. If I am Soul, or Divinity, I must live from Soul, or Divinity, which is from Truth. The more Truth I manifest the more I live. As Soul, I cannot live, unless I am full of Truth. Being filled, I must let Truth have its way through me. Peace and happiness come as the result of this "letting." Each day we consecrate ourselves anew to Truth, and simplicity of life. To recognize Divinity within is to give it expression. We shall thus unfold the great possibilities of the Soul. Shall unfold until as gods we radiate and permeate the universe with our Power, Love and Goodness.

— SAM.

At one time in my life, all was taken from me. I was thrown upon my own resources for all that sustains life—companionship, health, finances, happiness, all gone. I was lonely and sad then; but as I look back upon that time, I realize that it was a time of great awakening. Then I found the great Life Fountain within myself. It supplies all my needs. Not till I had lost all in the external, did I turn to the God within. As soon as I recognized this Truth—that All was within me—I began to draw to me in the external what I needed, and it came much better than in the old way.

— ELIZABETH.

* **PHENOMENA.** *

WAS IT CLAIRAUDIENCE?

Some months ago a very dear and intimate friend forsook her tabernacle of flesh and I saw her no more. The day of reading the *Herald* article I am quite sure I had not thought of her, neither did she enter my consciousness that night as I composed myself for sleep. I dwelt for a while in the beautiful, glorious realization of Omnipresence, when suddenly, *outside of my left ear*, in as clear a tone and with as perfect articulation as I ever heard, came the following words: "Mrs. B— wishes me to say to you that she has a *beautiful* home."

This was all—not another word—but it was a voice that gave the communication utterance, apparently as much outside of myself as any human voice that ever addressed me. I say "apparently," because I am every day more convinced that it is not best to speak the final word upon any subject. I know I heard a voice utter that short, crisp, news-imparting joy-producing sentence. A letter of a dozen pages would not have been more satisfactory. It could not have told me more that I wanted to know. A beautiful home had always been the desire of my friend's heart. She was happy and wanted me to know it.

For a long time I have realized that it was one great society and right *here*. Now I have stepped on to another round of what seems to me the ladder of knowledge. Our friends are not all playing upon golden harps or trapesing golden streets. Some of them are at work at the business end of this enterprise of life, and trying practically to establish "peace upon earth and good-will toward men." This means happiness, and people who believe in death are not happy and never can be. With that bugaboo scientifically as well as sentimentally exploded, there will be nothing to prevent the fullest enjoyment of life. So listen with both pairs of your ears, my dear friends. The scientific experiment may be demanded of you at any moment.—ELEANOR KIRK, in her "*Idea*."

A NOTABLE INCIDENT OF TELEPATHY.

The death of Mr. George Smith, the Assyriologist, took place at Aleppo, on the 19th of August, 1876. It was at about six o'clock in the

afternoon. The same day, not quite an hour later, Dr. Delitsch, his friend and fellow-worker, then in London, was on his way to visit the gentleman who wrote the account of the Smith's labors for the Academy. In the course of his walk Dr. Delitsch passed within a stone's throw of the house in which Mr. Smith lived while in London. Suddenly he heard his own name uttered aloud in a "most piercing cry," which thrilled him to the marrow. The fact impressed him so strongly that he looked at his watch and noted the hour. He was not willing to acknowledge that he had any "superstitious leanings," and did not, therefore, mention the circumstance to the gentlemen whom he visited. On his return home, however, his apprehension that some mournful event had occurred in his own family was so great that he found relief only in tears; and he wrote a statement of the facts in his notebook the same night.

Some days afterward he told the story at a friend's breakfast table, giving all the circumstances, including the hour at which he heard the shrill cry. He distinctly denied, however, having been thinking of Mr. Smith at the time. —ALEXANDER WILDER, M. D., in *Banner of Light*.

HYPNOTISM HAS NO POWER OVER CHARACTER.

The hypnotic subject elects to be hypnotized, and yields his organism to the control of another. He is, therefore, responsible for all that he says and does, because he chooses to say and do things under the guidance of another. That other cannot put into his mind anything that is not already held in retentis. Now, can a vicious mind gain ascendancy over the mind of a moralist? The two are like oil and water; they never coalesce. The honest man is never made dishonest by a hypnotist.

Hypnotism gives opportunity for the bringing out of that which is already in the mind, nothing more, nothing less. The man who yields to temptation, yields not because of hypnotic influence, but because he wished to do so, thinking, if exposure came, the plea of undue influence through hypnotism could be entered to free him in the eyes of the public, from the odium of his own acts. Spiritualists are, or should be too enlightened to make themselves utterly ridiculous by accepting any such nonsense and attempt to label it as "Truth."—*Banner of Light*.

LOVE, LIKE GENIUS, OBEYS NO LAW BUT ITS OWN.—ANDREW JACKSON DAVIS.

MISCELLANEOUS.

FROM FAIRER SHORE.

To-night a touch upon my head
My being thrills with sweetest pain.
The years roll back, 'tis yesterday
And I am but a youth again.

And one, long dead beside me stands;
(I scarce believe my hair is white.)
I see her girlish, laughing face,
And I am but a boy to-night.

With youthful eyes I gaze about,—
"Who can this wrinkled old man be?"
Hush! darling, hush! it's but a dream;
That aged man was never me.

See! I am young—and you are here.
Strange I should dream that you were dead;
But now I see your living face,
And kiss with joy your sunny head.

Is *this* a dream? Say, am I old,
And are you really here to-night?
The fair one answers, "You are young
As when I left you yesternight.

The human spirit ne'er can age!
I came to thee from fairer shore,
To tell thee, dear, Time is a dream!
You are a youth forevermore."

—H. VICTOR MORGAN.

NEW THOUGHT VERSUS OLD GRAMMAR.

The custom is, in all forms of education, be it home, school, church or press, to express thought as a desired and possible, rather than as an actual condition. Man has been told "he ought," "he could," "he should." Teaching has been in old conjugation: "I might, could, would or should be." Preaching and praying have been in the potential, and reforms in the subjunctive moods. "Wilt thou," "may we," "let us," is the burden of prayer. "We ought," "we can," "we may," interlard all conversation and literature. Scarcely a sermon, essay or homily is written in the indicative mood. The present tense seems unknown to preacher and reformer, so rarely do they use it, save in a moan or a whine at that which *is*, and all that *is*, is bad; the good is *yet to be*. This grammar is that with which men

have attempted to reform the world and—failed. Necessarily so, for the world is *formed*, and *now* is the only time. Words of power are in the indicative mood and present tense. "I am" is power. "I shall be" is as weak as "I have been!" These last have no place in a successful man's vocabulary. "I am" are the only words of inspiration. The teaching that is up-to-date is "I am." Education that is worthy of the name is confined to the present. AFFIRMATION is true teaching. In "I am" is the only culture. The Law of Suggestion is my warrant for saying, the only assistance one can give another is by way of AFFIRMATION. This Law is as sure as the law of gravity. A structure to be secure must keep its perpendicular within its base. AFFIRMATION is Human Gravity; it keeps the perpendicular of effort within the base line of the Ideal. When the indicative mood, present tense is used in connection with any wished for condition that condition *is*, because the thought creates it. The potential, conditional, or doubtful moods leave that wished-for condition, just where the thought places it, and there it will ever remain, till the person shall say, "It is!"

These remarks are called out by much in way of beautiful Truth, that appears in the old preaching way in New Thought journals. An excellent author, in a fine journal says: "We *should* not always be in the same class. We *should* see that we are advancing. We who have entered into the realm of New Thought *ought* not to follow in the track of the past." Yet this same writer in expressing his Ideal "follows in the track of the past" and says "should" and "ought." NOW is in track of the present, and is the only journal that is always there. It is "A Journal of Affirmations." Affirmations require indicative mood and present tense. NOW says, "I am, I do, I have, I live, It is, You are." This weakness in language in New Thought teachers, arises from a want

of practical knowledge of the Law of Suggestion. Too many of them possess an ignorance, or a fear, of the word "Hypnotism," which keeps them in the track of ancient suggestion, and causes them to create the very conditions they would avoid, or at best to delay their coming with a "Let" or a "May" or a "Will."

That which is held as a "Will come" or a "May come" is never here. To realize how little real New Thought literature there is, read the best journals in the light of Henry Wood's "Ideal Suggestion." Our best authors weaken their thought by lack of AFFIRMATION. I give one illustration—"Waiting," by John Burroughs, is one of the real poems of inspiration and was for years a rod and staff to me, giving me rest in many a hard place, but it kept me *waiting*. It pointed forward, like the Christian's hope, for that which never came. Yet while *waiting* I would sweetly murmur:

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

But mine never came. It was ever coming. More courage than it took to storm a battery, did it require to say, "What is mine comes to me!" As soon as I did say it, it came. It stays. It comes at need every day. This AFFIRMATION: *What is mine comes to me!* is more than all the hopes, desires and ambitions of the forty mature years that I did not use it. Now I live it. Five years ago I wrote:

Love, the I AM, is Lord within!
Daily he brings mine own to me!

He never fails to bring it. He brings it to all who in trust enter into a realization of their possession now as God manifest.

SELF-HELP THE ONLY TEACHER.

We often find that boys who have educated themselves in the country, almost without schooling or teachers, make the most vigorous thinkers. They may not be quite as polished or cultivated, in some ways, but they have

something better than polish, and that is mental vigor, originality of method, and independence. They do not lean upon their schooling, or depend upon their diplomas; necessity has been their teacher, and they have been forced to act for themselves and be practical; they know little of theories, but they know what will work. They have gained power by solving their own problems. Such self-educated, self-made men carry weight in their communities because they are men of power and think vigorously and strongly; they have learned to concentrate the mind.

Self-help is the only help that will make strong, vigorous lives. Self-reliance is a great educator and early poverty a good teacher. Necessity has ever been the priceless spur which has called man out of himself and spurred him on to his goal.

Grit is more than a match for almost any handicap. It overcomes obstacles and abolishes difficulties. It is the man who makes an opportunity and does not wait for it—the man who helps himself and does not wait to be helped—that makes the strong thinker and vigorous operator.

It is he who dares to be himself and to work by his own program, without imitating others, who wins.—ORISON SWETT MARDEN, in *Success*.

MAN EXPRESSES GOD.

Man alone can give God expression. There can be no God apart from man, and there can be no man apart from God. The two are one.

The world has done little else than quibble over the ideas of God. Life has ever been a religious "'Tis and 'tisn't affair." What man has the least of and what he is in most need of is *common sense*. There is too little of God in life, too much of this "Ism" and of that "Ism"; and of this "Ology" and of that "Ology"; but every ism and ology must go, from Darwinism to Spiritualism, and from Physiology to Doxology.

Man is magnificently versed in things that are not so, but how palpably ignorant is he of the facts of his own being!

The God elements in man must become embodied by man or else they are useless to man. That which we cannot use is of no use to us. The very moment we can employ the God elements to better our own conditions that moment we begin to be the image and the likeness of God—the incarnation of the divine forces. Where God and man are one, the Christ is the result.—F. E. MASON, in *Dominion*.

JOY IS WEALTH AND LOVE THE LEGAL TENDER OF THE SOUL—INGERSOL.

THE MAN WHO FEELS.

The man who feels is a happier wight
Than the man who is callous and cold,
For if he weeps in the gloom of night,
He laughs in the sunbeams' gold;
And if the tide of his life runs low,
It reaches the summits of cheer;
He knows the heights, as the depths below,
And he smiles through a pitying tear.
And after it all, when all is done,
The world has most of the gladdening sun,
For the twilight lingers when day is done,
And the sun's benediction is dear.

The man who feels is happier far—
I say it again and again—
Than ever can be, or ever are,
The pitiless sons of men;
For if he sighs for his own gray woes,
He sighs for another's, too;
If the plant of pain in his bosom grows,
It is covered by sympathy's dew.
And after it all, when all is said,
Still pity and love forever are wed;
That the heart unfeeling is chill and dead
Is true, and forever is true.

The man who feels is a dear God's gift
To a sorrowful, travailing world;
By the hands that the burdens of life uplift
Is the flag of our peace unfurled.
We need not the souls that are callous as Fate,
And selfish, and wedded to greed,
But the pitying tear for our fallen estate
We need—and we ever shall need.
And after it all, when all is past,
'Tis the deed of love that alone may last,
And the rest is chaff in the winnowing blast;
In the garden of life, a weed.

ALFRED J. WATERHOUSE, in the Oct. *Success*.

NATURAL LAW AND IMAGINATION.

When we have established a law by means of experiments, the next thing in order is to *imagine a cause*. We try to imagine a condition of things which, if it existed, would lead to the results discovered. If we succeed in imagining such a condition of things, this leads to an hypothesis. If now we test this hypothesis in every way that suggests itself and find all the facts discovered are in accordance with it, we call it a theory. An hypothesis is a guess in regard to the cause of certain phenomena. A theory is an hypothesis which has been thoroughly tested and which is applicable to a large number of related phenomena.—From "An Introduction to the Study of Chemistry," by IRA REMSEN, Professor of Chemistry in John Hopkins University.

This fact, that the Imagination is the base of science, is well known to philosophers and advanced scientists. I

will go farther and say that outside the mere statement of facts, the rest of science is merely imagination. The so called Laws of Nature, have no reality outside the Human mind. Buckle tells us that the "Laws of Nature are only the Laws of Mind." Cause is purely imaginary. The Cause assigned by Science today is as much a human creation as is the conception of the savage of the demon in the sky trying through an eclipse to destroy the moon. We have dethroned the demon to erect something else as cause. One says "Beast," one "Shadow;" both are merely mental pictures, are imaginations. The savage works under his dominant idea, and the astronomer his. The savage was not right. Is the modern astronomer? Korish Teed says "No!" Is Teed correct? Other "Prophets" say "No!" to him. There will never be here an end to the imagination of man. Each new fact, each new discovery causes him again to imagine cause and law. Radium has set scientists to new imaginings. Theories long used are abandoned. Soon will go to limbo that imagination of Newton called Gravity. Away will go all idea of repulsion. The Universe is NOT "a push and a pull" as Prof. Dolbear says it is. There is only attraction. There is only Motion. Things are centers of Motion in Motion, and these centers float upon Motion as chip on wave, or leaf in wind.

Some of the new imaginings are found in Prof. Edgar L. Larkin's articles in the Hearst newspapers. Here is one of the scientist's late ones as stated by him:

"Then no entity exists but electricity. This is the meaning that it is life, thought, mind, matter. Thus light and thought are matter. * *

* The Idea so often expressed by philosophers from antiquity, that there is but one kind of matter, is rapidly coming to the front. This is not demonstrated yet, but proof is so near at hand, that this stupendous conception seems to be true. Thus all the universe is alive; and it is mental!"

Those who have followed NOW from

AS LONG AS MEN HIRE THEMSELVES, THEY WILL BE SLAVES.—TOLSTOL

the beginning will recognize that this is its position with this stupendous difference—NOW says: ALL IS MIND. Prof. L. says that *all is matter!* or worse yet—*All is electricity.* Practically as far as the arts go at present, it makes little difference, but for LIVING it is the difference between Soul and rock. I AM SOUL! is NOW's Affirmation. *I am rock! I am electricity!* is Prof. Larkin's.

But these so-called deductions of science are "Imaginings," according to the John Hopkins professor. The lesson hereafter is, that whenever New Thought, or Mental Healing is called Imagination, we have but to reply: *All science is imagination, and all Imagination is the conscious life.*

The August number of the *Viveka Chintamani*, published at Madras, India, is dedicated to Emerson. It is interesting to note how this white and great American Soul is beginning to be appreciated in the East. And it is interesting to compare the expression of the Thought of this Dedication with the same thought as we cooler people boil it down in our expression:—

TO EMERSON, and through him to all ripened souls in the east or west that, having drunk to the dregs of the bitter cup of sorrow, with its passing shadows of pleasure and pain, which this ever-changing, fleeting world affords, are waiting breathlessly to hear the bugle call of Him that said: "Come unto Me and I will give you rest," which is but an echo in brief of that same voice that rang of yore in this ancient vedic land of Ind: "Awake! Arise! and stop not till the goal is reached." This gospel of the Holy Mother, "the word made flesh," that came to dwell again in the east and teach to the hungering, thirsting souls of the west the motherhood that exists in God is, by her divine grace and command, most reverently dedicated in all love and truth by her blessed child and son.—Om Tat Sat.

WHAT IS GOD?

God bless you, I don't care what God is, where he is or whether he is at all, or not. When the last word is said God is just as numerous as as are the beings endeavoring to describe Him.

He is just as honorable and lovable as is the individual depicting Him. We create what we need. To know God I must study my own being. The promptings of my inner nature are the surest index to the life that is—and the living of the present life to its full is the surest road to any that may be in the hereafter.

But why all this controversy about the Infinite? Why should I be concerned about the God of others? What matters it to me if my neighbor is an infidel if he lives an exemplary life? As a usual thing the less man depends upon God or any external, far-away potency, the more self-reliant, strong and fearless he becomes. The stronger we become the nearer we approach God. Fearlessness is the first attribute of Godhood. No kneeling, cringing, cowardly slave can ever see God. We must look up not down, stand erect not crawl, appeal not supplicate, love not fear, have sympathy not hate, if we would live a life exemplary—and thus be most useful to ourselves, God, and and others.—*Soundview.*

New Thought Meetings in San Francisco.

"NOW" Public Lectures, Odd Fellows' bldg., Market and 7th Streets. Henry Harrison Brown lectures every Sunday at 8 p. m.

"Life Lectures," by J. Stitt Wilson, in Academy of Science, Market street, Sunday mornings, at 11:00 o'clock.

COLLEGE OF DIVINE SCIENCE, 3360 17th Street. Meetings every Sunday at 11 a. m.

HOME OF TRUTH, 1221 Pine Street. Meetings Sunday at 11 a. m.

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NOW will club with any of these journals. Deduct 25 per cent from the price of the two. For instance: where the combined price is \$2, they will be sent for \$1.50 from this office.

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IF LOVE BE NOT OF LIFE A PART,
'TIS EVER WINTER IN THE HEART.—HENRY HARRISON BROWN.

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N O W .

OFFICE OF NOW,
1437 Market street, San Francisco, California.

NOVEMBER, 1903.

NOW,

HENRY HARRISON BROWN,
EDITOR.

A monthly Journal of Positive Affirmations.
Devoted to the Science and Art of Soul Culture.
It is the utterance of the Editor only. All thought
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Its basic Affirmation is:—Man is Spirit and can
manifest as spirit here and now.

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Entered Jan. 6, 1903, at San Francisco, Cal., as 2d-
class matter, under Act of Congress of March 3, 1879

Mr. Brown's class in Suggestion
closed its session Oct. 22. A class in
the "Art of Living" will convene for
organization Nov. 2, at 8 p. m. All
interested parties should be present.

Last month it was announced that
Mr. Brown would have a class in
Oakland. This idea was abandoned
owing to the ever growing demand at
his home office.

Oct. NOW was complimented by many
subscribers as the "Best yet." Each
"last one" is the best. So will they
continue to be. Send in your names
for sample copies, or better send 10c
for 3 months for your friends.

Our "New Thought Primer" is the
book most needed by all. How many
copies will you distribute among the
hungry for Truth? Remember that
this book is 64 pp. It would be cheap
at \$1.00. Our price is 25c.

Money and Food are two subjects
which take up much of the time of the
world. Soul Culture has the most
rational of all philosophies upon
which to base a solution of the prob-
lems of each. "Dollars Want Me," is
the first presentation of the fact that
it is dollars that need the man and
not as hitherto believed, man that
needs the dollars. The book is selling
rapidly, thus showing how great is
the need of a rational philosophy of
the use of money. One dealer ordered
at first 1,000 copies, and has this
month sent an order for 6,000 more.
In Sept., NOW for the first time pre-
sented the theory, at once new and
startling, that food does not and can-
not add anything in way of life, health
or strength to the body. It only gives
that which is latent in the Ego, oppor-
tunity to manifest. The discussion
upon it will be continued. Until the
question of Supply in all directions is
settled there cannot be happiness or
health. It is recommended that those
interested read, in addition to our
books, the articles in Sept. and Oct.
NOW.

N. B.—NOW readers responded finely
to the request in last NOW for names.
This was appreciated. Again is the
request made, that readers will send
names of parties likely to be interested
in New Thought as taught in NOW.
We, like Oliver, call for "More!" So
pleased are the publishers with the
paper that they wish to send a copy
to all your friends. Send on postal,
in letter, or by express, any way so
we get them. We wish 5,000 good
names this month. NOW is booming.

The property was sold in the NOW
thought the 10 of last month. NOW
readers will hold the thought that
purchaser will soon appear. Prop-
erty on each side of it has changed
hands this month an advance over
that asked for this.

Subscribe now for NOW.

THOR THE THUNDERER SHALL RULE THE EARTH NO MORE.—LONGFELLOW.

NEW THOUGHT CONVENTION.

From the 17 to 20 this Convention convenes in Chicago. All signs point to a successful meeting. Many prominent teachers have agreed to be there. From this collection of thinkers will go streams of power into the psychic world which will tell in future good. It will awaken an interest among the masses in the Truth that makes them free. All hail! to those who gather there. We are with them in thought and spirit.

It is surprising that one of the editors of a prominent New Thought journal objects to the meeting saying: "It is queer that people can't catch the thought that Spirit is omnipresent. It does not need to run to and fro on earth to meet in convention." True! but it is also true then that it does not need pen, paper, press, mail, and telegraph. Yet our friend uses all these. Spirit uses conventions as it uses hand and brain of said editor to write, and his thought to heal. Let Spirit decide what it needs and when. It will use all objective means and methods and win through them all. Eloquence is as effective as type. Speech is as much a New Thought instrument as are printed words and both are expressions of Spirit. We hail every effort, no matter what, that is in name of Truth and Love.

A lady friend and subscriber in a private letter gives this item. It is too valuable to file away. "As soon as the babes were off to school, I sat down with Oct. NOW and as usual an answer to my unspoken question was found. To me that is sufficient evidence of its Truth, for only along such lines is the whole world kin. But I must tell you something of E—. You will see how true it is that from the mouths of babes we are taught. This morning I asked him if he would get up and help me. He did so, but after a while he came to me saying: "Mamma, what makes you ask me 'If I will get up?' Why don't you put it in the form of an affirmation? Then I would

do better and mind. Tell me I want to get up. When you ask me 'If I will?' I don't know whether I want to or not; but when you talk as if you knew I did, then I do." So much for Soul Culture in the home-life. Children take to Truth as naturally as ducks to water. They must be driven to Sunday school, and forced to accept theology. A young man remarked to me recently: "I was left an orphan and adopted by a member of the Presbyterian church. He was kind, but did the worst possible thing to me in creating in me a fear of God, devil and hell. So great became this fear that it made me bashful, crushed out self reliance, and self assertion, so that I was actually whipped by my teachers that I might express myself. I found no way out of it till I read 'How to Control Fate.'"

Dr. Alexander J. McIvor-Tyndall, the noted lecturer, telepathist, and psychic, is still giving lectures and exhibitions of his powers in this city. He recently called at NOW office and left the following: "Henry Harrison Brown has written a little book which he calls 'Dollars Want Me.' In it he has given some excellent practical Suggestions for the needed work of making material things subject to the desire of the WILL. He shows how to make the dollar the slave, instead of the master, of Man. (Signed)

DR. ALEXANDER J. MCIVOR TYNDALL."

W. J. Colville, the well known lecturer upon New Thought and Psychic themes, will give an afternoon and an evening course of week day lectures upon "The Spiritual Science of Health and Prosperity," at Room 11, Flood Building, this city, commencing Nov. 3d. He will also give lectures at 3 p. m. on Sundays. Nov. 2d, which is the 25th Anniversary of the beginning of his public work in America, will be a testimonial meeting from his friends.

* EDITORIAL. *

SOUL AND BODY.

Their Interdependence and Relations to Unity.
No. 7.

I WAS! I AM! WHERE?

Who dares proclaim His name
Or belief in Him proclaim?
Veiled in mystery the All-Enfolder.—Goethe.

Who fillst Existence with Thyself alone.—Derzhavin.

The One breathed breathless by Itself.
Other than IT, there nothing since has been.—
Vedic Hymn. (4000 years old.)

Real Personality, finite and relative in Man,
infinite and absolute in Nature, is the last word
of Science and Philosophy—the first word of
Ethics and Religion; for man's moral nature is
necessarily rooted and included in that of the
All which it dimly, yet supremely reveals.—
Francis Ellingwood Abbot in "Way Out of
Agnosticism."

I find that I incorporate gneiss, coal, long-
threaded moss, fruits, grains, esculent roots,
And I am stuccoed with quadrupeds, and birds
all over.—Walt Whitman, in "Leaves of Grass."

Our father who art in heaven, who art also on
earth, peopling every point of space with thy
presence, and filling every point of spirit with
thy power, thy wisdom and thy love.—Theodore
Parker's Prayers.

The world proceeds from the same spirit as the
body of man. It is a remote and inferior incarnation
of God, a projection of God in the unconscious.—Emerson, in "Nature."

The Soul gives itself, alone, original and pure,
to the Lonely, Original and Pure, who, on that
condition gladly inhabits, leads and speaks
through it. * * * Behold it saith, I am born
into the great, the universal Mind.—Emerson,
in "Over Soul."

"Where were you fifty years ago?"
I asked a young friend of twenty-two
this morning. "I don't know! Where
was I?" "I would like your answer!" I replied. He said "I was!"
You and I were millions of years ago.
Is this all we can say? We were then
in the One as now we are. His body
was our body. His body was the
All. His body was then my body.
My body was then the All. Your
body then was the All.
Am I less than I was a million years

ago? Have I been separated from
the All? If so, how? The burden of
proof is on him who declares that I
have been separated from that I once
was, from the All. If not in the All
where am I? If I am in All my body
is the All. From all eternity I was.
"Before Abraham was I am!" said
an ancient sage. Consider now not
the question *What* was I, but *Where*
was I?

The Eternal One, the Infinite Substance,
the Eternal Energy, the God, the Brahman,
the Allah, was ALL, there was. But I was in IT.
This IT is everywhere. I as part of IT was
everywhere. If I am not now Omnipresent
when was I separated from IT and placed in limitations?

All these limitations of time and space
are assumptions based upon appearances
and are self limitations of ignorance.
Because of my sense perceptions I have
considered myself as body. Thinking this
of self I have limited myself to time and
space. I create time and space through
non-recognition of higher Perception,
because I limit myself to the perceptions
of the five senses. God is not time or space.
Infinity has no limit. When was I separated
from Infinity?

An illustration:—Off the coast of California
are islands called "The Farallones." Between
them and the beach where, on a clear day I
stand and see their rocky crests, are 20 miles
of water. Separated from me? Yes. I cannot
get to them save by boat. Birds reach them
by flying. Fish by swimming.

But this separation lies only in my
method of recognizing connection. When
other means are supplied I am connected
with the islands. When I use but feet I
am separated. When I can swim I am connected.
When I have boat and sail, and steam, I
again connect myself. When I have balloon
I am there despite sea. Air carries me.
When I have a diver's suit I can walk,
I again am connected. But were the sea
to dry up, I would, like the Children of
Israel "walk over dry

HE WILL GET TO THE GOAL FIRST WHO STANDS THE STILLEST.—THOREAU.

shod." In this case I would find the islands had disappeared, and all was one earth. Separation was but an appearance, a conception of my own, and not a reality in the One. Island and mainland make one earth. So I, notwithstanding my individuality, am still inseparably connected with the One, just as I was eons before I was conscious of individuality, before I was Self-conscious.

It would be folly for the island to say "I am separate from the One earth," because its head towers above the waves. Look at its feet, they are connected with the One, its parent; the One from which all islands are.

The spring on the mountain might in its ignorance say "I am separated from other water—from ocean!" Because it had been taken from ocean's breast and carried through the air to the mountain top. Never is it separated even from the ocean. No air so cold that it does not contain water, while the warmer air is the more vapor it holds. The spring is one with the atmosphere. All water originally is one. The raindrop is not separated from the ocean any more than the drop on crest of wave is separated. Out of the universal vapor it is crystallized, but it is still *in* the universal vapor. It is impossible to think of cloud, raindrop or ocean as separate from the universal vapor. The body of the dewdrop is the whole of earth's atmosphere, just as the body of island is all the earth. Between the glaciers of Alp and the dewdrop on rose in my garden is the connecting link of the atmosphere. Millions of individual drops seen and unseen connect the snowflake on Shasta with the tear on the cheek of babe near you. No separateness anywhere in the realm of water.

The cyclone sweeps through a western town, but its vibrations reach the farthest atmospheric bound; the earthquake's vibrations are recorded upon instruments around the earth. What is the body of the cyclone? The whole atmosphere, just as the earth-

quake in Asia is a tremor of the whole earth.

Is the body of cyclone less real because it is felt and not seen, than is the body of dewdrop that is seen but not felt? The atom of hydrogen has all hydrogen for its body. Could a chemist separate one atom from its mates he would disturb the equilibrium of the universe. Atoms despite man's attempts at separation still form a connected chain and fill continuously all the space in which their vibrations extend. If there is ether and atoms are rings of ether in ether, then each atom has all ether for its body. An atom of hydrogen is limited in its body to the whole mass of hydrogen, and an atom of ether to the whole ether. If what is termed Ether is God, then each atom has all God for its body. Atoms are centers of Power in Power. Centers are limited in body only by the limit of the medium in which they rotate.

The atoms of hydrogen and of oxygen that in combination make the vapor of the globe have all vapor for a body. Thus an atom has at least five bodies: first its own individual body by which it is an atom, then the gas in which it rotates, the vapor in which it rotates, the ether in which it rotates, and the Universal in which it rotates. These are all One body, and are all manifestations of the One. When these atoms enter into other combinations, they rotate as individuals in parts of the body they help to form.

Not an atom can be separated from every other. Each is "one with the Father" just as you and I are. That Father is omnipresent, therefore each atom has all of God, not only in it and it in God, but has all of God for its body. Unthinkable? Can you think of an atom independent of God? Says Emerson:—"God has delegated his divinity to the atoms."

Therefore individuals, be they the hypothetical ions, or the self-conscious egos, are but manifestations of the One, IN the One, and have all the One as body in which to manifest.

I am an ego, an independent manifestation of Infinity. Each thing like me is an independent manifestation; like me is *in* the One and has all the One for its body.

There may be ten thousand cyclones in the atmosphere, each one is independent as manifestations, and yet each has the whole atmosphere for its body, and each is connected by vibrations with all other, individuals. One in the Universal, and yet each individual in manifestation; each in universal, and in individual, contact with each other.

Unity teaches that whatever is true of one individual manifestation is true of each of the myriad manifestations of Unity. Each individual is a center of vibrations in the One. Each class of individualities are one in vibration. Each individual is known and classified by the rate of the speed of the vibrations in which it is a center. Each individual has its individual body which extends as far as the medium in which it is a center extends, that is, each individual manifestation extends as far as there are vibrations of its own pitch. Centers in gas have all gas as body; centers in air have body as far as air extends; centers in water as far as water extends; centers in Thought as far as Thought extends; centers in love as far as love extends. At the same time these are but manifestations in the One Universal body, we term—God.

I think Paul had a conception of this universality of body, giving the name "Christ" to that Universal something, which modern science calls Energy, and which we like to call—God. "So we being many, are one body, in Christ," he says.

Were atoms separated there could be no communication. Scientists are obliged to imagine a universal *something* filling all space. Were this imagined something like anything known, they would not call it ether. Because it is a *supposed* something it is named "Ether!" "A" something is needed. A *something* must be. This

something is coherent, continuous, indivisible, inseparable and limitless. It is everywhere at all times, and at all times and places uniform and identical. At each mathematical point it is omnipotent, all wise, and of eternal duration. Whether this *something* for scientific uses be termed Ether or Energy, or for metaphysical uses termed Mind or Intelligence, Spirit or Over-Soul, or for theological and religious uses termed God, Christ, Allah, Brahm, Odin, Osiris, or Joss, IT is the same IT in them all. In this IT, you and I and all *things*, exist and have existed and will exist, eternally, as IT. But we have not eternally been "I." Only recently have we known that we were an "I." But where or what I may think I am,—since God *is*, I am one with Him, and what and where He is, I am there, and I am IT. The questions: What manifestation was I before I became I? and at what time became I, "I"? have no bearing on the present question. First recognize the inseparableness of Man, and man, from God. Establish this Unity in your mind, and these other questions will soon right themselves. My body and God's body are one. I am not a separate entity, from God; I am "One with God" though I am a separate manifestation, an individual phenomenon IN God. In this physical manifestation we call body, in this inner one of the million concentric rings that form my universal body, I am as individual as a single blood corpuscle is in the physical limitation of myself. At the same time I am a phenomenon like that corpuscle in the One Universal body of God.

I will always be One in Him, though I unfold my consciousness of Self, and in the consciousness of other and outer rings of vibration and perception that are impossible now of recognition to sense and thought, I will still be I, and, I will say to the worthies of a millions of year's previous incarnation. "Before Abraham and you were, I AM!" and they will understand.

IF A MAN WOULD NOT BABBLE SO MUCH, WE COULD MUCH OFTENER HEAR GOD.—MRS NATHANIEL HAWTHORN.

NOW.

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MENTAL TONIC.

"A man dat's got a fast hoss," said Uncle Eph'm, "don't keer how of'n he got to git shoes fur'im. Hit's diff'runt if he's got a boy."
—*Chicago Tribune.*

A SUGGESTION.—Sunday School Teacher: "Now, Johnny, why did the children of Israel sigh for the flesh-pots of Egypt?"
Johnny—"Maybe Moses gave them breakfast food."—*New York Tribune.*

"Is your wife a good cook?" asked the visitor from out of town.
"Is she?" echoed the flat dweller. "Say, you just ought to be around when she roasts the janitor."—*Clipped.*

Diggs—My wife is a wonderful vocalist. Why, I have known her to hold her audience for hours.
Biggs—Get out!
Diggs—After which she would lay it in the cradle and rock it to sleep.

Wife—"Do you know of what you remind me?"
Husband—"No, but I know of what you remind me."
Wife—"What?"
Husband—"Of every little thing I happen to forget."—*Clipped.*

In the geography lesson the teacher asked: "Johnny, what is a cape?"
"A cape is a body of land that objects to tht water," replied Johnny.—*Light of T:uth.*

SECRETS OF SUCCESS.

What is the secret of success, asked the Sphinx?
Push, said the button.
Take pains, said the window.
Never be led, said the pencil.
Be up to date, said the calendar.
Always keep cool, said the ice.
Do business on tick, said the clock.
Never lose your head, said the barrel.
Doing a driving business, said the hammer.
Aspire to greater things, said the nutmeg.
Make much of small things, said the microscope.
Spend much time in reflection said the mirror.
Make the most of your good points, said the compass.—*Pittsburg Dispatch.*

New Thought Primer.

Origin, History and Principles of the Movement. By Henry Harrison Brown, editor of NOW. 64 pp. (Paper cover.) Typographically beautiful; on excellent book paper. Price 25c.

This new book was written in answer to the ever recurring questions:—What is New Thought? Where did it come from? For what does it stand? As public teacher Mr. Brown receives personally and by mail many questions. In this treatise he has anticipated these questions and answered them for the public. It may truthfully be said that this forms an elementary text-book of Mental Science. He commences at the beginning of the nineteenth century and traces the evolution of the Thought underlying the present Movement, through the various reform channels of that century. He revives the phases of the movement, and contrasts with them many other lines of present thought. Among the topics considered are Unitarianism, Spiritualism, Theosophy, Christian Science, Psychic Research, Suggestion, Progressive Friends, Abolitionism, Free Religious Societies, Communities, any many others. He pays attention to German Philosophy, the writings of Ralph Waldo Emerson, Andrew Jackson Davis, Mrs. Eddy and others. Explains Soul Culture, Mental Science, Divine Science, Christian Science, etc. Gives lists of publications and of authors to read. The closing pages are devoted to the exposition of the Principles fundamental to the Movement. This book is thus a miniature encyclopedia of information in the direction in which public attention is now turned. It furnishes one that knowledge needed for a clear understanding of the subject, especially as all sorts of fads go under the name New Thought. From it one can start aright in the study and those on the road can correct their positions. It is the expression of an honest worker in that field of reform which he believes means the redemption of the race from poverty, sickness, and all other ills. Every lover of liberal Thought should possess a copy and carefully study it.

A. Virginia Sheppard, editor of *The New Thought Searchlight* says of "Dollars Want Me": "It is the cleverest I have seen upon the subject."

"The glory of our life comes not from what we do or what we know, but dwells forever in what we are."

For matter, were it never so despicable, is Spirit, the manifestation of Spirit.—CARLYLE, in *Sartor Resartus*.

Notice the review of our New Book. It is the only history of the evolution of Thought that has ultimated in the present movement.

WHOSO WOULD BE A MAN MUST BE A NON-CONFORMIST.—EMERSON.

* WITH NOW READERS. *

[In this department, queries from our regular subscribers will be answered briefly. Questions will be signed with initials only. If an answer by mail is desired, enclose \$1.]

"Please give us your ideas on fasting as taught by ———."—C. C., of Miss.

NOW has no antagonism to the opinions of any one else. Each author should affirm Truth as he sees it, and let others alone. "Don't bark against the bad" is the rule of this paper. In my articles on eating I give my ideas. I consider the fasting fad an error. I do not fast. I feel well. Brain is clear and I am happy. Why take up a custom or a thought that is not needed. I believe we will naturally outgrow much food, but it must come through Soul unfoldment, and not through rule or prohibition. Eat when hungry; stop when your hunger is satisfied; eat what you love; enjoy it. Try this for 6 months and report.

—
"Do you believe that a recognition of the power and universality of the Infinite Principle some call God, aids the potency or efficiency of personal Affirmation or Suggestion?"—E. H. H.

There must be lodged *somewhere* this faith in Infinite Supply. It makes no difference to what name it is given. Faith in *Infinite Possibility* must be. That faith lodged in Infinite Principle brings the same results as if lodged in some God. The Ancient Hindoo Vedas saith: "Whoso prays in sincerity, no matter to what God he prays, I, Indra, answers the prayer." Do not quibble over definitions of Infinity if you wish beneficial results. Take IT or Him on Faith. You know IT is.

—
D. H. S., M. D., write a long letter very kindly criticising my position in regards to the harmlessness of hypnosis. I still affirm that not only Suggestion, is without danger, but that Hypnosis, which is but one of the ten million phenomena born of Suggestion, is not only innocuous, but is incapable of being used for evil. So-

called evil arises from two causes that are resident in the individual. They are Repression of natural emotions and violation of conscience. *No person can be led to do wrong who has cultivated a habit of doing right.* They who are not firm in the right will be influenced by others to do that which brings growth through suffering. Such persons are in much greater danger on the street or in the home than when under hypnosis. In hypnosis all the developed moral nature is awakened and they repel any Suggestion that is to them evil.

Remember, subject or spiritual medium cannot justly lay upon hypnosis blame for their conduct. It lies in want of self control, a lack of moral principle, or in a repressed condition, that bursts out like a volcano. For 33 years I have studied this subject in the line of criminality, obsession and insanity. When children are trained to an honest expression under a high ideal there will be no evil. The authority the doctor quotes I have read in reviews only and must decidedly dissent from the conclusions they expressed.

—
"I wish you would give us a long article in NOW explaining just what kind of God you believe in. Do you believe in Nature as God or do you believe God is a spirit?"—An old Subscriber.

It is difficult to understand how a reader of NOW can ask this question. In every number I have used the word God without defining it and used as synonym with many other terms. I cannot tell *what* God is. I never expect to know. I only KNOW that God IS. But I do not believe in "A" God. When my friend will drop that "Troublesome A" he will not try to define God. Whatever term I use will not have my meaning to him. It will have whatever meaning he puts into it. Explanation is not necessary. As long as he seeks to find God intellectually *by a definition* he will never find it. If he will FEEL for him he will find GOD *within* himself. God is not "A" spirit, but is—Spirit.

* * * ETHICS * * *

WITHOUT MONEY AND WITHOUT DEBTS.

"Every priest," said Cardinal Manning, "should die without money and without debts." I say so too. But I say more than Cardinal Manning said. I say that every man should die without money and without debts.

When we have a real civilization every man will die without money and without debts. All study, all human struggle, all economic idealism, succors the one result. How can it be accomplished? No one will own because no one will need to own. No one will need to be cared for because everyone will be cared for. The individual will not worry for the individual. Money will not worry for money. Nor will debts lie awake nights wondering whether they will be paid. There will be a lapse of ownership into ownership. There will be a universal owner. There will be no owner at all. But there is a condition still beyond. Why should not every man instead of waiting to die without money and without debts just simply live all his days without money and without debts? That seems to go the necessary step further. That seems to round the logic of the Cardinal's provincial aphorism. That seems to confirm civilization. Here we reach the plane whereupon political economy finally puts aside its mathematics and assumes the unfigurable prerogatives of emotional revelation. To live without money and without debts. To be at last ushered to the conditions of free contract. That is to no contract at all. To be strong to keep all faith because bonded to keep no faith at all. To be invited to do more than pay debts because not liened to pay any debt at all. That is what it means to live without money and without debts. This much propertied world must pass its power along to a world

which refuses to use the word. This more than average world discovered by a more than Columbus. This world without an obligation and without a default. This richest world without property eldoradoed by the ultimate possessions of the paid-up spirit.—HORACE TRAUBEL, in *The Comrade*.

CIVIC ENTHUSIASM.

Love of country is a powerful passion in men. The amount of life that has been laid on this altar is inconceivably great. But the patriotism of the past is but an inkling of the civic enthusiasm of the future. With love of country, love of justice, love of the ideal, and love of fellow-men combined we shall have a social force of incomparable strength.

The lofty ideals of social order which inspire the reform movements in our American life of today are charged with an inspirational power that has not been measured. Born of these ideals is a civic enthusiasm that is unconquerable. It may make some impetuous mistakes. It may have to revise its programs and reorganize its forces many times. But it has come to accomplish that whereunto it was evolved. It will not die, nor be crucified. The peace and order and justice of those ideals are to be realized—on earth and by the starred and striped Uncle Sam.—*The American Co-operator*.

A correspondent asks why I have nothing to say of the abuses of labor and of grasp of monopoly; why I am not trying to free the people? To which I reply: Mental Freedom is the only true freedom and I am teaching mental freedom. If I had it in my power to break every bond of which the people are complaining it would only be to liberate them to unbridled license. No person is worthy of freedom until his mind frees him, and what is more, no person obtains freedom unless it comes mentally. When mental freedom is attained external freedom follows.—HELEN WILMANS, in *Freedom*.

THERE IS BUT ONE REAL HERESY: DISLOYALTY TO TRUTH ONE OUGHT TO SEE.—DAVID STARR JORDAN.

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N O W.

* BOOK REVIEWS. *

[Books received will be noticed under this heading. Those we have space for will be truthfully reviewed.]

"The New Thought Simplified," by Henry Wood, Boston: Lee & Shepard. 1903. Price 80c, by mail 85c. The sub-title of this book well describes it:—

"How to Gain Harmony and Health." It is *the* book, next to "Ideal Suggestion," that will make Henry Wood known to coming generations. Its style is simple, clear, and free from the over-cultured effort of some of his other writings. The thought is fine, positive and powerful. It is as perfect a statement of the Principles underlying the real New Thought movement as has been put out. The closing pages consist of scientific directions for self-Suggestion. Beautiful and practical. Very much like the Affirmations in NOW each month. Had this book been in our office before the manuscript of our "Primer" was out, I might have been charged with plagiarism. This fact is evidence that Truth is in the air and all who are ready FEEL it and write. Humanity will reap much from this book. It is a good model for subsequent writers. Henry Wood gets ready before he fires, and then he hits the bull's eye.

—
"Longley's Beautiful Songs." Vols. 1, 2, 3, 4, 5, in one cover. Banner of Light Pub. Co., Boston. 40c board. 60c cloth.

These are a collection of the songs of C. Payson Longley. The author is a personal friend of years and often in the past have I enjoyed his singing. These songs are far above the usual songs of the Spiritualists, for whom he writes. Good songs are rare and good tunes for meetings are rarer. The words here will meet with no objections from all who long for the "Gone before." New Thought singers will find a few, like Burroughs' "Waiting" that will help them. *The Philosophical Journal* says:—"For a long time there has been a call for a spiritual music book adapted for the public meetings and the home, and the high reputation already achieved by Prof. Longley's songs and the elegant and convenient form in which this book is published, warrants us in the prediction that it will fill the need."

It can be obtained of the author, 600 Pennsylvania Ave., Washington, D. C.

"Paths to Power," by Floyd B. Wilson. R. F. Fenno & Co., N. Y. Price, \$1. I can recommend this to Truth-seekers of whatever name as a book to help, inspire and save. From initial page to close it is full of the Spirit of Brotherhood. Its method is affirmative. Its style is clear and plain. The author has definite ideas and lets them express themselves. It is a marked advance upon such metaphysical literature. The poems scattered through the book are worth storing in the memory. Here is a gem:—

All that ye need is near ye,
God is complete supply.
Trust—have faith, then hear ye—
Dare to assert the I.

Power within and about ye,
Keep toward the light thine eye;
Naught can come near to rout ye,—
Who have dared to assert the I.

—
"The Positive and Passive Attitudes of Mind and Body." By Mrs. Elsie D. Davis. 50c. Durango, Colo. Pamphlet 68 pp. Treats from Weltmerism the following topics: The Mind, The Positive Attitude, The Passive Attitude, Belief, Personal Magnetism, Clairvoyance, Hope, Happiness, Love, etc.

—
"The Philosophy of Charms," by Jacob Keith Tuley. Published by The Reasoner Publishing Co. San Luis Obispo, Cal. Pamphlet 43 pp. Price, 25c. The author is editor of one of the finest progressive papers of the state. His style is free from the circumlocution and obscurity so common in metaphysical writings. He pretends to nothing he does not know. Charms are treated from present knowledge of The Law of Suggestion and Mental Science. He solves many problems in Psychology upon present knowledge of Vibrations. The charm is taken from its place in the mysterious and superstitious and made common sense and practical. The book is a valuable contribution to the literature of a subject too little understood.

—
"Return to Nature! The True, Natural Method of Healing and Living and the True Salvation of the Soul. Paradise Regained.—By Adolf Just. Care of the Body—Water, Human Curative Power, Light, Air, Earth, Food, Fruit Culture. Authorized translation from the Fourth Enlarged German edition by Benedict Lust, Naturopath. Published by Translator, 124 East 59 St., N. Y. Price, \$2.00" I have given in full this title page as it tells the purpose of the book. It is full of details in regard to body, and all who wish to have something to lean upon, somebody to tell them what to do to become well and keep well, will find this a far safer treatise than any of the old schools put out, for the author depends upon what he calls "Natural Methods" and uses no drugs. It is too full of limitations for a Mental Scientist.

YOUR ZENITH FOR NO MAN ELSE IS TRUE.—EDWARD ROWLAND SILL.

THE BATTLE IS FOUGHT IN THE HOME STRETCH,—
'TIS WON 'TIXT THE FLAG AND THE WIRE.—JOHN MOORE.

N O W .

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—FRANZ HATRMANN.

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I SAW THE MIRACLE OF LIFE
FROM DEATH UPSPRINGING EVERMORE.—JOHN WHITE CHADWICK.

N O W.

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