

NOW

THOUGHT IS POWER

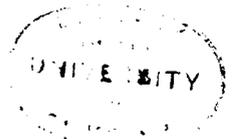
A Journal of Affirmation

HENRY HARRISON BROWN,
Editor.

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



SOUL CULTURE
 ART OF LIVING
 PSYCHOMETRY
 INSPIRATION
 SPIRITUAL HEALING
 MENTAL SCIENCE
 SUGGESTION



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From all Life's grapes I press sweet wine.

Henry Harrison Brown

NOW

A JOURNAL OF AFFIRMATION

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No. 4

After Reading "Leaves of Grass" The Evening Before I Left Home for Convention.

In days when lilacs bloomed,
When flowers along the Potomac were fragrant on the air,
Where towers the monument to the memory of him
Whose name gives grandeur to the city, and whose Spirit makes great the States,
There was demand for men.
Men who could stand amid a nation's greatest sorrow, and with tears on lashes, patiently wait;
Or go forth tremblingly, but trustfully, and with clear head, while they stood with that compressed lip that told of high resolve.
Tears, grief, apprehension, and the pale cheek are not the signs of cowardice or fear.
They are signs born in present knowledge of the greatness of his task. He through them calls forth all the power born of experience to arm him for the possible.
While he changes the threatened woe to a victory for Truth.
Steady, now, my comrades! Steady! Do not fear!
"Wait till you see the whites of their eyes," was a command of old.
Behind each firelock was a man.
Beneath each bushy eyebrow and beneath each homespun frock
Were beating hearts, and were throbbing pulses; pulses like a bullock's throttle; filled with courage and still determined with apprehensions born of their knowledge of the power of the Mother country.
But what apprehension was the prophecy of the Victory that meant Liberty to the Thirteen.
Their's was the calm exterior, and that well-poised Thought that made that Hill the keystone of the world's Arch of Emancipation from king, and of Men made States.
'Tis Bunker Hill and Gettysburg now in this new demand upon the Citizen of the States.
Every life is of value, and every thought of Love and Truth is potent for this movement for Good.
Why then fear?
The field is all to win.
Battalions of infantry and squadrons of cavalry are all ready.
Can you hear the order? "March!"

The next will be "Fire!" Soon "Charge!"
"Re-form!"
Then will come to you the night encampment, with its "Taps!"
All are sleeping, while over all brooding Darkness lies like the mantle of a mother-love over her babe.
With the sun comes "Reveille!" and ere noon the white banner of "Peace!" is flung to the air, while the bugle sounds "Recall!"
Such is my Vision this last night at Home!
To-morrow I leave my home for the Rally of Forces at Convention, the Great Convention of Thought!
Love and Truth meet there in Wisdom, Peace and Justice.
It is the Soul's Bunker Hill and Yorktown.
It is Humanity's Bull Run converted into the "Field of the Cloth of Gold," whereon lies the "Truce of God."
The gentle breeze from the wings of the dove, as it lights on the white-bordered Flag of Stars—the Peace Flag,—
Wins me to slumber.
I wake, and lo!—
That Vision is Reality.
HENRY HARRISON BROWN.

How to Draw Dollars

It is impossible to be either happy or in health when one is worried about the question of Supply. Life must have means of supply or it leaves the body.
"You cannot be happy when you are hungry!" said a person to me a few days ago.
"I cannot feel well when I do not know where my next meal is to come from!"
"This is the only decent dress I have to my back. How can I say I am rich?"
"I am out of work and can find no other job. Where is my supply?"
These are a few of the questions which I meet every day. No doubt many of my readers ask similar ones. They are all answered in my little book, "Dollars Want Me," yet persons read that and write me: "I have read, but dollars do not come!" Of course not. It would spoil all character if they came so easily. Necessity is the mother of all good in

Humanity. We needs must be driven by some form of hunger, that we may learn our power to supply ourselves by drawing from the infinite storehouse about us. The babe would starve in a full pantry, not from lack of food, but from lack of knowledge how to supply himself.

It is the same during all our life. We are in the midst of Supply. Can you not so affirm? The Universe has enough for us all. Is it not our lack of knowledge that keeps us hungry? If supply was forced upon us would we ever learn our possessions? Can a greater evil be done to a child than to deny him the right to unfold? Nature would deny you this right did she give you all the dollars you need simply because you wished for them or read a book about them. You have something to *do* to win them. All we have we must in some way earn. All Supply we must in some way draw to us. While Dollars want me, I must let them know where I am, and also cause them to feel that they want me.

"Needles want me!" could the magnet say. But it throws out that force which draws the needle. It radiates a magnetic force which draws.

"Dollars want me!" But how will they get to me? I must radiate a power that will draw. I must know what that power is, and then how to use it.

One who has not developed this drawing power must, like the babe crying from hunger in the midst of food, learn to grow into the consciousness that he possesses power to feed himself.

A study of the Principles I have laid down and the *practice* of them will develop this power.

Treat poverty as you treat disease. All human conditions spring from one cause. In what does my humanity lie? The brute cannot choose. He takes what he finds. Man has power of choice. The brute acts from the sub-conscious and instinctive impulse. Man adds to these, and is unfolding more and more into the conscious use of his sub-conscious powers and builds through desire an Ideal which is the drawing power. Note

this well—THE IDEAL IS THE DRAWING POWER.

It is demonstrated that the mental picture of any disease creates that disease; the thought draws the necessary conditions for its manifestation. Therefore we do not think of it, allow no thought of it in our mind. Imagination is the one Human Power. Through it we may create and draw to us whatever condition we desire. Note this word—CONDITION. Conditions come first; things, which are Supply, come, because conditions are.

Without material conditions you well know supply cannot come. But behind all material conditions lies their creator. This is the Great Fact upon which New Thought rests. This is the reason why Soul Culture is the most important of all culture. Behind all material conditions, both of body and environment, lies the Soul—the sub-conscious Man.

This Inner Man creates its body and makes conditions for its supply. As long as Man is in the brute stage of unfolding, and to the degree that he lives during maturity in that stage, so far this Sub-conscious Man cares for body from the animal plane of Necessity. Man is hounded on to know himself by hunger. He wants. As far as he lives on the human plane things *want* him, because they feel him, are drawn to him by the power he radiates.

In this fact is shown the wisdom of Jesus when he said: "Seek first the Kingdom of God and its righteousness, and then all *things* shall be added!" And he distinctly said: "Thy Kingdom of God is *in* you!" Seeking the Kingdom of Power—which is God—within, is thus made the whole duty of the individual. That kingdom is the sub-conscious Man. Its meaning is—know thyself!

This sub-conscious Man, as he comes into consciousness, uses the Power that he is by transforming it to Thought. Therefore the drawing power, the power which brings Supply, is Thought.

Thought, like electricity, needs a constant current to accomplish its work intelligently. Establish your wires and

Hold your Thought, your Mind, your Will in Principle and you will succeed.←

Eva C. Hulins

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keep the current going, and it will bring back whatever you sent it after.

To draw Dollars, establish the right Thought currents and keep them going. Try it this way: Affirm, "Dollars want me!" and keep up the Affirmation. Expect dollars to come through some change of conditions. You do not know whence they can come, nor how they can come, nor when they will come. That they WILL come is all you can affirm. When you so create the only conditions that are in your power to create, that is Mental conditions, you have done all you can do, save to continue to keep those conditions until they become a habit.

The habit of thinking Supply will cause such radiations as will be felt, telepathically by persons, and as vibrations of force by material things. Both persons and things (including dollars) will respond, either coming to you or making opportunities for you to go for them. In treating physical disease we never see the physical manifestation of it, ever realizing that the mental cause must be removed. In treating poverty we never see poverty. We always see Supply. "There is enough and to spare in my Father's house!" is our thought.

Opulence consists in having all you need for use and enjoyment. Never feel anxious lest you desire too much to enjoy. One reason why those who come into the New Thought fail in Supply is they seek selfishly, and wish to hoard, or seek in fear. Either is a mental state that neutralizes the power of the Kingdom of Go(o)d. When you work with the sub-conscious power only the nobler motives win. When you seek Dollars to hoard, or to invest, or to save, you are not seeking Supply. You are on the material plane and are seeking that you may possess; that you may not want tomorrow, or that you may cultivate a miserly tendency. Seek Supply. It was thus the Children in the wilderness were fed, and thus the raven fed the prophet. So will you be cared for each day when in Truth and Faith you seek Supply.

Concentrate upon the Dollars or their equivalent that you may spend them in line of your ideal. Hold in mind that

mental picture with the same concentration in which you now hold the thought of want or poverty, and you will see conditions changing and dollars coming to be used; coming to be exchanged for what you desire. I declare:

"According to thy Faith" in yourself, in the Law and in the Certainty of its manifestation, will be Supply. What you desire is now already realized in spirit, and spirit will furnish it a body. Be patient in Faith.

An incident in the life of a friend who was, when he told it to me, white headed and in the seventies. A beautiful spirit. When a boy he lived with his mother, a widow with several children, in a Kentucky log cabin far from neighbors. "One winter's morning," he said, "when the snow was deep outside, I noticed mother go to the window and look out. Once she said, 'I know it will come!' I asked her what she meant, and then she told me that there was not a bit of food in the house and that she asked God last night to send some. 'And I know it will come!' she said. It was not long before a neighbor drove his ox team to the door, and said: 'Mrs. C., I thought of you in the night, and thought you might need food and wood. Here are some potatoes and meal. I will make some paths and I will cut and draw you a load of wood. I brought the oxen for that purpose!'"

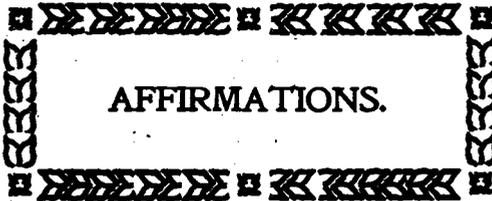
No matter how we may interpret this fact, that it *came* is enough. "I know it will come!" was the power the woman used. Faith sent forth Thought with potency. Fear would have sent out thought vibrations so weak that that prayer would not have reached above the chimney top. See the moral here? *Be sincere!*



Eternal Wisdom, Power, and Love,
In whom alike we live and move,
Here be thy household bond renewed
Which binds in world-wide brotherhood.
—Rev. Christopher Ruess.



"NOW is the best Mental Science paper I have seen. I like it because of its Affirmations; that is just what I want.—Mrs. D. Y. G., Chattanooga, Tenn.



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.

Health.

All Nature is influx. It is all rhythm and harmony.

The waters flow and the winds; they only follow the rhythm of the finer vibrations of the One.

Light, heat and sound are rhythmical and flow in measured undulations.

Order, system and regularity is the method of Nature.

I am part of Nature.

I am order, system and regularity.

That which I am is a manifestation of Nature which we term Life.

Life is rhythmical, harmonious, systematic and regular in its flow.

I enter consciously into this order of Nature, and let Life have its way with me, and that harmonious condition is health.

I as Life, am health.

I as Spirit, am health.

I as Nature, am health.

I as Soul, am health.

I as one with all that is, am health.

When I think of myself as life, nature or soul I think of myself as Health.

Whenever there is inharmony or discord there is interference with the system and order of Nature.

Whenever there is within me inharmony or discord this lack of order interferes with Life, and I lack health.

For this reason I, at all times, keep at peace within, and am in health.

That I may manifest life in harmony, I

allow no unhappy thoughts to enter my mind.

That I may manifest the health which I am, I let no thoughts of illness enter my mind.

For sake of health, I brood not upon the unhappy past, and anticipate only a happy future.

For sake of health, I hold thoughts of good and of supply.

I affirm at all times my power to think health and happiness, and thus I, at all times, manifest health and happiness.

Because I am infinite in possibility, because as a child of Nature I am free to choose, I am always happy, for I choose to think happiness and health.

Health and happiness is my constant thought; I am Health!



What we have to teach throughout is that in no sort of way is man the slave of environment. No longer is he to adapt himself to surrounding circumstances, changing color with them as do the insects and plants. It is not himself which is to suit the environment, but he is to make the environment suit him. This is the one irrefragable doctrine that must be hammered into the ears of this generation till they realize its truth and accept it.—*Sir Oliver Lodge, in his address as President of the Social and Economic League, published in Contemporary Review.*

To idealize is the one thing needful; what we idealize is of less consequence, for the idea is all things in one.—*Dr. Adolf Harnack.*

Christianity is not an institution, but an idea.—*Dr. Adolf Harnack.*



Ah, let us rest beneath the trees,
Nor seek with an adventurous prow,
The magic isles of distant seas,
But sing the songs of Here and Now.
—*Sam Walter Foss.*



I am of the opinion that there are living those who will see the last M. D., and one medical college where now there are ten such institutions.—*J. S. Sprague, A. M., M. D., C. M. Ontario, in The Medical Times.*

Whatever we have dared to think
That dare we also say.

William Lloyd Garrison

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SUGGESTION.

THE LAW OF SUGGESTION is technically stated thus: I am that which I think I am.—In Bible language it is: As a man thinketh in his heart so is he.—In metaphysical statement it is: A person is governed by his conviction of Truth.

Suggestion in Daily Life No. 4.

Rest.

What we term labor is a necessity of life. There must be expression. The latent motion in Soul must become an E-motion—an out-motion before there can be a consciousness of life. Thus in the last analysis labor is expression. Then there must be in the Human a thought with that expression, and just as we have by effects named some conditions pleasant and thus good, and others unpleasant and thus evil, so we have named certain forms of expression play, and certain forms, work. It is not in the fact of expression that work and play lie, but in the thoughts that accompany it.

This is understood when you note the boy at play and work. There is often much more expression, more muscular strain, and nervous exertion in the play than in his work, yet he enjoys the one and dislikes the other. Thus work or play is, where my father used to tell me the fun of fishing was, when in haying time I would beg to go, "The fun of fishing is all in your mind, Henry!" I know now that all the fun, and all the pain, of any expression is "in the mind."

Therefore when we are weary or tired with—labor? No! with thoughts that have accompanied the work, we can rest only in change of thought.

"Come unto me all ye that are weary and heavy laden, and I will give you rest!" How many thousands have found rest in these words. Why? Because of the power of Suggestion. The thought of rest has an hypnotic effect just as truly as the suggestion of sleep has to the subject under the professional

operation. Nature is one, and all the rest of saint at prayer, or boy at play, or mother by the cradle of sleeping babe, is one. All are born of thought; all are in the mind.

How shall we apply the Law when we are tired, when we are weary with the day's cares and trials? Simply do just as these do. Relax under a change from the old thoughts of care and work to pleasant ones.

There is one admonition under this Law. Never say, "I am tired!" "I am weary!" But stop and affirm: "I am strength! I am rested!" When you will relax, and forget your work and your body, in this or similar thought you will be immediately rested. There is no rest when you throw yourself into a chair or onto a lounge with the thought, "O, how tired!" Put that thought out of your mind by inserting a thought born of your affirmation of infinite power and LET that thought rest you. Till you do change your thought you will not rest. Relax with pleasant thought. A text of Scripture like this from my mother's favorite psalm: "He is my refuge and my fortress; in Him will I trust. He shall cover thee with His feathers, and under His wings shalt thou trust. His shield shall be thy shield and buckler." A stanza of a hymn, a passage from Emerson or some good essayist, or from a poem, is full of rest. All such have Truth, which is Infinite, in them, and Truth will take you away from the material manifestations to the spiritual, and there alone is rest. It was the Spirit that said, "Come unto me!" and only through this forgetfulness of Self can you come to that rest which is found only in concentration upon an Affirmation born in the consciousness of Power. Suggest from this, and you will be rested. Express in this thought of Infinity, and you will never be tired.

If you have an inclination
To be savage, cross and mean,
Careless in your conversation,
Full of bitterness and spleen,
Put aside this wicked habit;
Charge upon it with a shout
Seize it—grab it! Stick it—stab it!
Cut it out! —Four Track News.

The power of the Higher Life Is the power of the Higher Thought.←

Francis Ellingwood Abbot

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Love's New Birth

Hand in hand on the curved wet strand
We walked when the tide was low;
And light from the west, from the young
moon's crest,
Guided us to and fro.
We touched the deeps, of a tide that sweeps
An ocean more vast and free—
The Soul's marine, whereon, I ween,
All ships of Fancy flee.

Heart to heart, each beat a part
Of Life's great tidal pulse;
And argosies there, more rich and rare,
Than sail o'er the salt sea dulse;
And the moon's light mace, as the huge waves
pace
The beach with mighty tread,
Carved with light, a way that night,
O'er which Life's angels led.

And following, Love led far above
That ocean's undulant floor,
Till there came at last, when doubt was past,
Trust's wide golden door.
Then down we sat, but not to chat,
Hearts were too full for words!
And the Soul's late wish passed like the swish
Of swooping, night-lone birds.

The hour we passed on that cliff shall last
As long as ocean rolls;
And sweet and clear thy voice I'll hear
While Life's tossing fog-bell tolls;
That vigil pure shall aye endure
In caves by Memory stored!
Thy love shall show, like Fort Point's glow,
The jewel of Life's hoard.

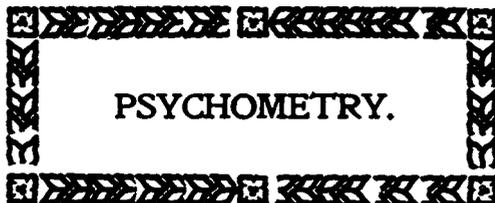
May no harsher rest than on my breast,
E'er come thy lot to share!
And to guard thy feet o'er Fate's clear street,
My hardest cross to bear.
And now where'er there comes a fear,
While thou art on the wave,
I'll think of this, our one love-kiss,
And know that Love will save.

That tolling bell that rang the knell
Of happy yesternight,
Also rang the chimes of glad new times,
When your ship sailed from sight;
And the Golden Gate lay in beauty straight,
And a new dawn glistened there,
As you said "Good-bye"—still I hear your cry:
"Dear love! I'll meet you there!"

—F. H. W.

☞
We talk of a "flood of ideas." This is literally true. Ideas are on tap in the spiritual world, and we can draw on them if we know how to open our being to their influx.—*Lucy A. Mallory.*

☞
We become great through feeling and through intellect.—*Balzac.*



PSYCHOMETRY is the Science and the Art of recognizing and interpreting sensations not recognizable by the five senses.

Second Series. Lesson 4

Basis of Consciousness.

Our definition of Psychometry, as is seen from this extract from Dr. Raue, is in the direct line of the evolution of Life from the simple organism to the complex. As organism grows more complex there is an increase in sensibility, and consequently an increase of consciousness. And consciousness is the whole of the Individual life. All Life in its unfoldment in an individual is each moment bringing that individual into a consciousness of that which he is. Thus sensibility is the base of consciousness, because it is the objective manifestation of unfolding life. As Life unfolds, it comes through a more complex organism into sympathy with a larger range of external motion (vibrations), and through this contact with that which is not itself, the Self develops into consciousness of Its Self; thus becomes Self-Conscious. The degree of sensibility in an individual, be it a jelly-fish or a man, is the degree of consciousness of its Self. The jelly-fish has consciousness, but has no self-consciousness; it has sensibility enough to keep away from the side of the vessel, and to throw from its sac of a stomach that which it cannot digest. From jelly-fish to man this sensibility has kept pace with organism, till in Man there is self-consciousness. No more complex organism than the human is possible. Therefore sensibility and development of this consciousness of the Self as power must proceed along lines *within* the human organism. That intelligence which has been up to man developing through organisms constantly increasing in complexity, must, now that

In the pure soul, whether it sing or pray, The Christ is born anew from day to day.←

Elizabeth Stuart Phelps

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it has completed an organism where self-consciousness has found expression, continue to unfold that intelligence and power through that perfect organism. This is done only by a continual increase of sensibility.

Up to the present man has been conscious only of those sensations which arise from those slow vibrations that impinge upon the sense organs. The line of larger unfoldment now lies in his recognition of those sensations that impinge, not upon a nerve of special sense, but upon the whole nervous organism. As he does this he outgrows the animal limitations, and comes into his inheritance as a Spiritual Son of a Divine and Universal Spirit, and is learning to live, not as now, subject to flesh, but is making the flesh his willing servant.

Thus is the psychometric recognition the connecting link between the consciousness of the material world and that of the spiritual world. Through its development Man is learning to live the spiritual life here, and now this is the life Jesus promised to all who loved Him; is the life He lived, and to which He referred when He said, "I am not of this world" (flesh). I am not matter and do not live limited by matter. I live as Spirit, for I recognize that "I and my Father (Spirit) are one."

Thus is it that to the degree we unfold in sensibility to the finer vibrations to that degree are we entering the eternal life and learning to live in that region "where there shall be no night, and they need no candle, neither light of sun," for the inner vision is opened and vibrations in the Universal give a radiance brighter than any sun material eye ever saw.

This is psychometry—it is recognizing sensations not recognized by the five senses.

No Good Habits.

Good and bad are names very readily transferable to this or that. What is right is after my constitution and what is wrong is against it.—Emerson.

The object of every New Thought cult is to bring the individual to a conscious-

ness of himself as Power and to enable him to live from within. The ideal man lives from within and lets the current of life carry him to expression, as it carries flower and bird. For this reason there must be liberty. Without freedom to express, each moment, that which is felt to be right for that moment there can be no true individuality. Therefore the free man can have no habits. The free man cannot agree with himself to do this or that at a specified time each day, or to be at a specified place each hour, to eat such food, or drink such drink. This is slavery. When one has a "bad" habit of using tobacco, or liquors, he is called a slave to that habit. But is he not a like slave when he has the *habit* of kissing his wife or his children, of saying his prayers, making his gifts? This should be done from the love of doing them, not from the automatic action of the nervous system under a habit. Think and act from principle, and not from habit.

The Witless Who Sneer.

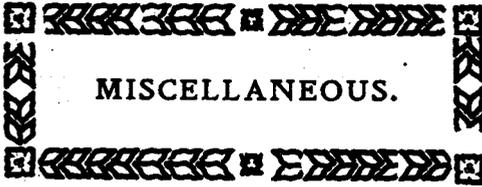
Many a man who might have risen,
Unknown, unsung, has died;
With his soul shut up in a narrow prison,
Many a man has never tried,
Because of the fear
That others would sneer.

The men who fill the world with wonder,
Whose names are written high,
Would be with the ones who are staying under,
Had they never gone forth to try.
Had they nursed the fear
That others would sneer.

Why should we dread the hooting scoffer,
Is HE ever high or great?
And what is the help that he has to offer
To the timid who shrink and wait?
Why harbor a fear
Of the witless who sneer?

—Selected.

NOW, brother Brown's magazine, which was for a few months sort of "under the weather," seemingly "about petered out," is coming out better than ever before. It is a fine victory over adverse conditions, and we rejoice. God bless good brother Brown and all who are associated with him. On the top margin of NOW is a line signed "Henry Harrison Brown." that is worthy of Emerson, Thoreau, or Hugo—"From all the grapes of life I press sweet wine." Would that we all may do that—*The Life*.



MISCELLANEOUS.

To A Poppy.

Thou sunny-faced fellow,
Of sun-gold and yellow;
Thou dancer of dances,
Of names I know not;
Oh, gay are thy prances!
Oh, bright is thy lot!

Thou bright smiling elfin,
'Neath blue skies thy dwelling;
By sandhill and fallow,
In wood or by stream,
Where fat cattle wallow,
Thou dreamest thy dream.

And thus thou forever
Of life's sweets will gather;
Thou drawest pure gold;
And spendest with leisure
Thy great wealth untold!

—Sam Exton Foulds, in *The Mission*.

A Wise Governor

Gov. Pennypacker, of Pennsylvania, in vetoing a medical bill, used these words of wisdom. Would that every governor, who, being elected to preserve the liberties of the people, would be equally wise and just:

"The whole idea of different schools of medicine is unscientific. Everyone engaged in treatment of the sick should seek the truth wherever it may be found, and utilize it."

It would seem that the spirit of humanity and of self-sacrifice that characterized the medical profession fifty years ago was fast dying out. We no longer have a medical profession, but a "Medical Trust," where the dominant idea seems to be fear lest some other person will take from the "regular" his dollars. The plea that doctors should have protection and large incomes because they have devoted so much time to preparation should be met with this answer: "If the possession of knowledge is not its own reward, do not seek it. To enter a profession because of the dollars it brings

is to degrade the profession and to disgrace the person! Education is its own reward." The educated man is not of more value as LIFE to himself than one who is not. "Life for life" was the old Law. All are equal before the Father's sight. An hour of the life of the editor of this magazine is worth to him no more than the life of yon mason is to him. To the friends of each both are equally dear. No. The medical profession should rank with that of the ministry, and of the editor. All should so love Truth that they would live it, no matter at what cost. Any attempt from editors to fetter the press, or from the clergy to fetter the pulpit, by a bill that would prevent any but those of certain opinions from writing or preaching would immediately create a protest. Why not, when the doctors attempt this? Simply because the people are misled by the cry on the part of doctors that they ask these laws to protect the people. But the same excuse was raised for the restrictive laws that prevented the Huguenots, the Covenanters, the Puritans and the Quakers from preaching, and that during the past muzzled the press, and now muzzles it in Russia. The people have ever been the protectors not only of themselves, but of the doctors and the priests. They have demanded the enforcement of those laws by which all are protected. Once the doctors establish this principle of medical Protection, they are in danger, for, carried out when the Mental Scientists gain the majority, the doctors would be prohibited from practicing. Protection lies in giving full liberty for anyone to practice, at the same time holding each practitioner amenable to a severe malpractice law, and in the abolition of those medical societies under membership of which almost any physician can now find protection for ignorance or crime.

"Give me liberty, or you are giving me death!" is virtually the cry of the sick where these anti-American laws exist.

"I have read some of nearly all the New Thought authors and I like NOW and Henry Harrison Brown's three books the best of all. —Mrs. Ida G., of Tennessee.

Power.

(The editor of NOW wrote this article for *The Colorado Graphic*, and copies it from that paper for Aug. 19.)

The first desire of man is for power. He is first conscious of himself as power. The first conceptions of God are as power. All civilization is an awakening of the consciousness of man to power and its control by him. Upon the use made of power in machinery made by harnessing wind, steam, electricity, depends present business, social and civil life.

Power is the ever present dream of man. "More power!" is his constant cry. It inspires all investigation and is the parent of discovery and invention. Business is but an effort to attain power. Money is the greatest power in the thought of the masses, and is the power most sought. Why? Because it controls all other forms. But what is the power of money? Money is the creation of human thought. All its power lies in the Thought that goes with it; thought materialized into custom, law, business and society. We think we cannot get along without money, because money represents our thought. Therefore the money power is a thought power.

But this leads us to another and grander thought. Where is thought located? In man. What is thought? Today we can answer as confidently as Watt could of steam, and as Edison does of electricity. Thought is POWER. While man has been seeking power without, he is, by his thought, THE power that controls all other power. This conviction that THOUGHT IS POWER is the inspiration of the New Thought Movement. By thought man can control his life as by thought he controls his engine, his horse, or his ship. By thought human power is limitless. Thought is power. I am thought, which means, I am Power! Am power to do whatever I WILL to do. Thought controls my life as the Unseen controls earth: but by my WILL I control my thought. This affirmation lies at the base of the New Thought as a scientific formula. I, as a human being, am Life: as Life I am controlled by Thought, and Thought is directed by my Will. Every cult among the New Thought workers more or less distinctly affirms this.

The fact that thought is one of the forms of Universal Energy is one of the most important of discoveries. It bears the same relation to present generations that the discovery of fire bore to primitive man. It opens a new era to the race. No longer limited to the direction of external power man is coming to think of himself AS power, and learning of himself as power he learns to direct not steam and electricity, but himself as that form of power known as Thought. He is fast learning that whatever he thinks of himself that he is. If he thinks he is able to do a certain task, to carve a piece of stone, to play

a certain part, to write a poem, or to enact a law, that he does. He is asking, as never before, how he does this? What is the power by which he does it? New Thought answers him as he has never been answered. It says, "There is but One Power in the universe and that power works in you. That One Power works in you as a Human directed by your Will;" therefore, we, as New Thought people tell humanity that it is whatever it wills to be. The law of Suggestion is the law of Human Life. Stated in Biblical phrase it is this: AS A MAN THINKETH IN HIS HEART IS IS HE. In scientific words it is: A MAN IS CONTROLLED BY HIS CONVICTION OF TRUTH. What I really think I am, that I am. Thus my thought is the Power which shapes my life. The thought I choose is the one that becomes manifest in conduct, the one which shapes my life. Thus by a scientific use of Thought-power we may make life what we choose.



Peace At Last.

(Dedicated to the Memory of my Aunt, Eva C. Hulings.)

I sit at the close of life's evening;
Soul's window stands wide open now,
And I rest from the long day departed—
From its tasks and successes—I bow.
My heart beats a sanction to all things;
It stirs at the thought of no name.
I realize how God through the mortal
May speak truth to all hearts the same.

Like the soft breeze of night o'er life's meadows,

Passing refreshing and cooled by the dews.
Seems the touch of loved fingers long rested,
Stirring the quiet of scenes while I muse.
They adjust all so kindly, the shadows,
Of instances left on my mind,
And the touch hints to flesh of the unction,
Of soul, that I sometime shall find.

And I bathe in the smile—the soul's senses,
And I glow as I rise on their wings.
My mind leaves its seat in the grosser;
I stay not in the mortal of things.
My soul basks! and my mind, ah, so peaceful—
How it rests, now 'tis free, free from care!
And I live on and on without measure—
Peace on earth, while in Heaven somewhere.
—Nora E. Hulings Siegel, 1030 N. Soto St.,
Los Angeles, Cal.



God is Love, and His nature is the economy of the cosmos. Even the "Stars in their courses" turn against him who trample on universal law.—Henry Wood.



Earth can only be conquered in the name of Heaven



PHENOMENA.

Results of a Psychometric Reading.

Harrison D. Barrett, President of the National Association of Spiritualists, writes an account of his life in the *Progressive Thinker*, and among his experiences of the last twenty-five years gives the one quoted below. Mr. Barrett, at my suggestion, attended the Divinity School (Unitarian) at Meadville, Pa., and was one of its brightest graduates. Since then he has been a most efficient teacher and benefactor. A brilliant orator, he ever stands for the High Ideal, and to his ability, power and character the success of the Spiritualist Association is due. He is doing all any one man can, by word and act, to clear that beautiful philosophy from the barnacles of fraud and chicanery, ignorance and folly, that have attached themselves to that, as they do to every successful cause. Mr. Barrett says:

Capt. Brown is the efficient editor of NOW, a splendid New Thought magazine published in San Francisco. He has not repudiated one vital principle in Spiritualism, nor denied his experiences of past years in becoming identified with this important branch of our work. He knows that Spiritualistic phenomena are facts, and is now seeking to become better acquainted with the forces that produce them. He wants to know how to apply the law underlying spiritual manifestations to the unfoldment of man's spiritual nature while a denizen of earth.

As his was the factor that led me to change my course of living—a change that has led to strange results—an account of our meeting is not out of place in this narrative: I was walking toward the auditorium at Camp Etna in 1885, when he passed by me at right angles. "Young friend," he said, "please stop one moment. You should be a Spiritualist speaker, as I sense your aura. Are you one?"

"No," I replied, "I have only spoken a few times in our home circles—nothing more."

"But you are a speaker, and should take your place as one as soon as you are ready for the work. What are you going to do for a living?"

"I did intend to study law, but I cannot do that, now that I am a Spiritualist, hence I

am going to be a farmer," I replied. "I have taught several terms, and may engage in that work occasionally."

"Nonsense!" exclaimed the Captain. "You should go to Meadville Theological School, take a course there, and enter the ministry. You belong there. Farming is not in your line!"

"It is an honorable calling," I retorted angrily, "for my father is a farmer and some of the best men I know are tillers of the soil."

"Yes, yes, I know," said Brown, "but they are not fitted for the rostrum, while you are. For you to become a farmer would be to deprive some man who cannot do anything else of his chance to earn a living. You shall not do this thing!"

I was struck by this thought, and reflected upon it long and earnestly. I wanted the education, but feared the influence of the theological instructions I should there receive. "He who hesitates is lost," and it proved true in my case. I went, but not until one year later.

I sought advice from Dr. Fuller, Mr. Morse, Dr. Storer, and my mother. They all said: "Go, but preserve your mental and moral integrity and soul balance."

It was due to the seeming accident of my meeting with Capt. Brown, and his conversation with me, that led to the complete change I then made in my life. I had had a fourteen months' battle with illness, and was then slowly improving. It was doubtful if I could be matriculated, or could stand the close confinement to study. It was an important psychological moment in my life. Brown's influence tipped the balance, and I went. Never shall I cease to be grateful to this man for giving me the impress I then needed to go forth to fit myself for the battle of life. He was under angel guidance when he called to me, an utter stranger, and literally forced me out of the conditions into which I had voluntarily subsided.



Premonitions.

J. W. Crosby of Kansas writes for NOW some of his experiences in Premonitions. They are not so unusual as most people think. In fact, every household has some instances of this kind. It is not for the purpose of proving the existence of this phenomena that NOW has this page. It is for the purpose of calling attention to phases of life thus neglected, and starting investigation as to Cause, and the means of making practical use of this faculty through cultivation. What one man has experienced once, all men may experience all the time. Mr. Crosby writes:

In the afternoon of Aug. 9, 1862, when I was about twenty-four years of age and just before I went into the battle of "Cedar Mountain," I had my first premonition. I had been in four regular engagements without fear or harm, and had less fear this day than at any previous time. The regiment was lying behind a rail fence awaiting orders, when all at once, *something* assured me that I would be wounded when we went into the battle, not mortally, but enough to disable me from duty. As soon as this thought possessed me I said: "Boys, I'm going to be hit today!" One of them asked: "What makes you think so?" I replied: "I do not think so; I know it. I will surely be wounded in this fight!" Without any more comment we entered battle by making a charge through a strip of timber. When through the timber we stopped, and I raised my gun to shoot, when a ball came from the left and pierced my thigh. My premonition proved itself correct. On another occasion while living in Iowa, I was handed a letter at the post office. The moment the letter touched my hand, before I had noticed postmark or writing, I said to the postmaster: "This has bad news for me!" He asked me how I knew. I told him I did not know how I knew, but I was sure of it. The letter contained news of my mother's death. Please tell us under what name to place these manifestations.

When the fundamental Principle upon which our NOW Philosophy, *i. e.*, Man is Spirit here and now with all the possibilities of manifesting as Spirit here and now, is remembered, it is easy to understand that *all* events are present to the Soul of man. It is only necessary for him to listen to the Silence and he will learn of them. But we allow the din of the external world to shut out this Inner Voice, save at times when something of such importance touches the soul that it moves like a great wave of the sea and we hear it, despite the external din. It is as easy to cultivate this Inner Hearing as it is to cultivate any of the ordinary faculties. Easier to become psychometric, than to become a musician; the same with the different divisions of this psychometric faculty: Clairvoyance, Inspiration, Telepathy. Prophecy is more difficult, because it requires a nature much more sensitive to the spiritual vibrations, and because there is no spiritual clock yet discovered by which we can translate events from that timeless realm where all past and future are now present, into the language of space and time. Some

events lying in spiritual embryo have vibrations which can be felt, like the fetal heart in the unborn child, and they who feel this vibration call it a premonition or a prophecy, and say: "Something tells them."

As an evidence of the correctness of my reasoning in regard to the Unity of all these forces I give this quotation from *The Medical Times*.

Universal Celestial Radio-Activity. — This subject was discussed recently by Prof. Monroe B. Snyder, Director of the Philadelphia Observatory, before the American Philosophical Society. He has discovered radium in the solar photosphere, and radium emanations in the solar corona and in the auroral streamers of the earth. He also found that radium and its emanation, the latter identical with coronium, were widely and correlatively distributed in stars, nebulae, and very probably comets. Radio-activity is a transformation of one element of higher atomic weight into another of lower atomic weight, with the release of light vibrations of characteristic intensities and wave lengths. Ramsay, Rutherford, and Soddy had demonstrated the reality of such terrestrial transformation and had established, on physical and chemical evidence, that radium was actually transformed into "radium emanation" and thence further into helium. Doon discovered the emanation of radium, as sharply distinguished from the three classes of rays emitted by this "element." Ramsay had accomplished the exceedingly difficult task of observing the spectrum of this radium emanation; and this was the starting point of Snyder's investigation. It seemed to the latter that Ramsay had apparently exhausted the list of discoverable gases and that this element of radium emanation would have interesting relations to stellar spectra. (The trend of chemical science today seems to be to find all "elements" to be but varieties of one fundamental element, one primal form of matter. Sir Oliver Lodge sets this forth.) With the help of the researches published by Hartmann, of the Astro-physical observatory at Potsdam, Snyder identified radium emanation with fine coronal lines, and particularly with the coronal material discovered by Young and Harkness during the total solar eclipse of 1869, and thence called coronium; he identified five of the lines of the radium emanation with Vogel's best determined lines of the aurora; he also made identification with the bright lines of Campbell's stars, in the spectra of the nebula; and, finally, at least a dozen positive identifications of radium lines with the dark absorption lines of the fourth type stars, as observed by Hale of the Yerkes Observatory.

Man.

I was born as free as the silvery light,
That laughs in a southern fountain.
Free as the sea-fed bird that nests
On a Scandinavian mountain.
Free as the wind that mocks the sway
And pinioning clasp of another;
Yet in the slave they scourged today
I saw and knew my brother.

Vested in purple I sat apart,
But the cord that smote him burned me;
I closed my eyes, but the sob that broke
From his savage breast accused me;
No phrase of reasoning judgment just
The plaint of my soul could smother;
A creature vile, abased to the dust,
I knew him still—my brother!

And the autumn day that smiled so fair
Seemed suddenly overclouded;
A gleam more dreadful than Nature owns
My human mind enshrouded;
I thought of the Power benign that made
And bound men one to the other,
And I felt in my brother's fear afraid,
And ashamed in the shame of my brother.
—*Florence Earle Coates.*

The Way to Solve Economics.

I feel that no one can do much toward overthrowing this "economic hell" until he has solved the question of the Soul for himself. Before he is equipped for this battle, he must have seen the vision which all men seek forever; he must have heard the Voice that speaks where there is none to speak; he must know the joy that surges from sun to sun, and the peace earth cannot mar. As I read life history, all evolution, physical, mental, spiritual, has proceeded by the emergence of the individual. Rightly pursued, individual attainment is not a selfish course, separating one from his fellows, but it is an expansion of one's own self until it includes the most, and this is the most practical way of changing chaos and discord into harmony and beauty for everyone who lives.—*Alice Herring in The Conservator.*

Man's true identity is in Divine Mind. That is, he has no separate mind from the One Universal Realm of Ideas. He must establish himself in that One and Only Mind. He came forth from it, and his whole existence depends upon it; why not, then, make the mental connection that will establish harmony and order, upon which all existence depends?—*Charles Filmore, in Unity.*

Thoughts.

Before the discovery that the earth was round, it was argued that the earth rested on some foundation. But what

the lowest foundation rested on was unthinkable. How unspeakably simple was the solution to the problem after it had once been solved.

So in the spiritual world. Man looks out into the unknown and asks, "What, whence and whither is life?" May not the solution of this problem be as unspeakably simple as the other? But where is the Columbus who shall sail over unknown seas of philosophy and reach the golden shores of the new country whose discovery to us shall reveal what we have so long puzzled over?

Wouldst thou convince a man that he is a sinner and that God is just and merciful to forgive sins?

Live then, such a holy life that the man himself will see his own sin. Be so joyful and cheerful, happy and helpful, that men, seeing you, may know that your sin is forgiven and take courage to believe that so also shall theirs be.

If you live so that men will see that you truly "walk with God" you will not need words to convince them of the beauty of holiness. You will not need to argue with them about the love and mercy of God. And as for questioning his existence—they will not think of such a thing.

Abhorrent thought! The universe without God!—*Alice Robins.*

The physician should be treated exactly as other men are treated. He should be held responsible for damages. He should not be allowed to practice fraud. This is all the medical laws we need. Let the Christian Scientist do as he pleases. Let the hydropath, the eclectic, the clairvoyant, and the vitaopath alone. Let the people decide whether they can do any good or not. Do not hinder them, do not help them. *Let them alone* and hold them responsible for damages. Hold them responsible, as you do the allopathic physician. No more, no less. This is our creed as to medical laws. Any physician who wants more is a tyrant or a coward. This is not a land of tyrants; it is a land of the free. Medical laws are absolutely pernicious. They strike at the very foundation of a democratic government.—*Medical Talk.*

Resolve to be thyself and know that he who finds himself loses his misery.—*Mathew Arnold.*

"NOW" HOME ECHOES

That we have the power within *to do* was most thoroughly demonstrated to me one day. I was not well. It seemed that my strength was entirely gone. Extra work came that had to be done that day. My first thought was: "I am unable to do it." In a moment I realized that this was not the right attitude to take. I was forgetting that Infinite strength lay within me. Immediately I began affirming this Power.

Treating myself thus, I soon felt strength coming up from within me. I was soon able to go to work and when I had finished the day, I felt less tired than when I began.

If I had antagonized the task set before me, feeling that God was unjust in giving me so much to do when I did not feel equal to it, I would have diffused my forces and thus become weakened. Right here the law was revealed to me so plainly—non-resistance. Deep within me I love my work. Love lifts us above the law. Resistance weakens and divides our forces. Love binds and thus gives us power to do. Love not only binds, but heals.

MRS. YOUNG.

A child lives entirely in the external. To him nothing exists unless he can either see or hear it. Flowers, grass, trees, animals, houses and ground to play upon are real to him. Noise and excitement particularly appeal to him. Many of us grown people are like children. The external world appeals to us and is all we can see. The Spiritual is not real because we cannot see or handle it; can only be felt in the "Stillness"; is not without but within. In the busy world we are deafened by the noise and blinded by the glare around us. We cannot hear the still voice above this racket and roar because we have not become accustomed to listen to it

All of our life's experiences tend toward bringing us in touch with the Spiritual within ourselves; to bring us to the conscious realization that all power lies within us and that the external is to merely aid in our unfoldment. From this we soon learn that Life and power in man is the source from whence comes all that we see in the external. Man builds the houses and cities. His forces are behind every great movement. Life in the Absolute is the power that grows all vegetation, but man's mighty power even directs and improves this.

All is within. Let us realize this more and more. Pay more attention to the inner life. Let us realize that, like the rose, our petals of Wisdom, Goodness, Beauty and Love are folded up within us. Like the rose, let us gather all the inspiration from around us, such as sun, moisture and light. These all aid our unfoldment. But more than the rose let us realize the power within and gradually unfold our petals that not only we may be benefited but that we may so raidate life to all around us. MOLLIE.

Trust in ourselves must include trust in our desires.

A deep trust in the innate goodness of our desires and an abiding faith in our power to realize them is necessary to a growing state of mind.

"Prayer is the Soul's sincere desire uttered or unexpressed," says the old hymn.

Somewhere in the Bible is this bit of wisdom. I do not recall the exact words, but the thought is this: "Man does not know how to pray, but the Spirit ever liveth to make intercession for him."

My interpretation of this is: The conscious man alone does not know what is best for himself, but the Soul or Spirit of man which expresses itself through his desires knows exactly what it needs for its own best unfoldment. The conscious man sees many things which he thinks necessary for his happiness, but the desire for these may have no root in the Soul.

We should listen carefully to the Inner Voice, which is our own Spiritual Con-

sciousness, to learn what is the Soul's sincere desire, and having found it, give to it our implicit trust, knowing that in so doing we are putting our trust in God—for God is the true desire in the soul. Above all else should be placed the Soul's desire—even above reason. The greatest things of life have been accomplished not through reason, but in spite of reason, through intuitive inspiration. The spiritual man is king of his whole being. He commands even his reason and it obeys.

WILLIAM.



This world is a school where we must learn many lessons. Nature never overestimates our capacity or gives us harder problems than we can solve, and she never allows us to leave a lesson until it has been thoroughly learned. We may feel confident that no experience will last longer than it is necessary for us to learn its lesson.

ANNIE.



It is necessary for us to have faith and patience—and continue in this attitude—until we have accomplished what we desire to do. I have often heard of "Illumination," but never realized till now what it meant. I am sure now that we are "Illumined" the moment we perceive a truth of any kind. We feel and know from within that a certain thing can be done. We see the truth connected with it spread out before us.

After we have experienced this "Illumination" in principle, we must begin at the bottom and work out its details through experience. Jesus is an example of this. He was born a babe and had to unfold to the Christ through years of experience.

Let us listen more to the Silence, and then, through faith and patience, work out the details in our lives, for they are our life's work.

GIRALDA.

Federation Notes.

The Convention was, beyond my dream of the possible, in every way a success. I have for 40 years attended meetings of reformers along many lines, but never one so harmonious and so full of power as this. Not a cloud over its sunshine. Not a ripple of antagonism upon its current. Such perfect love and good will I cannot believe ever before was present, since in an upper room in Jerusalem the lovers of Jesus gathered after his crucifixion. Though tongues of fire were not seen, they were *felt*. Every session, including those for business, was opened with silent invocation to the Spirit of Truth. From those meetings went forth a vibration of Unity and Peace that will be made manifest during the coming year in the New Thought movement in the more earnest co-operation of the various centers.

The citizens of Nevada and Prof. Weltmer did everything possible for the comfort and success. Nothing was left undone that good will could do. The Auditorium of the "Weltmer Institute" was filled at every session. A choir, a pianist, and soloists were furnished by the Professor. These, with Prof. Le Roy Moore, gave really inspiring music; music adapted to the purposes of the convention. From them came at every session vibrations that helped to make conditions for the Peace that came upon us. Prof. Moore held, before each session, a fifteen minutes' musical service, when the congregation sang "Truth Songs," thus preparing the conditions of receptivity for the thoughts that came from the speakers.

The program prepared was not fully carried out, owing to the fact that some of the speakers announced were unable, at the last moment, to be present; but others were substituted in their place, so there was no dearth of material, and good material. I have not space to report the addresses, much as I would like to. They will be furnished to all the members of the Federation, for there is money in the treasury, and the editor of

NOW and Prof. Weltmer are a committee to edit and publish this report.

I would do injustice were I to report one of the speakers and not all. ALL were good. Not a speech was delivered that is not worthy of a place in the permanent literature of New Thought.

The *work* of the Convention most concerns us now. What did it *do*? Well, it revised its Constitution. Leaving the *old* thought one made at St. Louis behind, it made one in consonance with the present condition of New Thought. The editor of NOW presented a plan at St. Louis which he knew was in advance of the meeting, but to which he knew New Thought must grow. He had not then a second to his motion. This year many of the ideas he then advanced were accepted without a dissenting vote. We shall sometime in our Federation, Societies, and Centers come to the position upon which "NOW" Folk work, *i. e.*, without constitution, pledge, or promise; simply upon the *trust of one in the other's fidelity to Truth*. Such has been our HOME life for four years. Such it will be hereafter to all who enter the inner circle of our Home life.

The title of the Federation was changed by the addition of a word. It is now:

THE WORLD NEW THOUGHT FEDERATION.

The most important change relates to membership. All fees and dues are abolished, and all persons signifying their sympathy with the purposes of the Federation and making application for membership will be placed upon its roll as members. Each member will make whatever contribution to the Treasury he or she feels disposed, and will contribute to its work as he or she may feel able. The Spirit within, guided by the love of Truth, is hereafter trusted to lead every person to us and to work with us. Understand—no test of membership is required, save the person's own statement that he is in sympathy with the purposes of the Federation, which are stated in Article II, as follows:

"The purposes of the Federation are: To promote the better and wider knowledge

and appreciation of the Unity of all Life, and to assist in the manifestation of this unity by means of co-operation; to stimulate faith in, and study of, the higher nature of man in its relation and application to character, health, and prosperity.

"In accomplishing these purposes, the Federation in nowise shall interfere with, infringe upon, or be responsible for the teachings and interpretations of affiliating, individuals or organizations."

Note this well.—I desire that every subscriber of NOW shall send in an application and thus become one with that great army of *Thinkers* that make up the *Federation of the World*. Send applications to Ernest Weltmer, Nevada, Mo., and, for sake of NOW, tell him you are a NOW reader.

The only other important change was the substitution of an article which makes it obligatory for the Federation at its annual meeting to decide upon date and place of next Convention.

CONVENTION OF 1906 TO BE HELD IN CHICAGO, OCT. 23, 24, 25 and 26.

Under this rule, Chicago was selected as the place of next meeting, and the last week of October, 1906, as the time.

Invitations for next meeting were received from the "Board of Trade," "Chamber of Commerce," and "Convention Committees" of many cities. In many cases these invitations were supplemented by invitations from New Thought centers. Atlanta, Ga., sent invitations and telegrams from New Thought centers, and they also came from the citizens and Chamber of Commerce of that city. Among the invitations were those from Chicago, Denver, Kansas City, Spokane, Minneapolis, San Francisco, Nevada, Mo.; Buffalo, Niagara Falls, and Atlanta, all of which we would have been glad to have accepted, but could accept only one.

Greetings from Friends.

A hundred letters and telegrams were received from friends. Among them were those from Henry Wood, Dr. I. H. Dewey, Bjerregard (Librarian of Astor

**The dependence of liberty shall be lovers;
The continuance of equality shall be comrades.—**

Walt Whitman

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Library, N. Y.), B. Fay Mills, Harrison D. Barrett (President of the National Spiritual Assn.), Chas. Brodie Patterson, Ella Wheeler Wilcox, Ernest Crosby, W. J. Colville, Eugene Del Mar, Abbie Walker Gould, Marretta G. Bothwell, Dr. Carr (of *Medical Talk*), W. J. Winkley (editor of *Practical Ideals*), and Anna C. Waterloo. Thomas J. Shelton, of *Christian*, sent this: "Read thirteenth verse, first chapter, of Isaiah."

Officers

The election of officers took place Friday morning. Ballots were prepared without nomination, and the lowest eliminated till election. Happy to say, only two ballotings were necessary for any election, and they were then made the unanimous choice of the Convention.

No more efficient Secretary could have been chosen than Ernest Weltmer, who had held the office for two months and to whose efforts the present Convention was due. Without a dissenting vote he was elected for the present year.

Since Chicago was to have the next Convention, it was felt by all that it was for the best interests of the Federation that Mr. T. G. Northrup of that city should be President. That there might be with him officers sufficient to do the necessary work, the Assistant Secretary and one member of the Board of Directors were assigned to that city.

The board of officers elected is as follows: President, T. G. Northrup of Chicago; Vice-Presidents, Mrs. Grace M. Brown of Denver, Judge H. H. Benson of Kansas City; Secretary, Ernest Weltmer of Nevada, Mo.; Assistant Secretary, S. R. Heath of Chicago; Treasurer, Mrs. Chas. H. Beasley, Chicago; Auditor, Chas. Edgar Prather, Kansas City. Board of Directors—Henry Harrison Brown, San Francisco; S. A. Weltmer, Nevada, Mo.; Chas. O. Boring, Chicago; Paul Tyner, Atlanta, Ga.; Elsie Danly Davis, Durango, Colo.; A. P. Barton, Kansas City; Mrs. Jennie H. Croft, Kansas City, Mo. These officials cover as many different cults as there are members. It is a most efficient Board. Not a figure-head among them. Every one is enthused with the spirit of

the Federation, and only success can be thought of in connection with them.

Personal.

Personally I received nothing but Brotherly Love from every person I met. NOW had many friends, and my books were pleasantly remembered by many who sought me, to thank me for the good they had received from them. Nothing but good wishes were expressed for the success of our Mountain Home project. Many men of excellent business outlook prophesied that there was nothing but success for it, because "It is just what is needed!" "NOW" Folk and their work have won an enviable place, and I could not believe we had such a host of friends had I not taken this trip. To one and all I here extend my recognition of all the good they have been to me during the year of my Presidency, and for the good words they have spoken for my personal work. We now all concentrate upon the Federative work, each in his own way putting some fuel into the engine of New Thought train till those that have, till now, sat on the fence, shall decide to step on board, and, uniting in Love of Truth with us, shall also put their contribution into that engine, and thus help to bring us in the glad new time of the New Emancipation.

The editors of *Life, Unity, Fulfillment*, and NOW were present at Convention, and will each give strong support to the Federation, and the editor of *Practical Ideals* wrote a strong letter of endorsement. With these five journals supporting it heartily, we have by far the larger part of the New Thought press influence already enlisted. When the others shall understand the principles and purposes and methods, I confidently expect all the others to work heartily with us. We are in the open, with no fences. We invite all to come into the sunlight and in Universal Love work for Universal Truth. By the One Law of Unfoldment those who do not thus come will find themselves left behind, for Truth never stops, wears no label, and cannot be

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

Whittier

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hemmed in by limitations. "In love of Truth" is the spirit of NOW. In this spirit it was born, and this is the Spirit of the Federation. NOW has no patent right upon any special phase of Truth. Its editor each day stands for what he perceives as true, even though it be to deny what he said yesterday. He has no stay but "What, I think true." In this spirit every NOW lover is invited to join and help the Federation. He or she will be thus enlisted in the all-conquering army of Truth-lovers.



**A few sayings caught in the midst
of the Chairman's Duties from the
Addresses at Convention:**

The body is made of the Omnipotence of God.—*J. H. Rippe.*

God loves to have you dig things out of the Unseen and bring them from His possibilities into manifestation.—*Mrs. J. C. Barton.*

There is one attitude of mind that, if held persistently, will destroy the most prosperous business, and that is—Resistance.—*T. G. Northrup.*

You might as well attempt to be righteous for \$10 as to be righteous in keeping the ten commandments.—*A. P. Barton.*

Create mental conditions by not thinking of Supply, but by so trusting in Supply that you do not think of it.—*Grace M. Brown.*

The Principle of Justice was enunciated in the Declaration of Independence and the Constitution, but it got no further.—*Carl Gleeser.*

We must realize that the Kingdom of Heaven is in ourselves before we can reproduce it in our environment.—*Carl Gleeser.*

We might call this age a huge interrogation point.—*H. H. Benson.*

The New Thought is all the old thought plus common sense.—*H. H. Benson.*

The principal good we get out of a meeting like this is that it throws us out of our old ruts.—*C. E. Prather.*

The Secretary, in his remarks accepting his office, said: "I have been placed in a difficult situation. I have had so much praise that I could not disallow, lest I be accused of conceit, neither could I keep still without being subject to criticism. Now, I have only done what any person in my place could have done. And I do not like you to place me on a pedestal from which I am likely to fall. I prefer not to be elevated. Just leave me on a level with yourselves and I shall be satisfied.—*Ernest Weltmer.*"

Be ready to take advantage of the ground swell of the New Thought, and you will be carried to the realization of your ideal.—*S. A. Weltmer.*

There is one that is your Master, even the Spirit of Truth that abideth in you, but only in the Silence can it direct you.—*H. H. Benson.*

The end is in the beginning, for there is no time to spirit, and when we create an ideal that ideal is, and has only to manifest a body. This, persistent thinking will create.—*Chas. Edgar Prather.*

Love is not that attraction which draws us body to body on the material plane. Love is that spiritual attraction that makes us happy though bodies never come in contact. The first is soon followed by that chemical assimilation that equalizes, and there is no longer attraction. The true love is enduring and knows no limitation.—*A. A. Lindsay, M. D.*

But create an ideal of Health, Happiness and Success, and you have done all you can do. The One Life, the One Power, the One Intelligence, will take that ideal as the foundryman takes the sand-mould, pouring the bronze into it that the statue created by the artist may materialize, so Divine Intelligence takes your ideal and fills it with Itself, that your ideal may become the actual of the objective life. Build carefully, for the Divine will surely fill the mould you give IT.—*Henry Harrison Brown.*

Notes from the Editor's Tour.

SALT LAKE CITY, September 14, 1905. There had been no New Thought teacher in this city. Hence my reception was a fine one, such as a new people give to a new teacher who comes to them well recommended. A "New Thought League" had recently been organized and they had been using one of my pamphlets as a text-book. Their President is a most thorough electrical engineer and one who has made a deep study of Motion in all its forms of Vibration. He has been giving the League lectures upon Motion, lifting the merely material conception into that of a Spiritual fountain head.

The meeting had been well advertised for the two days' notice they had, and Unity Hall (the Unitarian place of worship) was filled to its seating capacity. I gave a long talk upon the "Power of Man through Right Thinking to control body and environment." I was warmly greeted at the close and many regrets were expressed that I could not remain. I am under a promise to return for a two weeks' instruction at my earliest convenience.

A reception was held for me at the Wilson Hotel from 2 to 3 p. m. today. I met ladies and gentlemen who are earnest in the thought and who will not let their League lag behind the movement elsewhere.

I enjoyed Salt Lake; was accompanied on my tour about the city by a young man raised there in the Mormon faith. I thus learned much that ordinarily I would not. What impressed me most was the *Power* of Thought as demonstrated here in the desert. A wonderful city with all modern improvements where coyote and lone crows once disputed possession with the wandering bands of Indians. As I looked upon the buildings that vie in beauty and magnificence with those of older cities, I could only repeat Emerson's lines:

"Out of *Thought's* interior sphere
These wonders rose to upper air."

Materialized Thought were all the marvels about me, and Thought is Love, and Love is Life, and Life is God. Out of the Universal Life through Individualized Life, called Thought, God wrought all this. As I listened in the Tabernacle to a fine interpretation of Wagner on a perfect organ, in the most perfect building for acoustic properties in the world, planned by that wonderful man, who planned and directed all this Mormon work, I could but realize a Divine purpose in this as in every human life, and reverentially repeated those other lines of Emerson, which are as true of every man as of Michael Angelo and Brigham Young:

"The wise Master lent his hand
To the Wise Soul that o'er him
planned."

Inspired was I here with a deeper purpose to make "'NOW' Folk Mountain Home" as important in the Soul's larger freedom as his has been, and is, in its lesser.

MANITOU, September 15-16. This locality is full of natural beauty, and tourists by thousands visit it. My space is too valuable to repeat what *any* guide book will tell you. Suffice it to say that what is true of every place of beauty is true here. Description or photograph give but a faint idea of what it is. I was entertained at Manitou by a friend of NOW, and my stay was made very pleasant by the friends doing all they could to show their appreciation of "NOW" work.

My hostess, Mrs. Memminger of the "Almeria," a NOW subscriber and one who is demonstrating success, engaged a carriage, and we drove through a wonderful canyon and climbed the mountain 1,500 feet above the city. View splendid and beyond power of pen, camera or brush to represent. Visited the "Cave of the Winds," and here I saw most beautiful illustrations in Nature's own laboratory, where she is still at chemical work, of her one Law of Crystallization: "The Law," says John Bur-

**In the pure soul, whether it sing or pray,
The Christ is born anew from day to day.←**

Elizabeth Stuart Phelps

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roughs, "by which the foundations of the earth are laid." Here she, by percolating water through the strata above, mostly lime, is producing crystalline forms resembling seaweeds, flowers, mosses, ferns, fruits and animals. A single square yard of some of the ceilings might well employ the artist and scientist for days. If there is another such laboratory open to the gaze of man, it has not been my fortune to have read of it. In all descriptions of caves nothing like this. And because it is unique I mention it as one of the few things to be seen here that are not seen elsewhere. Mountains and canyons, mineral springs and waterfalls are found in other spots, and there is a similarity in them all, but in this cave and the "Garden of the Gods" Manitou is unique. Like California with her groves of mighty trees, she stands alone in this. And the benefit to the New Thought visitor lies in the illustrations of the one principle upon which all his philosophy is based—UNITY.

The Garden of the Gods shows Nature in confusion; Nature in the making and unmaking, as I have never seen it before. The examples of the power of erosion are tremendously plentiful, but are not so beautiful as some, unknown to fame, which I visited in the Kiowa Reservation in Oklahoma, and which I trust will, not like these, be allowed to become private property. "The trail of the serpent" of private ownership is all over this beautiful region. What God gave the race is, by the artificial system under which we live, claimed by individuals, and the dollar is wanted from those who would enjoy. When Brotherly Love prevails, then it will be said by each,

"My wealth is common, I possess
No petty province, but the whole!
What's mine alone, is mine far less
Than treasure shared by every soul,"
and Dollars will want us, that we may enjoy, with others, these natural treasures.

The one great feature of the Garden is what is called "The Gateway." It is most

marvelously beautiful when seen from a distance, and when the entrance with its gates of red open shows the white gypsum ledge beyond, it seems as if the gates of the New Jerusalem stood open, showing the white light of the celestial city. This view caused Helen Hunt Jackson to say, "If this is not the Garden of the Gods it well might be!" and thus unconsciously she named the locality. And it is the only poetic name here. The various points of interest have been "dubbed," not named, from commonplace resemblances. Since it IS private property, and the owner is making from photographs and other sales, I suggest to him that he invite poets and artists to give names worthy of the place and fine every hackman who talks of "toads, tables, Dutchmen, Adam and Eve," etc. There are Indian names, smooth Spanish ones, and delicate English worthy of this seat of the Gods of Beauty, Sublimity, Art, and Religion. A near approach changed the feeling of beauty and joy into those of sublimity and worship, till, as I stood at the base of the gates and looked upward, I FELT God, as I only do when before Niagara and "among the redwoods." Standing at the foot of that wonderful column standing alone, all its companions fallen and in fragments, I talked in spirit to HIM and said: "Here will I come some day and erect my Bethel, and lie by it for twenty-four hours, that I may get into the vibrations of these silent prophets of the Most High."



COLORADO SPRINGS, Sept. 15 and 16.—The friends here set a good example in one way for others. As soon as it was decided that I was to be in the city a notice was inserted in the press inviting all New Thought people to meet and make arrangements. For the 18th the hall of the Y. M. C. A. was secured, and a fine audience greeted me. For the next evening another hall was secured, and a still larger audience was mine. Could I have remained for a week we would have

(See page 111)

EDITORIAL.

Scientific Guesses.

But in the vaster world of thought, all of them are valid, there they co-exist, and interlace among themselves and others, as differing component strains of a higher, strictly supernatural, hypercosmic harmony.

That world, it is true, is not a world of solar light, not clad in the colors that liven and glorify the things of sense, but it is an illuminated world, and over all and everywhere throughout are hues and tints transcending sense, painted there by radiant pencils of psychic light, the light in which it lies.

It is the realm to which all speculation and all thought must repair for chastening and sanitation—the court of last resort, I say it reverently, for all intellection whatsoever, whether of demon, or man, or deity. It is there that mind, as mind, attains its highest estate, and the condition of knowledge there is the ultimate object and goal of all other knowledge of every kind.—Prof. C. J. Keyser, *Columbia University, on the "Hype" osmics.*

The Literary Digest, speaking of an address by Professor William Ostwald, whom it calls "perhaps the most eminent living chemist," says: "He is on the same ground as Faraday. Atoms are only mathematical points whence the forces emerge, or where the directions of several forces intersect. Expressed in the language of modern science, this may be put as follows: What we call matter is only a complex of energies which we find together in the same place. We are at liberty to suppose either that the energy fills the space homogeneously or in periodic or grained way. There is no attempt to show that the atom may be broken up into smaller bodies. In fact, "ion" and "electron" are not even mentioned.

There is much learned talk of the sun, ether, electricity, ion, electron, and other hypothetical conditions that scientists suppose to be in the One Thing.

A few questions may burst many a scientific bubble.

What comes from the sun? It is the fashion now to say: All is electricity. The sun is electric. Yet we are told that electricity, heat, chemical rays will not pass through an atmospheric vacuum. What is between here and sun? Ether. What is ether? Something imaginary. Is it ponderable? No. Can it be weighed or measured? Can its existence be demonstrated? Only logically. Something

must be, and that something we call ether. What is electricity? A movement in the infinitesimal particles of the earth's atmosphere. What is that atmosphere? We know it contains gases, some in large and some in infinitesimal quantities. Electricity, then, is a movement among these gases? No. Well, where is it? It is a movement that we find under certain conditions. Have you ever found it in ether? No. What ground have you for saying that the sun is electrical, when between earth and sun is an immense space of something in which you have never found electricity, and by what you do *not* know it cannot admit the passage of an electric current? Every current, every form of electricity of which man has become cognizant has been a change in the earth's envelope. The whole of modern science is an investigation into motions from the sun of which they are ignorant, and of which they will not know anything until they shall first discover ether, and then know what it is in ether that becomes changed, upon striking earth's atmosphere into light, heat, electricity, and chemical and other rays.

Our atmosphere extends but a limited space above the surface of the earth, and between earth and sun are 92,000,000 miles of nobody knows what. Scientists guess. Note this: They imagine it has none of the known qualities of matter. What earth's atmosphere is we know. We know what effect the union of gases or the collisions of bodies have on it. We know many things about phenomena there. But what would be the effect of these unions outside our air? What would be the effect of collisions in ether? We know nothing. From what experiments have been made in artificial vacuum, we *guess* what would be the effect in a real air vacuum, but that vacuum we create is not ether. All the speculations upon what the sun is are valueless. Heat, light, atinic rays, and other rays may come from the sun. They may lie between earth and sun. They may be what is probably a latent force in our atmosphere, awakened into activity by something from the sun, as latent force

**I thank whatever gods may be
For my unconquerable Soul.—**

W. C. Henley

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is in bulb and plant. They may be merely the manifestations of a Universal Something that is not ether nor gas, but which has power to manifest as these or in these conditions.

Some vibration comes from sun that is transfused into these modes of motion. But what is that motion from the sun? All we have is a guess. Spectrum analysis finds something in our atmosphere and decides that what makes the spectrum in the starlight is one with the mineral element that makes a similar spectrum in the burning of it here. Not a correct reasoning. When it is once seen that there is but one Substance and that all the minerals of earth are resolvable back into that one, it will be understood that in earth's atmosphere reside all the invisible and unmaterialized elements of the one, and the same is true of each distant world. Those worlds, the Sun, for instance, must be a condensation from the ONE and contain all the one, and its vibrations must be unlike anything known on earth. When they impinge upon our atmosphere it is as when a man touches a piece of clay, causing it to take a shape no more like the lump there before than the man is like the image made. When vibrations from the Sun touch earth they are universal vibrations, or nearly so, and possess all the powers of the one. They are not electricity, nor light, nor heat, nor any one thing, but are ALL the motions of God, and are differentiated here in earth's atmosphere into all the conditions which man has yet unfolded to perceive, and millions beside. We sense by eye and instruments a few of these vibrations and name them; a psychometer has developed to recognize a few more; but there are still millions more that man may, while in his body, recognize. They are vibrations in the One, set in motion from the sun-center, but what they are as they start on their journey no man shall ever know, till he can pass consciously into, and through, ether and upon the surface of the sun itself realize a new world and find some-

thing unlike anything he has before known.

MOTION it must be or there could be no motion set up in our atmosphere; for only motion can start motion; only Power can impart power. The sun is a center of power. What power? Omnipotence. What kind? All kinds. What are the forms of power we find in earth's atmosphere? Some of the many millions that are always in oscillation in all space, at all times, in the One. The sun's vibrations start them into greater activity and we recognize them. Can sun add anything to earth? Can anything be added to any square inch of space? Is not God filling all space? Does not one square inch of space contain ALL? How can any inch give to another inch? No! The sun cannot add anything to earth, any more than a mother can add to the intelligence of the child. She can only call out what is there. The sun calls the latent Soul of the earth into expression. The sun is not electric. It is not hot; is not chemical. It is Power along all lines and by its vibrations calls into expression forces. Radiant matter, and the newly discovered rays were here when the morning stars sang over a world newly born from nebulae. As possibilities are in egg, in bud, so in earth are all possibilities. As earth unfolds, ripens, it radiates more perfectly, and will it not be a radiant body of itself? It seems to me that this is as rational a speculation as any science is making.

From what I know of the Soul, I know that as it unfolds it passes into a higher range of vibrations which to those in the lower range look light. So do I believe that as earth unfolds it will pass into that condition where it will no longer radiate the present slower vibrations, but give forth higher and finer ones. And as a consequence finer and more spiritual inhabitants will result. Better men and women are here now because the earth has been tamed by time and human thought. Its vibrations are higher. Could an inhabitant on one of the planets, millions of years ago, report the change he has beheld, he would tell us that earth

The power of the Higher Life Is the power of the Higher Thought.←

Francis Ellingwood Abbot

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is a brighter star now than it was in his day.

As man unfolds he compels unfoldment on his planet. As planet unfolds it compels human unfoldment. As man learns his power through thought he will consciously mould both himself and his world to his idea.

While radium and new discoveries in radiation are upsetting old theories and set scientists guessing, it is well for NOW to put in a bid for future recognition by this guess. Time will, I believe, show that science is creeping along the line at which I have here briefly hinted. UNITY will solve every problem when once we learn what UNITY is.



Truth in All.

I quote from the *Bible Review* (Hiram E. Butler, editor) this just paragraph in regard to the various forms of mental healing. NOW has always held this position, each church, school, system, cult or order has much of good in it. It is by the Truth in each that it is maintained, and not by that lack which one may find in it. Truth is all there is. Truth is the one material out of which every institution is formed. It is not a question of Truth or no Truth; but a question of more, or less, Truth. It is not whether a teacher, or a book, has Truth or not, but a question as to how clearly the teacher, or book, states Truth, and the amount of Truth there is in the words of each.

Much of the differences are merely nominal, consisting in definitions, in attention by one to some phase the other neglects; in the one placing the emphasis of his labors upon some phase the other thinks less important. But since Life and Truth are one, as Humanity unfolds there will be an approach to a unity of perception. The time now is, for a manifestation of a more welcome reception

of each new word, no matter from whence it comes.

Much of present difference lies in the relative proportion in the various schools of the intuitive and the scientific method of arriving at Truth. The evolution of the scientific method tends to bring this desired unity. This century will see much of present division pass away. These are Mr. Butler's words:



We think there is no organization in the world but what has vital truth as its foundation. Neither can any organization live, grow and prosper unless the vitality of truth underlies it. The system of Mental and Christian Science, so-called, has an underlying truth of great value to the world, and because of that it has made rapid strides throughout the length and breadth of civilization. Not that it contains anything new, for all its basic principles are in the Scriptures, and were known and practiced under various names by the ancients; but this does not militate against its value, for truth is like pure gold,—it is good wherever it is found.

Underlying the whole system of healing by the mind or by the Spirit is that infallible truth that all is mind; all originated in Spirit; is Spirit; is God; for God created all things, we are told, by the word of His power. Another great underlying truth, and a truth that heals and makes well whoever can realize it, is, that Spirit, being immortal, cannot be sick, for it cannot die, and a diseased state is a dying process; and whoever can fully realize that they in their real self are Spirit, and therefore are perfectly well and cannot be sick, and in addition to that realize that the body has no power whatever only that which is given by their consent, will thus separate themselves in their consciousness from the physical body and from any diseased state that may have arisen in the senses; and realizing that they themselves are perfectly well, they are well, and their body will be made whole in every particular.



Bits of Thought-Quartz.

Love of the possession of Truth makes the sectarian and the bigot; love and search for Truth keeps one human and unfolding.

* * *

This admonition was given me by my teacher, thirty-five years ago: "In all your investigations, ever keep common sense uppermost." Another told me ever to carry my pan and winnowing fan, and winnow the wheat of each day's garnering.

* * *

Things are valueless; their effect upon one's unfoldment is priceless. Friends are of value only as we can get along without them.—By the Editor.

**Whatever we have dared to think
That dare we also say.—**

William Lloyd Garrison

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**One's Self Responsible for
Thoughts.**

If you find at your side the palpable evidence of thought, concentered in a form the world calls misfortune or shame, you cannot escape responsibility for its appearance. Such conditions are both a consciousness and a creation. You cannot justly claim its cause to be the thought of another nor the thought of the race. Seed thoughts take root only where the soil of the mind is prepared for them. If the thought of your neighbor, or if the race thought enters your domain and there works havoc, you must know it is your thought, too, or it would not cling to you and spring up to a harvest. All are sending out thoughts and each thought enters where it receives encouragement. From this force-center it is again launched, and with greater powers of impression on minds susceptible to it. To escape the reception of these thoughts is possible only by keeping the mind filled with God. When you entertain a thought it proceeds to build up its visible representative. By entertaining it you prepare in your mind a state of consciousness which unites with the thought to concrete it in mental or visible form and it is then a part of your life. It will remain a part of your life until you withdraw from it your creative and sustaining consciousness. As you tear it down in consciousness, you fill in its place by another creation which partakes of the nature constructing it.—*May Shanklin, in Exodus.*



As I grow older I feel more and more the beauty and the worth of love. I will tell you where I have found the highest, the most beautiful love. It has not been among those who have been what the world is pleased to call "successful." Many of them have kindness and love, it is true. But the best love, it seems to me, has come from those who have not achieved the small and vulgar thing that is commonly spoken of as success. These brave men and women who have made their fight, who have met with nothing but failure, but who still go on, striving with the best that is in them for the best that they may attain, these are the people in whose hearts I have found the greatest love. So I ask you to care for these people, to love and cherish them even as they love and cherish those of us who, misunderstanding them, perhaps do not know that in spite of all their trials they still have the courage to stand aside a bit from the dusty way of life to give to God and to man the faith and love that is too often all that they can give.—*Joaquin Miller.*



True eloquence I find to be none but the serious and hearty expression of truth.—*Milton.*

The most we can do with the present moment is what? Simply to give it the right tendency and upward inclination, a movement toward the ideal. Achieve! Achieve! The genius of life strikes no other chord; and we improve our fleeting opportunities as they are borne to us and from us on the wings of the hours by trying to achieve.—*Frederic A. Hinckley.*



If you would increase your spirituality, increase your power of love, seek earnestly the gift of love. To love anything or anybody is so far to love God, for He is love. The love of the infinite is in the heart that has a tenderness for flower, beast, or child. It takes a great soul to be a great lover. The only way to increase the joys of love is to expand the power of the spirit.—*J. L. Jones.*



The light that lighteth every man may be dim, but it is very real: it is a faint dawn, but it is a prophecy of day. Where so much comes from more may be expected, only let us not avert our faces nor shut our eyes. If we walk in the light, we shall be children of the light. The truths we know or rationally believe are good to live by.—*C. G. Ames.*



To stand upon our own feet, to exercise a manly self-reliance, to maintain our own convictions, let the opposition be what it may, to cultivate the spirit of sympathy and helpfulness for our fellow-men, and, above all, to be steadfastly devoted to an ideal life-aim—that is what we understand by living a spiritual life.—*A. W. Martin.*



Men feel and know that pain is a fact, although it is unseen. They need to learn that peace of mind is a *fact*, and comes by a well-ordered soul; that reverence is a fact, and brings us near to God; that elevated sentiment is a fact, and raises us into a higher society than earth; that sober faith is a fact, and gilds the horizon of our being with a Heavenly glory.—*Starr King.*



I would not get along without NOW.—*M. D., Chicago.*

LOS ANGELES, CAL.—Enclosed find \$1.00 for renewal. NOW has given me strength and happiness every day in the year. I must not omit to say that since the ideas of Truth of NOW are working more on my "I," I notice that many people when passing me, look at me as if I had a yellow nose or a green eye, and it amuses me. for I do not know that there is an expression in my face that was not there before your kind hand led me onward through NOW to San Francisco, into your lectures and your office. Godspeed, blessing and success, all of which is surely yours. I am yours in Truth.

The True Incentive to a useful and happy labor must be pleasure in the work itself.←

William Morris

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OFFICE OF NOW
105 Steiner street, San Francisco, California.

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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
not credited to others is his.

Its basic Affirmation is: — **Man is spirit here
and now, with all the possibilities of Di-
vinity within him and he can consciously
manifest those possibilities HERE and
NOW.**

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The editor has been on a tour where he met engagements for lectures and class work in Chicago, Detroit, Butte, Montana, Seattle, Washington, and other places. He will return to San Francisco for the holidays, but later very likely will go to Salt Lake City, Denver, Colorado Springs, and points in Montana, to engage in class work there, as he has had many calls from these places.

Those interested in this vicinity may receive further information and exact dates by corresponding with this office.

Those who have not taken a course of class lessons from Mr. Brown along the lines of Suggestion, The Art of Living, and Psychometry, will be desirous of hearing his introductory lesson which he always gives when opening his class. After hearing this first talk you will be anxious to take up the studies with him.

The editor, having been on a tour for the last three months, the magazine has been

delayed, but it comes to you as fresh and new as ever. Its message is that of life and its suggestion is always NOW. It is not a news journal in any sense of the word, and does not have to be issued regularly at a certain time each month.

The publishers are gradually moving their printing establishment to the Country Home, and so in the future it is hoped that NOW will appear as regularly as any newspaper.

Relax.

M. Bridou, a French physiologist, in a contribution to the *Revue Scientifique*, on "The Muscles of Pleasure," says that "pain involves the use of the constrictor muscles, while in pleasure the muscles used produce expansion." This is a scientific proof of the position taken by mental science, that to cure one needs to relax. To constrict the action of life is to cause disease. To open the channels by expansion is health. Pleasure does this. Therefore, when one will forget pain in affirmation of happiness, the restricted currents of life in the nervous system are opened, and not only does pain cease but health is restored. Happiness is the cause, is the subjective side of health, and every physical science is accentuating the metaphysical fact that pleasurable emotions are healthful and that pleasant thoughts create healthful emotions.

In M. Bridou's article we also have another important fact. "In primitive organisms," he writes, "there are no muscles except constrictor; muscles of pleasure do not exist." Therefore, the amount of pleasure an organism can feel is dependent upon the presence of muscles of expansion. "The extensor muscle becomes differentiated from this primitive form by insensible transition; later it affirms its predominance, becomes supple and is perfect in its turn. It would seem that the dynamic center of expression rises on the nerve-axis with the mental value of the expression.

The smile limited to the lips indicates intellectual satisfaction. Every perfecting of the motor function adds its note and its tonality to expression of feeling. In its totality the progress of the neuro-muscular apparatus expresses the joy of living, the continued elevation of desire and sympathy. Under the influence of grief, or of depressing, or morbid, acts, life takes no new direction. It persists in its optimistic will and in its tendency to rise. It would seem as if the study of muscular evolution might be able to fill a part of the chasm that lies between the two terms (pleasure and pain) and contribute to the formation of a more comprehensive theory."



Is it Food or Thought that is of Importance?

*A pint of pale ale, and a chop are things
yearned after, not achievable except by way of
lunch.—Tennyson, in letter to Fitzgerald.*

Despite this love of Tennyson for this food, he was the most spiritual of all the poets. Nothing in all literature is so full of the most beautiful and most spiritual philosophy. See what Thought, using ale and pork, gives us in this XCIII poem of "In Memoriam." It is the perfect direction for entering the Silence.



How pure at heart, how sound in head,
With what divine affection bold,
Should be the man whose thoughts would
hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou, too, canst say,
My spirit is at peace with all.

They haunt the silence of the breast,
Imaginations, calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest:

But when the heart is full of din
And doubt beside the portal waits,
They can but listen at the gates
And hear the household jar within.

(Continued from page 125)

after each week in the parlors of the friends. There is most excellent material here for a New Thought Center. One thing here that should interest all my readers is the fact that Judge Tombs, in his court decisions, is applying the Principles of Manhood and Justice. He publicly gave the editor of NOW credit for being the ONE teacher he has ever met in his search for Truth.

Mr. J. L. Schafer, of this city, has written a book upon "The Higher Socialism," which embodies New Thought and the Golden Rule as the principles of economics, and for this he was obliged to resign his office in and withdraw from the Christian Science Church.

Mr. William Scott worked up the meetings with all the enthusiasm of a new convert. Teachers of a rational Philosophy will find him a ready assistant.

Here I met a young man who is an enthusiastic worker along his line—prenatal culture of children. His name I have lost, but I am glad to encourage him by calling the attention of NOW readers to the fact that if they will address F. M. Craig, 231 N. Walnut St., Colorado Springs, Colorado, they will receive free literature upon this important subject.

DENVER, Sept. 17, 18 and 19.—The friends gave me an enthusiastic reception at Divine Science College, Sunday evening. Their hall was well filled. Their pastor, Nona L. Brooks, in introducing me, gave a warm word of encouragement for the Federation, and the College, through her, sent greetings to the Convention. She also warmly greeted me as a co-worker and gave words of praise for NOW.

My hostess was Grace M. Brown, known to New Thought readers as "Ione." She is editor and publisher of *Fulfillment*. NOW has always found the writings of Mrs. Brown in accord with itself and ever given them words of praise. It was a rare pleasure to have her companionship for three days. It will be noticed

The hour is not wasted that brings with it tranquility of mind and an uplifting of the heart.—

Bradford Torrey

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that NOW clubs with her magazine, giving both a year for \$1.50.

The Divine Science Association have a finely arranged building, and their classroom was given me for two evening talks, and the audiences so overfilled them that the auditorium was used. I enjoyed my talk to such receptive people, and they enthusiastically greeted my most radical expressions and gave me very generous contributions.

I was charmed with the members of the college. Mrs. Brooks and Mrs. James are just what one feels from their writings they should be. It is inspiration and life to be with them.

Mrs. Brown tendered me a reception Monday afternoon, and her spacious parlors were filled for two hours with a most enjoyable folk. I was pleased to recognize the warmth of feeling with which I was greeted, not only for my NOW work, but as President of the Federation. I gave quite an exposition of the purposes of the Federation. If all Centers will only *feel* as the Denver friends feel, the Federation will do the work I hold for it.

My reception thus far on my trip has been one succession of Home welcomes. I wonder if anybody is quite as happy in his work as I am. Truth not only makes us free, but it makes for us a Heaven when we LET it.

KANSAS CITY.—Here I found a repetition of the old welcome of a year ago. A Union meeting was arranged at Dr. Sullivan's hall. The hall was full, and the speakers at the various centers took part. The audience was large, appreciative and enthusiastic. A unity of spirit prevailed that is a prophecy and a foretaste of that coming time when there shall be nothing but a unity in the Spirit of Love and Truth everywhere.

In the afternoon I addressed "The New Thought Club" of Kansas City, Kan., by invitation of the regular speaker, Prof. Le Roy Moore, and was received in a most homelike manner. The professor maintains services here every Sunday and Wednesday. He is a most efficient teacher and healer, and is prop-

erly to the New Thought movement in these two cities what Sankey was to the work of the evangelist Moody. His singing is full of inspiration and power. He is invaluable in the meetings.

In the evening, at the invitation of Judge H. H. Benson (another Henry Harrison B.), I addressed his "New Thought Center," at "Unity Headquarters." The rooms were filled to overflowing and the reception was all any speaker could ask for.

Unity is soon to have a new building, designed and builded especially for its work. For this sign of its prosperity every New Thought person in the world should rejoice, for no publication is doing more for the uplift of Humanity than *Unity*. *Wee Wisdom*, published here, is the only child's paper in the New Thought field, and should be in every home where children are loved. Here these find a home, with a variety of lectures, healing meetings, classes, socials, and club work. To all centers I can only say as I see the results of *Unity* work here. "Go thou and do likewise!" NEVADA, MO.—Sunday, Oct. 8, at request of Prof. Weltmer, I addressed a fine audience in his auditorium. It is one of the evidences of the Unity of Truth that Prof. Weltmer, coming from the Baptist church and I from no theological training, have both reached a common ground. From an intimate association of two visits a week each, we have not found a point of difference in our philosophy, and in our methods we are also one. Both stand in the open, with no limitations, ready every day to enlarge our borders and to drop that which a new perception has rendered obsolete. We have both dropped old theological terms by which so many of New Thought teachers are yet hampered, and fearless we apply scientific and common terms to those forces and experiences to which others still find it expedient to apply Biblical or theological expressions. Science and Religion are One; but Science and Theology are one only in the same regard that light and darkness are one. Either one is the absence of the other. Science is the op-

**All outward wisdom yields to that within,
Whereto no Greed nor Canon holds the key.←**

Bayard Taylor

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posite of theology. Science *knows*. Theology assumes. New Thought is knowledge; is based upon Demonstration. Here is where seeming extremes meet. What do you *know*? Knowledge is one. What do you believe? Beliefs are multitudinous and disappear in presence of knowledge. At the Weltmer Institute, at "NOW" Home, at *Unity*, and thousands of places we answer the question, "What do you know?" by *doing*. Now upon this one may speculate as he choose. We *do*. And thus the worldwide inquiry concerning Man, Mind, God, Christ, Spirit, Energy, Love, Truth, is met with demonstration, and it is found that ALL IS ONE—SOMETHING.

I was entertained for a week in Prof. Weltmer's home, and while there I only added one more to his family of "boys," making for the week four of us. And his sons are boys good enough to be "NOW" boys, and as such I have labelled them. The home was restful because free from the limitations of conformity. I was as much at home as in my San Francisco home. So few persons understand true hospitality from my point of view, that I need must emphasize this—I was let alone, to go and come, rest or work, talk or be silent, lie in the morning or be up before the sun, and not feel that I had done anything but what they expected. I was made to FEEL at home. This to me is true hospitality. Table, spread with extras, efforts made to entertain, waiting at meals for the absent, careful rearrangement of room as soon as one is out, apologies, explanations, attempts to please, soon drive me away. Hospitality is giving opportunity to one to take care of one's self, by adapting himself to the domestic conditions without making a ripple on the ordinary smoothness of that life. Dear reader, I have met this in every stopping place I have had so far! Those who live New Thought lives let every person *mind* his own business, while they mind theirs. It has been delightful thus far in the freedom I have enjoyed. I have not once felt that I was in the way. It would be

a good thing for all housekeepers to take lessons from Mrs. Memminger of Manitou, Mrs. Grace Brown of Denver, and Mrs. Weltmer of Nevada, and my friend Lotta Kurtz of Kansas City, who have been my hostesses on this trip, in the art of letting guests alone, and thus making them *comfortable*, because comfort is my test of hospitality.



The Rhythm of Life.

The philosophy of the universe is based on rhythm. Muscle rhythm is one form, as distinguished from the term in its mystic or esoteric sense. Thus there is a rhythm of years.

We get our entire annual growth in stature in a matter of three or four months in the Spring. In the Fall we broaden out and get more weight. The statistics of disease and crime show there are certain cycles governing them. There is much more crime at certain times of the year than at others.

There is a monthly rhythm in every thing. At one end of the month we dream vividly, and at other times we do not dream at all. There are very interesting data concerning insanity, showing that the patients are affected according to a certain rhythm. The full of the moon seems to have a certain decided and definite effect upon persons. It is then that there is a great amount of light, and life is at its most intense point. Light is a great stimulus. Even electric light has a pronounced stimulus in this direction. The building up and tearing down of the body have a monthly rhythm.

The week is a very old cycle. A seven day period, with one day for rest. Sunday has a physical vindication. Then there is the rhythm of the day and the night, and there are innumerable minor rhythms—the hour, for instance. Some professors have been able to tell the hour's duration by rhythm, without the aid of a clock. Habit is a kind of cadence, more or less intricate and compound.

The hour is not wasted that brings with it tranquillity of mind and an uplifting of the heart.—

Bradford Torrey

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Muscular activity is more or less rhythm—the action and the reaction. There is a note in muscular vibrations. Muscular energy is not a steady current from the brain, but a succession of volleys. The ear is the chief organ of rhythmical vibrations. The average number of vibrations is thirty thousand to a second; but Blind Tom, whose hearing was phenomenally acute, had forty-two thousand. Everything made music for him.

The body and soul are sensitive to a great variety of rhythms. A defective child has no sense of rhythm. In early days even work was rhythm. The laborers worked in concert. They had what might be called canticles. The “Yo-Heave-Ho” of the sailors is a kind of survival of these canticles.

Civilized man stands in a different relation to this subject. The savage is habituated to a different kind of a rhythm. You can not teach a savage to work by hours—eight hours in the day—every day. He is used to a greater kind of rhythm. Great activity is fundamental to him, but it is only for a short time; then comes relaxation. He does not understand continuous work. He will fight strenuously, hunt fiercely for days, and then he comes home for days of rest.

A single, complete human life is in rhythm. The more we know of thought, the more we find it distinctly a rhythm. We think by leaps and jumps, much as a cartwheel without a rim traveling along on the end of the spokes. There are distinct stepping stones. We go from one image to another. There is little mental continuity. Children live in senses. Science consists in eliminating shock. Thought is no more steady than the muscular tension. The things most sympathetically attuned to outside influence are the muscles. There is no change in the mental state that is not expressed by change in muscular tonicity.

The best of all exercises is hill climbing. But the climax of all rhythm is in dancing. Not dancing as it is done today, but as it was done years ago. We blind ourselves to the beauties of the barbarian

dance. Dancing expresses more than music or language. It should have a more prominent place in education. The whole instinct of play culminates in the dance. It is the expression of the soul. An Indian said to me: “I do not know your religion; what is its dance?” He could not understand anything he could not dance out. Dancing is a therapeutic. Health means happiness. It is the best thing in the world. It is the highest joy to be alive. Nothing gives this feeling so much as the right kind of dancing. Dancing is enlarging the horizon of consciousness. Let us have happiness with exercise. There is nothing that increases the volume of grey matter in the brains like dancing.—*Dr. G. Stanley Hall, in Health Culture.*



Sensibility is the basis of all *conscious* development, and is closely associated with the nervous structure of the animal kingdom. In course of progressive differentiations, the nervous structure grows in complexity. At the same time, sensibility unfolds to a greater conscious activity or intelligence, hence it was assumed that intelligence was merely a function of the nervous tissue. A closer analysis brings us to quite a different conclusion. Nervous tissue retains sensibility as long as it lives; at the moment of death its sensibility ceases and chemism assumes full sway over its constituent parts. Change, in action, cannot take place without a corresponding change in the forces which produce it, and the question arises, what causes this change of sensibility into mere chemism? And on the other hand, what is it that converts chemical action in the living organism into sensibility?—*C. G. Raue, M. D., in "Psychology as a Natural Science."*



Nourishment direct from the atmosphere, and not alone food, but metals, cloths, etc. Does this seem utopian? And yet it will be realized by the “Coming Race.” A seed is but an intelligent, vital center for the materialization of the spiritual pattern involved in its structure, by gathering together and making visible the unseen elements. But there is a far swifter method, that does not depend upon the slow process of growth, that the man attuned to spiritual Wisdom will realize. He will combine the elements directly, and produce at will that which he desires.—*Lucy A. Mallory, in The World's Advanced Thought.*

BOOK REVIEWS.

**SOCIAL FREEDOM
THE MOST IMPORTANT FACTOR IN
HUMAN EVOLUTION.** By Hulda L.

Potter-Loomis. M. Harmon, 500 Fulton St., Chicago. Price 20c.

A book written from a woman's heart, and probably from a woman's sorrows. With much that is valuable as fact, but with theories at variance with New Thought. These questions are important, they cannot be settled in one generation nor by one theory, and above all we must treat them as carefully as Darwin did his theories, and give to them many years of collecting and collating data, and as many more of deep study as to their cause. The book is pure in thought, and will help the reader to a discussion of the facts of his own life, and to a higher ideal of purity.

BRAIN BUILDING. By Joseph Ralph. London: L. N. Flower & Co. Fowler & Wells, New York. "A brief outline of the Psychology and Physiology of Mental and Moral Culture and General Therapeutics through Psychic Stimuli."

The sub-title well explains the purpose of this book. It is written from the generally received opinion that the action of Mind is dependent upon physical conditions, as elucidated by Locke and kindred philosophers. With this position, the writer holds many ideas that approximate the New Thought affirmation that Mind is all, but he fails to see that Mind is free and is the creative power. He does not sufficiently distinguish between Mind and intellect. From his point of view, the book has an important place in being fitted to the intelligence and need of millions, yet on this plane of thinking. Price 25c and postage.

SOULS. Part I by Mary Ailing Aber; Part II by Sara Thacker. Logos Fraternity, Apple-gate, Cal. Price \$1.50.

I have the most sincere respect for the author of the second part, who is also the publisher. I know her as one who, for Truth as she sees it, has made great sacrifice, and who is full of love for her kind. Therefore I would, for her sake, speak well of this book; but its theories are so at variance with what I conceive to be Truth that I can only report that it is another phase of the reincarnation speculation, and a speculative description of Souls in their various incarnations, and what they do between incarnations. The facts of spiritual and psychic experiences narrated by

Mrs. Thacker are valuable data in the evolution of a Science of mind. From her explanation, no doubt, many will differ. The thoughts are ennobling, the ideal of the individual and society uplifting; but will it come in this way? No matter, it *will* come in some way. The redemption of the race through some form of regeneration will come, but come as naturally as the race has come to see its present needs. A good book to read to think upon, but a bad one to literally accept. It leads us into a field where I can only say "Go slow."

**WALT WHITMAN NEW THOUGHT
CALENDAR** for 1906. Compiled and published by Wm. E. Towne, of Holyoke, Mass. Price 25c.

A beautiful little calendar, containing extracts from this great poet's works, with excellent cut of Whitman on front cover.

RIGHT TO BE BORN WELL. By M. Harmon. M. Harmon, 500 Fulton St., Chicago, Ill. Price 25c.

This is the work of an earnest reformer, and one who has suffered persecution for what he thinks is Truth. Personally, we like Mr. Harmon, whom I have known for years. The principles he advocates are noble and pure. Since he believes in advocating them in this way, and is willing to suffer for his right to do so, we can only wish him strength to sustain him. The social world would be redeemed would it practice what he preaches. We are very sorry that Mr. Harmon is again suffering for his attempts to lead men to social purity. That so many see impurity in his writings is the greatest demonstration of the fact that they are needed. But we think if he had not barked so loudly at the bad, the bad would not have turned on him. But buy and judge for yourself.

THE MYSTERY REVEALED. By S. A. Weltmer. The sub-title is: The Hand-book of Weltmerism; a supplement to the author's new and illustrated mail course of instruction in the science of healing. Sent from the School of Healing, Nevada, Mo. Price \$1.00. Prof. Weltmer is one of the most successful of healers and teachers. His method includes Magnetism, Suggestion, both oral and silent, and the inculcation of the New Thought Principles. This little book of 270 pages contains more than one can get from many an expensive course of the "occult" and other "wise" instructors who have "wonderful" things to impart. Prof. Weltmer tells the principles upon which he works and the methods he employs. He writes with this affirmation: "When you know what I know, you can do what I do."

PRACTICAL IDEALS, for September-October, has the first of a series of four articles by William J. Leonard upon Warren Felt

The Arena of the new standpoint of Science is that of the pupil's own mind.—

Elmer Gates

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Evans. They are the first really authentic biographical sketch of one to whom, more than to any other author, is due the present metaphysical movement that sprung out of the work of P. B. Quimby. Dr. Quimby made practical the teachings of Jesus, of Emerson, and of Andrew Jackson Davis. Many thanks are due Mr. Leonard, who from original documents, among them the diary of Dr. Evans, has given us this biography. Every reader of NOW can well afford to order the four numbers of *Practical Ideals* from Starr Publishing Co., 30 Huntington St., Boston, Mass. Each number is 10c.

MIND for July and August contains the address of Rev. R. Heber Newton at the New Thought Convention in St. Louis last October. It is well worth study, showing, as it does, a conservative and careful estimate of the reality of and the effect of New Thought Principles.

In the August *Mind* W. J. Colville has an article upon "New Thought and the Temperance Movement" which is as fine a one as I have read for many a day. Henry Wood's article is a clear expression of the ancient Biblical beliefs, and is in full accord with the principles of the Higher Criticism.

Our friend Charles of *New Thought Sup* calls NOW to account for its non-belief in re-incarnation, by asking us some questions that take us so far out of the realm of either experience or scientific deduction, that we cannot attempt to reply. Assertions without any correlated data from which to draw them are of no value. I have no data upon which to affirm re-incarnation. I have given my reasons and the scientific basis for my non-belief in "Has Soul an Origin." I never argue with any one, and much less will I attempt to discuss the unprovable. I can only give my reasons for not accepting the position of the re-incarnationists. I only say. *Not proven*, and keep on the tenor of my way. But when Brother Charles asks me to accept the fact that I am the earthly tool of a society of spirits, I decidedly refuse to believe that I am not an individual, but an automaton. I AM, and no Brotherhood has a right to control or even to guide me unconsciously and without my consent. If it be so then I AM NOT. This is an unthinkable position of re-incarnation. Every principle of analogy leads to my affirmation of I am a center of Spirit in Spirit, and centers have a beginning.

Learn to Think Right.

Consciousness is Life. The expansion of consciousness—growth in Wisdom—is the devel-

opment of Life. Ignorance is the contraction of consciousness in an indurated shell of non-growth. Death is inherent in ignorance,—hatred, lust, greed, etc.,—because the shell must be broken to admit of expansion of Life. What one livingly knows, thinks and acts out is, therefore, of greatest import to the welfare or detriment of his life.

We view the world from the standpoint of our own feelings, rather than in accordance with what it really is. If we feel happy, then we think this world is a delightful place to live in; but if miserable, then the world is all bad, and there is no pleasure in living.

Man can create a mental-vicious atmosphere by his evil thoughts and acts, or a mental-spiritual atmosphere by his good thoughts and acts. In the former he will feel burdened, and be prone to evil, diseases and disasters; in the latter he will feel joyous and happy, and think good thoughts and do kind acts. Wherever he goes he takes his self-manufactured thought atmosphere with him, and he adds that much to the aggregate of the good or bad thought atmospheres around him. To overcome evil in the world and produce good, is, therefore, to overcome it first in one's self, for then the world partakes of the good thought atmosphere evolved, and is made better to that extent.

Let us beware of harboring or giving expression to evil thoughts of hatred, envy, revenge, etc., for these are the external and internal enemies which minister to our misery and destruction. Each thought of hatred is a murderer in embryo, which grows to maturity by cultivation.—L. A. Mallory, in *The World's Advanced Thought*.

All actual experience goes to show that the imaging faculty of the mind is the real instrument, through the exercise of which healing is always performed. The various theories advanced all revolve around the fact of picturing of thoughts or the imaging of ideas as precedent to action; and in treatment, unless a change of mental image occurs, either consciously or unconsciously, no change is effected with the patient. This is true of all systems. The difference in means for effecting these changes, constitutes the main difference between theories and systems. This fact, however, is seldom recognized.—Leander Edmund Whipple in "Specific Image Treatment."

Show me a family that begins to talk how they *feel*, the first thing in the morning, and keep it up until the last thing at night, and I will show you people who are liable to get into trouble. Trouble is easily found.—Dr. Tilden in "Stuffed Club."

Cause of Disease Unknown to Medical Practitioners.

From an article on "Immunity" in the *Journal of American Medical Association* for February 4, 1905, I make the following quotation:

In addition to the diseases mentioned above, there are several which, from analogy, we must place in the same group (those caused by micro-organisms): Scarlet fever, measles, German measles, chicken-pox, yellow fever, typhus fever, hydrophobia, and syphilis. Much desired proof has not been obtained. The theory prevalent some years ago as to cause of scarlet fever has not been able to stand rigid investigation. Carroll maintains that the mosquito has no relation to the production of yellow fever.

I quote this to show the uncertainty of all medical treatment. "From analogy," that is, "we reason from some other diseases, that such must be the cause." But the doctors' reasoning changes every month. Medical treatment depends upon an hypothesis—a scientific guess which means medicine is all experimentation. As to cause, or as to what it is that really cures, not an M. D. knows. He guesses. Well, NOW could guess, but it knows. Mind is both cause and cure. The method is Suggestion.

In this same connection I give the wise words from one of England's prominent scientists. No specialist is a safe guide. UNITY is the only safe watchword. The eye and the ear, the hand and the foot are parts of one body; neither can be treated without influencing the whole body. And what influences the body? Where is it seated? How is it reached? What and how are we to treat this IT when we find it? Science is not blind to all these questions. Tyros alone speak here dogmatically.

We need not so much a method of manipulating present statistics, as a means of getting rid of valueless data altogether. At least fifty per cent of the observations made and the data collected are worthless. Meteorological and medical statistics are notoriously worthless; biological and sociological observations are ordinarily of lower value. It is difficult and always risky to base any generalization on the data collected by routine observers. No man whose nose is always on the details of observation is a safe fact-gatherer, while

no one whose head is too high above such necessary drudgery is a safe generalizer.—*N. Y. Evening Post's report of statement of Prof. Karl Pearson, of England, author of "Grammar of Science."*



What is to Come.

What is to come we know not; but we know
That what has been was good,—was good to
show,

Better to hide, and best of all to bear.
We are the masters of the days that were.
We have lived, we have loved, we have suffered—even so.

Shall we not take the ebb who had the flow?
Life was our friend. Now, if it be our foe,
Dear,—though it spoil and break us,—need
we care

What is to come?

Let the great winds their worst and wildest
blow,

Or the gold weather round us mellow slow,
We have fulfilled ourselves; and we can dare,
And we can conquer, though we may not
share,

In the rich quiet of the afterglow,
What is to come.

—From the poems of William E. Henley.



Rich Thought from the Unitarian Ministry.

The energy of disappointment and despair produced by limitation and defect; the energy of sorrow for our dead, of hopeless passion, and of ruinous loss; the energy of noble shame for good things left undone and ill things done,—all this can be transmuted into energy of use and good and helpful holiness, as certainly as light and heat and electricity and magnetism and chemical affinity and mechanical force can be transmuted into each other. It is a gospel of deliverance, of hope and cheer.—*John W. Chadwick.*

It is not our laws and courts, not well-balanced constitutions and social devices, not science and steam and electro-magnetism, that have brought us thus far, and made the world what it is; but beneath all these, and above them all, a divine impulse, never wanting to the race of men; a divine Spirit forever haunting them with those two radical and universal ideas,—truth and duty, without whose penetrating and creative power not one stone would ever have been laid upon another of all our cities, no tree ever felled, no human implements fashioned for its work.—*Frederic Henry Hedge.*

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—*Robert Collyer.*

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

Edith M. Thomas

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Aunty Glen's Cure.

Tommy Pomeroy's pneumonia led to a discussion at the sewing-club between an advocate of mustard plasters and a believer in cold-water applications.

"What a variety of cures there are," remarked Miss Everett, pleasantly, with a meaning look at the others. "Yesterday I heard of the 'laughing cure!'"

"Indeed!" The minister's wife hastened to help in steering conversation away from the belligerents. "You've kept yourself so young, Mrs. Glen, you must have something interesting to contribute on cures."

The old lady thus addressed was a recent comer, but it was gradually dawning on the community that they had a saint among them—one of the unobtrusive, happy, healthy kind. Children were already calling her "Aunty Glen."

"Do you believe in mustard?" demanded the determined advocate.

"For those that it benefits, yes," said Mrs. Glen, gently.

"But tell us how you have kept well," hastily interposed Miss Everett.

"I do not mind telling, but I guess you'll think it's a funny kind of cure," Mrs. Glen replied, with a smile. "Once, years ago, I had a dreadful headache. I had not slept a wink the night before—I was grieving about a friend that had not treated me right.

"I was just brooding away, going over and over in my mind what I'd say to Mehitabel Record some day, when I saw that a big grudge was growing right up inside of me. 'Now,' said I to myself, 's'pose Mehitabel Record did really do it, is that a reason why you should grow a grudge?'"

"So I set right about forgiving her as hard as I could, and pretty soon I just loved Mehitabel Record, no matter what she would have done."

The needles were motionless. The speaker, although flushing under the gaze of many eyes, continued:

"And when I had thoroughly forgiven Mehitabel—why, my headache was gone, and I felt nice all over. It set me to thinking. After that, whenever I had an ache or pain, I practiced going away by myself and forgiving some one. It worked wonderfully."

"Did you always have some one," asked the minister's wife, softly, "to practice on?"

"Deary me, no!" said Aunty Glen. "Everybody has always treated me so nice, I ran out of folks to forgive long ago."

"How did you manage your 'cure' then?"

"Oh, along about the same time I ran out of aches and pains, too. I have not lost a day in bed in forty-five years."

There was a pause. Miss Everett, with shining eyes, broke the silence:

"Ladies, I move a vote of thanks to—to dear Aunty Glen, for a bit of very deep and very

dear philosophy. And I move, also, that we adopt her cure and practice it—with mustard plaster or without, as each one likes."—*Youth's Companion*.



A Theory of Levitation.

SIR.—I have lately been re-reading Home's interesting work, "Incidents in My Life." In it there is graphically described, by a witness, the very remarkable phenomenon known as "levitation"—or the raising of the human body into the air without physical force—Mr. Home having been the object raised.

It is conceivable that there are more ways than one of accomplishing this result. I wish, sir, with your kind permission, to put before your readers a theory which I have thought out for myself, one which may account for the *modus operandi* of the manifestation. I hope that some experienced reader of *Light* will kindly inform me how far, if at all, this theory coincides with known facts.

The living human body is surrounded by an "aura," which is inseparable from it. Though invisible and intangible to men in the flesh, this "aura" may be both visible and tangible to spirit people. Now, if these latter can touch the (to them) solid "aura," surely they can lift it. If they can lift it, the physical body being inseparable from it, they must inevitably raise or "levitate" along with it, the physical body. It appears to me that this theory covers some, if not all, of the objections to the possibility of "levitation."—*Alfred Dixon Lord, in Light (London)*.

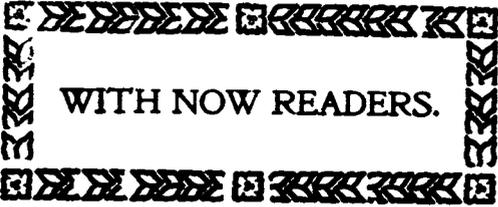


Whenever you feel like yawning, just yawn. Do not try to suppress it because you think it impolite to yawn. Put your hand over your mouth, if you want to, but let the yawn come. And if you are where you can stretch at the same time that you yawn, just stretch and yawn. This is Nature's way to stretch and relax muscles.—*Good Health Clinic*.

Talk about the hopeful, and the discordant will vanish like mist before the sun.—*The Sunflower*.

If mothers knew the value of psycho-therapeutics in overcoming backwardness, vicious tendencies, weak constitutions, they would hasten with their children in throngs to those who understand its successful application. It is worth more than a school education.—*Dr. Sheldon Leavett, in Thought for February*.

John D. Rockefeller is supposed to have riches exceeding \$1,000,000,000. And yet he has not money enough to purchase a sound stomach or the sweet sleep enjoyed by the hundreds of his poor workingmen. There are some things poor people possess which riches cannot buy.—*Exchange*.



WITH NOW READERS.

Will you tell me what Suggestion is?—S. E. J.

I will give the definition which I give my classes. A Suggestion is anything that causes a thought in the mind. A Suggestion may be conveyed telepathically, orally, or by look, gesture, or thing. It may enter the mind by the channel of any one of the five senses. The Law of Suggestion is an ever-present Law. It is: *I am that which I think I am!* Suggestion as an Art consists in the ability to give a Suggestion so another will receive it consciously and accept it for the time being as his own thought. The Law is intuitively and unconsciously obeyed by every person. To understand and use it intelligently means that one shall find in the Law of Suggestion the means of so directing his own life that he becomes the Master of Fate, as shown in my little book.



A friend claims that when one knows how to use Suggestion he can make anyone submit to his will.—*Will S. K.*

Such claims have no foundation in fact. Their power lies entirely in the fears, ignorance and superstitions of the masses. No person ever existed who could control the will of another. The majority of people have not learned to will for themselves, and are thus the legitimate prey of charlatans, like the one you mention. I AM! means that I am not any one else, and no other can enter my Inner Sanctuary and control my life. One may, and the majority do, give others the right, through Suggestion, to direct them, and here lies all the power one person has over another, be it mother, teacher, doctor, priest, or the person who claims "hypnotic power." There is no such power.

Why do New Thought people all grasp for the dollar? There is — and — and — and yourself all demanding the dollar for what is given you as you claim from God.—*Mrs. S. C.*

God gave the same to the doctor, minister, engineer and bricklayer as he gave to us. Yet you see no reason why you should ask of them free services. When every one of the recipients of God's gifts (?) will labor without the dollar, then New Thought people will. But bring the question home. Will you pay rent, buy groceries, clothing, postage, and devote your time to advising and curing people without money? If you attempt to do so, you will have to beg your living. I believe any healer will who does not demand and expect a return. I learned personally that any free advice or healing was not only an injury to the recipient, but also to myself by creating in us both wrong and weak mental conditions. I used the "free will offering plan" till I needed the dollar, and learned that "free" meant in God's language, "value received." What is worth receiving is worth paying for, and what is taken without an equivalent to the giver, takes its own value out of the receiver. He is so much less than he was before he received the gift. Earn and pay. Not necessarily in dollars, but in some method *feel* that you have paid the bill. The old orthodox hymn, "Jesus paid the debt, every debt I owe," is vicious in every way. New Thought healers and teachers will soon imitate the wisdom of the Christian Scientists and demand pay for all they do, and adequate pay. It is not only honest, but is the necessary condition of benefit.



Mr. E. H., of Massachusetts, writes of NOW and news from NOW Folk: "It is more like a fairy tale in this age of assertion. Surely you believe in practical fraternity and in living what you teach. It is like a breath of roses to be the recipient of such a spirit and to know that the warm, sweet and helpful spirit of Universal Love is pulsing in the vibrations of NOW Folk. It surely is *now* with them. It will never be to-morrow."
"How to master Fate has been of more help to me than anything else I have read."—*Mr. C. L. V. S., of New York.*

The Word of Power.

Synopsis of an address by Henry Harrison Brown, of San Francisco, president of the New Thought Federation, and editor of NOW, delivered at Unity Headquarters, November 16th. Reported by Jennie H. Croft, and printed in *Unity* for December.

The last Sunday meeting that I was with other Truth folk than you I talked upon this subject: "My word shall not return to me void, but shall accomplish that whereunto I send it."

To my mind, the commentators have given a wrong interpretation to this passage of Scripture, for the emphasis should be upon "word" and "send." The word which I use, and the power with which I send it forth, are of the greatest importance.

Truth is a city which is four-square, with gates on all sides. These gates are open to all, and are never shut. No one can miss the city; no matter where you start, you will enter some one of these gates. You are going to this great center—the City of the Soul.

In this New Thought world this great idea is held, that, no matter who is teaching or what is taught, all are aiming for this City. If we say that *we* have the one perfect and only method, we have sat down by the roadside, for this Truth is new every morning and fresh every evening—nothing to do with yesterday or to-morrow, all is Now. New Thought is that which you dip out from the present. Reach and dip for yourself, and take of the bubbling water now; the river of the "water of life" is yours now; the bread from the "tree of life" is yours now, but if you seek to live upon the fruit of yesterday, you are starving, or if you are seeking to live upon that for to-morrow you are starving. The fruit is for to-day, and, like the manna prepared for the children of Israel, must be partaken of to-day, so be content to take that which is yours now.

You may travel along the road of Faith and enter the City; you may be full of faith and religion, like the Fillmores, and they let the light shine through them, and they heal and bless. I must know

the rationality of it, must know by reason. I knew they were telling the truth, but it did not save me, for I must know the reason *why*. I had to dig and tunnel, but I got there just the same. I learned my lesson, and I found that the City lieth four-square, and I entered it at one of the gates. I found there were many, many roads all around me, all filled with travelers going to this great City. Truth is universal, and each one must seek and find in his own way and for himself, and so in the scientific method I found my way for myself. What Mrs. Fillmore and Mrs. Eddy teach is true; each is capable of demonstration scientifically, and blessed are they who have not seen and yet believe, but blessed also are they who must know by scientific demonstration. Take your own way and mind your own business; each one is doing the best he can. "My word shall not return unto me void, but shall accomplish that whereunto I send it," is scientifically true. I am going to give you the reason why that which you draw to you is yours. Knowledge is sensation. The whole of science is the interpretation of sensation, and all this feeling is caused by vibration. All that we know of vibration is that it is the manifestation of the Infinite. Vibration is not God, but is a manifestation of God. God manifests in our consciousness as motion, and the highest is love, and you are love and God is Love, and all you know is the interpretation of love-motion. You are a center of God in God, a center of Spirit in Spirit, and every vibration that goes out from you goes out in a circle, and will return to you again. My own must return to me, but it shall not come back void. I cannot send out a thought but it comes back to me. Teachers and healers know this, and they realize that they cannot send out a thought of health but it returns to them strengthened. If one desires health, let him send forth the thought of health, and it will return to him loaded with God's vibration of health, and he can attract health from all who think health, and from the great health reservoirs. You have all heard the echo and

**Obstruction is but Virtue's foil.
The Stream impeded has a song.←**

Ingersoll

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know how it comes back again and again, and of the same quality with which it goes forth; so it is with our thought and word. If your word goes forth with blessings, blessings will return; if it goes forth with curses, curses will return to you. Your word will not return void. "Curses, like chickens, come home to roost." My word is sent out, my thought is sent out, and it comes back to me either to uplift or depress me. My word is a magnet on its own plane, and I get power to develop by correct and right use of this power. I send out my thought, and I draw back the power in my own octave of vibration. Nature is one, and when you learn a truth in one department you get a universal truth. Light, color, sound, each has its octave, and somewhere in this universal scale of vibration is your octave. You may not know you send it, but it comes back to you. The circle is always complete. Lizzie Doten has expressed this beautifully:

"God of the granite and the rose,
Soul of the sparrow and the bee.
The mighty tide of Being flows
Through all its channels, Lord, from Thee!
It springs to life in grass and flowers,
Through every grade of Being runs,
Till from creation's radiant towers,
Its glory flames in stars and suns.

"God of the granite and the rose,
Soul of the sparrow and the bee.
The mighty tide of Being flows
Through all its channels back to Thee!
Thus round and round the current runs,
A mighty sea without a shore,
Till men and angels, stars and suns,
Unite to praise Thee evermore."

Your life is God's Life, but as it goes out it carries with it the impress of your thought, and it comes back again to hurt or bless. Just as soon as you can catch the great fact that you live in a universe of vibration, you become a center of power in power. The difference between the rock and gas is but the difference in the rate of vibration. Light, sound, color, etc., are but waves of motion.

"God is without variableness or shadow of turning." The universe is solid; nothing but stillness in the universe. "Be still and know that I am God." God is stillness, and the universe is

still, and all these vibrations of life which you send out are movements of thought, but not an atom has changed its place. If you destroy one atom, you destroy the universe. Nothing can be changed, for it is as fixed as God. If you tie a rope to one end of this building, and then wave the rope, you have not changed the position of the building or the relations of the rope. A wave motion is set up, but it is not possible to change the relation.

There is a sound vibration in which we live, and your thought causes a vibration, and it can only stop when it comes back with the accomplishment whereunto you sent it. Love, hate, doubt, fear, trust, hope, all come back with an added power of vibration. It cannot be changed any more than the rope can be changed, or tone or color. You know how quickly sound travels, and how quickly light travels, and magnetism from the sun comes so quickly that it cannot be measured, but thought travels just as quickly. Thought travels so fast that we may say it is instantaneous; there is nothing compared to human thought. How long does it take to treat your friend in Boston? You speak the healing word, and he responds at once; you send your word and the impetus is felt immediately, but it does not stop—it comes back to you with added power, and you heal yourself. No one can heal another without healing himself, and you cannot heal yourself without healing others, for you are one with the race. The lady who sung herself into health, sung with the Spirit, and the vibration went forth with healing in its waves, and others were healed, for he who sings with the Spirit and the soul, touches the souls of others, and they respond. It is one of the saddest things to me that so few know how to speak. The tones of the voice indicate power. The technical singer lacks the power the soul gives. One may sing or talk with the head, we may have all the cultivation to be had, but unless we are the instrument of the soul, we fail to reach the souls of others. There is more music in the cry-

ing of a baby than in the singing of those who sing for effect only, who have no soul in their voice. Forget yourself, forget everything, be filled with Truth, and let it say itself, and the vibration goes forth and does not return void. If you would heal, be filled with the Holy Ghost. Now, there is Henry Harrison Brown and I. This voice is Henry Harrison Brown's voice, but I am using it. I often have to talk to Henry Harrison, and tell him that healing means to bring himself into harmony with Divine Will. I tell him that he is not in pain. "Henry, you may have been thinking of something which puts pain in, and I do not like the way you are doing; I want you to manifest wholeness. You are not to think you are master; I want you to know that I am in dominion, and you must do as I bid you."

My word does not return unto me void, but accomplishes that whereunto I send it. I was once interested in a political campaign, and I was to speak at a place twenty miles away, but when the time arrived I was taken with what is termed pneumonia, and to all appearances I was in for it, but I said: "Look here, Henry Harrison, I am appointed for to-night, and your body has to be in shape. You have been holding some wrong thought, but I am going to use this body, so go to sleep and wake up all ready to go with me." I did so, and when the time came to go I was ready and all right. I sent forth my word, and it came back to me with power. Ignorantly or intelligently, consciously or unconsciously, this law works.

This is not forgiveness in the old sense. You can forgive by letting go of the past and taking hold of the present. You may affirm and affirm, but if you still hold to the old idea of pain, you will have the pain just the same. You may affirm plenty and plenty, but if you continue to tell sad stories of want and need, you will still have to meet want. Your word will not return unto you void. You may pray like the old lady, who prayed that the tree might be removed from her yard, and then got up from her knees and

looked out of the window and saw the tree still there, and said: "I knew it would be there." Your thought goes out like the arrow from the little boy's bow with a string attached to it. You send it out, and then pull it back to see if it was there.

Our thoughts and prayers must be sent forth with confidence in the Spirit doing the work. If you send a letter to the post-office, you do not pull it back; but you do often start the thought and then pull it back. You should send your thought out and know that you have accomplished all you can; it completes the circle itself. I have a friend who does her work in this way. She sends forth the thought, and then forgets about it and it works for her. She wanted some apples, and soon a neighbor sent to ask if she did not want some of the nice apples they had, as they had more than they could use. She wanted some milk for her cooking, and before she got ready to use it some milk was sent in to her. Let the thought go, and it will return loaded with what you desire. Do not run after it, do the duty at hand and the work is done for you. Shall you wish for *things*? As you please. You can, but it may not be wise. I never call for things. "Seek ye first the kingdom of God, and all these things shall be added unto you." Deal with principle, and it will take care of detail. I am health, and I do not ask how to cure my pocket, etc. God is Supply. "The Lord is my shepherd, I shall not want." Let that thought go out as a ray from the sunlight, and it will bring that which you need.

My word is sent out, and it cannot return to me void, for the I AM within me is bringing my own to me, and nothing else can come. I do not worry, I do not doubt, I trust the Infinite. The universal supply brings me all that I need, and I am content. Let us send out the true word, the strong word, the healing word, the word of peace, and know that they will accomplish the mission to which we send them, and then return with blessings of added power.

The Office of Play.

Nothing should be more carefully provided for about a country home than sports and game. This should not be left to the ingenuity of the children, but croquet grounds and tennis courts and room for athletic contests should constitute a part of your foresight. All of these games not only lighten work, but they prepare the body for the easy accomplishment of work. If you will study a game of lawn tennis, you will see that it creates an easy co-operation between hand and eye. It is a peculiarly instructive game, while croquet works directly to teach accuracy of judgment. The author of "Making a Home in the Country" says: "I have seen young collegians show at first the most astoundingly untrained perception of the relation of things and of spaces and of the effect of a blow, yet after a while develop peculiar skill and aptness of judgment. They got a certain practical education from play which they did not get from theoretical mathematics or from physics and psychology."

The opinion has prevailed heretofore that playing was to be tolerated at least, if not encouraged, among quite young people, but that for young men and women play had no specific office to perform. It stood strictly as a relaxation from work. Dr. Woods Hutchinson, however, takes the position that play is intended to bring out not only physical, but moral and intellectual strength,—that it has its place, and a very important place, in education. "Exercise," he says, "is literally the mother of the brain. Every play worth the name develops not merely strength, endurance, and sweetness, but also alertness, quickness of response, coolness, balance, wariness, and judgment that is both sound and swift."

The individuality of young people must be taken into account in play as well as in study. Working in a garden plot is to one boy absolute sport, to another toil. Some are prompted by heredity to constantly endeavor to construct, while in others the mechanical genius is lacking. A recent writer says: "While my shop-door is open, it is impossible to induce

two of my boys to come with the rest of us for a game of croquet. To them there is a certain sort of delight in handling tools, and a shaving of steel from the lathe is more beautiful than the nicest curve given to a baseball." Then there are children who are naturally marine biologists—preferring a frog-pond to an athletic field. While these are paddling in the water or gathering salamanders, others are just as devoted to jumping bars and casting the hammer. These latter are not the idlers any more than the former; for, mark you, this ball-playing is training the muscle and the eye. The ball-player for some reason has to be counted upon as constituting a good, large fraction of any group of boys, while many of the girls are just as devoted to games of prisoners' base, or even basket ball or hockey.

We have not yet got far enough away from the savage, or perhaps the wild life, so that we shall not find a large percentage of our young folk whose dreams of pleasure are associated with hunting, fishing, and wood life. Their natural expression of sport and pleasure is found in "Robinson Crusoe" and "Swiss Family Robinson." Their happiness would not be complete if they could not sometimes escape from the crowd. Perhaps the higher form of this solitariness is found in rural architecture, landscape gardening, and even in poetry. What is it that is left in us, in the way of heredity, that sustains a desire to climb trees and dig caves—where the imagination can run riot?

Dr. Hutchinson tells us that those children who are not allowed to enter school until eight or ten years of age, growing with more physical vigor, soon overtake those who enter school earlier by several years. Let the surroundings of a child be simple and normal, and he is pretty sure to learn to use his brain wisely—very much as he learns to use his legs and his arms by being normally let alone. "The young child is continually reaching out through his senses to lay hold upon everything about him, to test it, to know about it, to see what its relation to him-

self may be, to see if he can use it, and make something for himself out of it. This is one of the finest things about country life, that the children can grow up after a natural manner, with broader sympathies, and, if wisely directed, a higher morale of character."—*Christian Register*.



NO. 1. (TUNE) "ORTONVILLE."

(This hymn we use as a "Statement of Faith," and sing it at every NOW meeting. It condenses all our philosophy into three beautiful stanzas.)

No longer forward nor behind
I look in hope or fear;
But grateful take the good I find,
The best of now and here.

Yet in the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings:—
I know that God is Good!

I know not where his islands lift,
Their fronded palms in air,
I only know, I cannot drift,
Beyond his love and care.

—*John Greenleaf Whittier*.



NO. 2. (TUNE) "MISSIONARY CHANT."

No hand is on Life's rudder laid;
The while my oars lie idly by;
And every sheet is steadfast made,
For Love now guides me silently.

Why should I question and why fear?
Love's hand I know is guiding me.
His is my sail, His voice I hear,
And He controls these breezes free.

Somewhere, I know, I port shall win!
Some-when I know dear friends I'll see!
Love—the I AM—is Lord within!
Daily He brings my own to me.

—*Henry Harrison Brown*.

NO. 3. (TUNE) "DUKE STREET."

No more I struggle! Skies are clear!
I peaceful float on calmest tide!
Doubt has embarked elsewhere with Fear,
While Faith is smiling at my side.

Trust is now brooding in my heart,
As thus I float o'er Passion's grave:
I'm Spirit, and of All-Life part,
As such command both wind and wave.

O Life Divine within, around
O Power to be, and Power to do!
O sweet to live above all bound
With Truth that maketh each day new.

Conscious of Self, forever more,
With Love and Truth no wish have I!
From sea to sea, from shore to shore,
I'm Life to float eternally.
—*Henry Harrison Brown*.



NO. 4. (TUNE) "UXBRIDGE."

I find my own in every land;
It comes to me with every wave;
It passes current hand to hand,
'Tis brought by coward and by brave.

On fertile or on desert shore,
Tho' I may strand with ebbing tide,
I have my Self! What need I more?
My Soul and I with naught beside.

Naught but my own, on land or sea,
By wind or fire, storm brought or calm,
Can come to me. And mine I claim,
And peaceful float, secure from harm.
—*Henry Harrison Brown*.



NO. 5. (TUNE) "ANTIOCH."

Truth is the life that leads me on,
I walk in paths of love;
All joy is mine, I'm God's own son,
The Christ within I prove.

Christ dwells within the heart of man,
In every flower and tree,
I am a part of God's grand plan,
I am eternity.

I am the Way, the Truth, and Light!
In me all Being flows;
I'm one with rock and star so bright!
God's spark within me glows.

—*Sam Exton Foulds*.



Let it be our business less to fight or even to expose error, or to criticise fault, than to disclose and manifest verity and right, and to the evolution we preach, as co-creators with God.—*C. A. Bartol*.

Mental Tonic.

The rhinoceros grumbled one morn,
"It's a wonder folks know I am born;
But I haven't a chance;
You can see at a glance
That I never can blow my own horn."
—*New York Sun.*

A nervous passenger on the first day of the outward voyage importuned the captain to know what would be the result if the steamer should strike an iceberg while it was plunging through the fog. "The iceberg would move right along, madam," the captain replied, courteously, "just as if nothing had happened." And the old lady was greatly relieved.—*Youth's Companion.*

One day, Sir John Robinson says, in "Fifty Years in Fleet Street," a lady-in-waiting said to Queen Victoria, "O madam, how delightful it will be in Heaven to see the prophets and saints of the past, to see Aaron, Moses, Elijah, and David!" "No, no," said the queen emphatically, "nobody will ever persuade me to know David!"

One day in a crowded street car Rabbi Hirsch of Chicago got up to give his seat to a woman. Much to the Jewish divine's disgust a young man scrambled into it before the lady could take it. For some moments the rabbi glared at the offender in silence. Finally the rude young man, growing restless, said: "What are you staring at me for? You look as if you would like to eat me!" "I'm forbidden to do that," answered Rabbi Hirsch. "I am a Jew."

Doctor Doane was demonstrator at a clinic which had under advisement a patient suffering with a carbuncle of unusual proportions. In a burst of scientific rapture the demonstrator delivered something in the following vein: "Perfect specimen! Perfect specimen! I never saw one superior. A beautiful inflammation! There—isn't that a gem!" The unhappy victim raised his hands in protest. "Enough!" he gasped. "Hell is full of joy like yours." A chorus of laughter was elicited from the clinic. "My dear man," declared Dr. Doane solemnly, "you are an ingrate. You do not deserve to have such a lovely carbuncle."—*New York Times.*

'Twas Ever Thus

She was a pretty little miss,
And he a gallant Mr.
He pledged to her undying love,
And then—oh, then he Kr.

And now that she is his alone,
And spoken of as Mrs.,
He never, never talks of love,
And never, never Krs.

The things that were dreamed of in "Arabian Nights" have become realities—and yet they say this is a prosaic age. It is seething with romance; *young men talk the impossible* on street corners and across little tables—and *then make it come true*. The spirit of achievement is the spirit of imagination and hope. These men delight to live, delight to plan and dream and hammer out results. Nothing staggers them—failure or success is greeted with a smiling face.—*Robert Briggs, in Collier's Weekly.*

Books in proportion to the truth and beauty involved remain; the rest perish. They proceed out of the silent, living mind, to be heard again by the living mind. In the spirit in which they were written is the date of their duration, and never in the magnitude of the facts. Everything lasts in proportion to its beauty. In proportion that it was not polluted by the wilfulness of the writer, but flowed from his mind after the divine order of cause and effect, it was not his, but Nature's and shared the sublimity of the sea and sky. That which is truly told, Nature herself takes in charge against the whims and injustice of men.—*Emerson, in Modern Literature.*

This age is not unlike others in its real needs. Every honest age (that is, every progressive age) has its stout convictions which it stands for, and for which it is willing, if necessary, to suffer. The first duty of every individual is to find out what he stands for and what he is willing to die for. Fine manhood is, and always will be, the chief requisite; that is, a will to do right things, at the right time, whether others agree with us or not. Character is, as it always was, the only success in life. During the nineteenth century every great achievement for good was accomplished, whether by Jefferson or Lincoln or any other, by those who were esteemed to be stubbornly narrow. The temperance reformation was brought about by a certain degree of intolerance, and abolitionists, North and South, were, in the strict sense of the word, narrow men. It is possible to talk of toleration and humanity, meaning by these words anything but a character for doing right. Our age has no time to spend on the toleration of gaseous, nebulous goodness.—*Christian Register.*

There can be no freedom except in love. No man is in the slightest bondage of any kind, on any plane, unless he requires it, demands it, and chooses to remain in it. A man is free as he gives his love freely. He who condemns ever so slightly anything or anybody is in most pitiful bondage. Let the Spirit of Supreme Love speak to your throbbing, appealing heart, and in its divinely sweet tone you will hear the message of Freedom.—*Grace M. Brown (Ione) in Fulfillment.*

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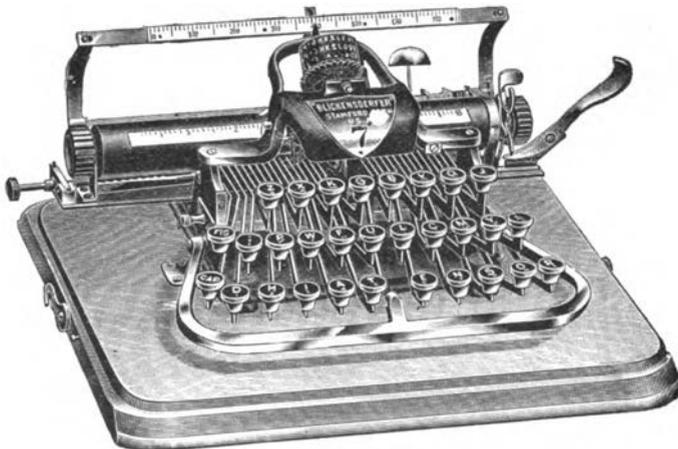
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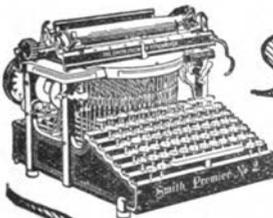
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