

THE WORLD'S NEW THOUGHT JOURNAL

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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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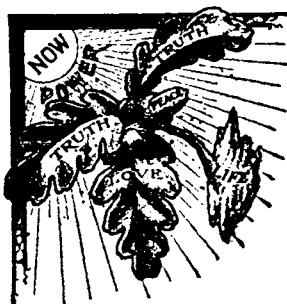
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From all Life's grapes I press sweet wine.

Henry Harrison Brown

NOW

A JOURNAL OF AFFIRMATION

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No. 7

Reality.

"Herein dwells peace!" I whisper morn and night

Unto my Soul; while tossing on Life's sea; And lo! the clouds are rent, made bright for me!

"There's naught but God," I whisper when affright,

And lo! His glory heals my troubled sight.

"There's naught but health," I say in sympathy,

Unto a sheer hulk cast upon the lea, "I know each soul will see the healing light."

O days of dark, unclean and woeful days, Be gone for aye! But God and I alone In all the universe. These phantoms thin Are but the shadows of my unloved sin.

No more I pray or for my debts condone— God, the I AM, makes known his wondrous ways.

—SAM EXTON FOULDS.

Success.

'Tis the coward who quits to misfortune,
'Tis the knave who changes each day,
'Tis the fool who wins half the battle,
Then throws all his chances away.

There is little in life but labor,
And tomorrow may find that a dream;
Success is the bride of Endeavor,
And luck—but a meteor's gleam.

The time to succeed is when others,
Discouraged, show traces of tire;
The battle is fought in the homestretch—
And won—twixt the flag and the wire!

—Exchange.

What It Is to Live.

To grapple fate and fearlessly
Defy its stubborn, stern decree
Until, disarmed, the terror lies
Beneath our feet, recoils and dies;

To look beyond, content to wait
And dignify our low estate
By bending lower, e'er to seek
To help the fallen, lift the weak;

To take no backward step, to-wit,
Be sure that each ascends a bit;
To love the best, the best to give—
This is the meaning solved, to live.

—Boston Transcript.

Love is a Reality.

This word Love is often on the lip. Is the one word that men and women juggle with more than any other, but how many for one moment think that it is anything more than a sentiment? How many think of Love as a reality? How many ever realize that Love is as really a form of Universal Energy as is steam or electricity? Thought we know now as force and we are beginning to realize that only right living comes from right thinking; that we can use Thought intelligently as we do electricity, and cause it to do as we desire. That which I think I am in my physical condition. But how many carry this thought of force farther and realize that Love is the mightiest force—not passion, as usually understood. It is Force. It is the Omnipotent Force of the Universe manifesting through the Human Soul.

It lacks judgment; it does not reason. It works as blindly in Man as the One Energy works in stream or lightning's flash. It is an underlying Power in all human expression. It is the subconscious stream of Energy that conscious force as Thought, may and should, direct. When it is not directed it smites and tears, and causes unhappiness and disease; when directed it blesses and heals. The difference between directed and undirected Love, between controlled and uncontrolled emotion, is the difference between the electricity in lightning and lighting. One saves and one may curse.

There is in man only Love. It is the on-bearing, the manifesting Life. God is Love, and the subconscious in Man is God, is Love. There is no such power as hate, no such form of Energy as dis-

To a good man nothing is evil, neither when living nor when dead.—

Socrates

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like. All the Energy that Man uses is Love. It is not love and hate, but a question of more or less Love. Just as it is not a question of light and darkness, but a question of more or less light. Not a question of good and evil, but of more or less goodness. Not a question of happiness or unhappiness, but a question of more or less happiness. This division, this duality, of the past is error. All is One. We miss or we find, and name the conditions we find of want and have. Want of Love is hate. Possession of Love is, in our thought, love.

Love is the one sub-conscious energy, and this Thought directs. Thought is the individual expression, and Love the Universal expression of God in Man. With this thought of Love let us henceforth deal. Just as we have studied other forms of Universal Energy, New Thought is now entering upon the study of Love. Few among the foremost among them have yet sensed the Power and place of Love. If not recognized as a mere sentiment, it is still recognized as a factor whose place and function is sensed but not understood.

As Life metamorphosed we are to regard Love. Life is a form of Universal Energy common to all plant and animal creation. But in MAN Life becomes Love in instinctive and universal expression; but becomes Thought in individual expression. As MAN each individual is Life one with All-Life. In Love each individual is one with all mankind; he is an individual in Thought alone. He lives with all living things. He loves with all mankind. He thinks by himself. In thought only is he an individual. I am because I think. Were there no thinking, there would be no "I."

For this reason the study of Thought is the most important study a person can undertake, and the next in importance is the study of that force which Thought directs, namely Love.

Because Life, which is Thought and Love, is a form of energy, the lines heretofore existing between physics and metaphysics, between science—what man knows of the Eternal Energy—and Re-

ligion—what man feels about the Unseen—the lines between these no longer exist, for these hitherto divided expressions of Life are one. Unity is the basic thought of all true study and investigation. Man through this recognition of himself as Love, and Thought-forms of the One Energy, finds himself. Life is not only scientifically one but also religiously and one with Eternal substance.

Mountain Song.

Dedicated to "Now" Folk Mountain Home.
Oh, come to the mountains, there's freedom
and health
Unknown in the dwellings of splendor and
wealth,
There is joy on the hills where the merry
winds blow.
That ne'er can be found in the valley below.

CHORUS.
Oh, come to the mountains!
Tra, la la la la la,
Tra la la la la la,
Oh, come to the mountains!
Tra la la la la la,
Tra la la la la."

Then come to the mountains, there's healing
for all
In the sweet, mossy spring and the clear
water-fall;
In the red wood's rich fragrance and skies of
clear blue,
And the red, mountain rose-bud all dripping
with dew.

Oh, fly from the city with rude bolts and bars,
And come and dwell under the trees and the
stars;
With the sky for your ceiling and trees for
your walls,
Lulled sweetly to rest by the murmuring
falls.

Then come to the mountains, there's freedom
for all
By the dear, mossy springs and the clear
water-fall;
There's a joy on the hills when the merry
winds blow,
That ne'er can be found in the valley below.

—HELEN.

"Loyalty."

Laugh at another never,
Laugh with another ever.
The first doth Loyalty maraud,
The second her ministries applaud.
—NORA E. HULINGS SIEGEL.

AFFIRMATIONS.

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

A Morning Hymn.

'Tis morn. A song is in my heart.
It is a new day. It is God's day.
It is my day and is the best day of the year.
My song is a song of Life. I rejoice that I live.
Every heart beat is echoing, I am Life!
I am Life!
From head to feet I feel the throb of Life, and I can but sing; Life is mine!
O, Life! O, glorious Life! O, immortal Life! Thou art mine!
I am Life! I am infinite Life! I live the immortal Life, here and now!
This is the morn of Eternity! This is the day of Everlasting Life!
This is the day of Infinite Goodness; all that Goodness is mine!
This is the day of Omnipresent Truth; all its Inspiration is mine!
This is the day of the Supreme Beauty! All its joy is mine!
O, day of days! O, day of glory! I am filled with its beauty and its blessing.
O, day! golden day! The sun is telling of thee in splendor!
I bathe in his newly created beams; beams of Divinest Grace.
The clouds are the canopy of Immortal Radiance. They are the parterres of this new day of heaven!
In them I see the faces of angels who have, in good thoughts, illumined the hearts of men!
The winds are broad, God's messengers from isles and varied climes. They

are laden with perfumes that tell of the wisdom and purity of the Original One!

Birds chant orisons of welcome to the light, giving thanks for the opportunity of this day of the Lord. I chant with them the praises of the Good.

Good is within me. Life and Goodness are one.

Happiness is mine. In joy I express the heaven I am within. The glory without is but the reflection of that within me as Soul.

O Life! O Soul! O Divine Presence! Ye but center in me and I sing for you the song ye cannot sing.

I am in the dawn of the new day, blessed among men.

Within, the germs of immortal beauty are springing, as springs the germs of the One Life in the flowers below.

Shall they pour forth fragrance in their unconsciousness and the Self-Conscious be silent?

I will sing a new song! A song man never sang before! I will sing the song of Earthly immortality! The song of victory of the Self over that which is not the Self! I am victor over all ill! The Power I am is victor over all material!

I live now consciously the immortal life. Death is swallowed up in victory.

Chant with me, O bird and bee! Join with me, waterfall and breeze! When the prisoned heart of man is dumb in his love of material things, join with me in songs for the new day; the only day that there is; the only day that ever was; the only day that can be; the day of Now; the present day; the living, the everlasting day, of the victorious Human Soul!

I rise on the wings of Spirit and join in the anthems of the ancient unfolded ones! They welcome me for I am redeemed from the limitations of sense.

Victorious, conscious, Life so fills my heart that only thoughts of Peace and Love can go with me! They are my companions ever more! Amen!

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.

Lesson No. 7.

Bedtime Suggestions.

Shakespeare's well-worn quotation: "Tired nature's sweet restorer balmy sleep" has a deep significance to the Mental Scientist. "Balmy sleep" is the restorer, but what causes this kind of sleep? Sleep that is not balmy does not restore; it increases the conditions of repletion. How many awaken from sleep more tired than when they fell asleep? It is of immense importance that sleep be restful and thus restorative. It is necessary that there BE sleep. Insomnia is a precursor of all the horrors of body as well as of mind, for mind causes them all. Lack of sleep and unrestful sleep are both results of mental states and more often upon mental habits. Therefore there is no field where a knowledge of Suggestion is more beneficial than in regard to the habits one should cultivate on retiring at night. I will briefly outline that which I will some time put into a book.

The habit of Concentration upon chosen thoughts, is the only way of controlling life's manifestations. Involuntary concentration is the absence of self-control. When that lack becomes great enough there is insanity, or some sudden stroke that soon ends bodily expression. Therefore the whole question of sleep resolves itself into one of power to concentrate at will upon a chosen thought; is a question of voluntary concentration.

Sleep is but the condition of concentration upon the thought of sleep. It is closing the mind to all thoughts save that of sleep. No person can pay attention to the thought of sleep and keep

awake. Consciousness of noise is shut out by the student, bookkeeper and reader, and sight is shut out from that of engineer save that of the track he watches. We can close at will any one of the five senses. In sleep we close them all. It is done instinctively. Would we never take to bed with us any thoughts that keep us awake; would we forget in thought of sleep, as children do, all other thoughts, there would never be any wakeful hours. Therefore prepare yourself for sleep before you go to bed. Never go to bed to think. Never take business to bed with you. Many wait till the quiet of the bed for thinking out problems. This creates a habit that once formed is hard to break. Keep the bed sacred to sleep. Keep the hours of sleep sacred to sleep.

Before you go to bed get into a calm mental condition. Sit down and settle every question that has troubled you as far as you can settle it. Then lay them aside till to-morrow. When you have done this, retire. Never, mind *never*, go to bed with anything troubling you. Clear your mind, if you have to sit down by the bedside for hours. Settle the matter so you can put it aside till morning. I have, in the past, found it a good habit to say to all thoughts of business or care, speaking aloud as to persons, "Excuse me now. It is my bedtime. I will attend to you when I go to my business to-morrow morning!" I then think no more of these questions till the morrow. In a little while you will find it easy to throw off all anxious and unpleasant thoughts and in their place hold pleasant ones. Therefore, after you have canvassed the fields and come to a conclusion as far as it is possible in light of present conditions, put the troublesome questions aside, take some pleasant ones and hold these pleasant ones till the time comes to retire. Then get into bed to sleep. Suggest to yourself "I am going to bed to sleep. I shall have pleasant conditions while asleep. I shall awaken refreshed!" Fill your mind with this thought and go to bed and sleep. Let no other thought in.

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

William Lloyd Garrison

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It is a vicious habit for any two who sleep together to talk about anything unpleasant after retiring. In fact, it is best not to talk at all unless they do it with the consciousness that it is something that need be said, and then both are to go to sleep. "Caudle lectures" cause disease and run up doctor bills. Omit them, if they must come, till morning, and the chances are that the morning will find them unnecessary. They will not come when you retire with the Suggestions I advise. "I am going to bed to sleep and to pleasant dreams!"

The Home is Divine.

The home should be recognized as a divine institution, ordained of God's love as the institution for which all others—State, church, workshop, school—exist. We are in sad danger, it seems to me, of turning things upside down, of making that the chief thing in life which is only secondary and auxiliary. We talk about a life-work, life-task, life-missions, with easy flippancy, gliding unconsciously away from the chief task which God has laid upon the most of us, the perfection of human society in and through the power of the home. Doubtless there are those to whom God has denied the joy of this task. One gathers from the words of St. Paul that there were moments when he felt more keenly this sacrifice than all the others incident to his mission. Yet even those who have no such "portion under the sun" would labor and suffer in vain if the home should perish from the face of the earth.

For the true measure of civilization—and Christianity is only a celestial civilization slowly working itself out upon the earth—the true measure of any civilization is found, not in its legislation, nor in its architecture, not in its poetry, nor in its politics, not in its industry and its commerce, nor even in its schools and churches, but in the extent to which all of them are made to contribute to the perfection of the family and the glory of the home.—*Rev. Charles J. Little, in the Northwestern Christian Advocate.*

Every great teacher or leader lays stress on some single word of might—the key, as it were, to his position. Buddha's great word was "renunciation"; Zoroaster's, "purity"; Menu's was "justice." The key to Confucius is "moderation." Moses emphasized "law"; Plato, "harmony"; Socrates, "reason." The strong word of Epictetus was "reliance," of Antonius, "self-possession." But Jesus gives us the key to the inner chamber of His heart in a single, mighty, sweet word—"love."—*O. B. Frothingham.*

PSYCHOMETRY.

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

Second Series. Lesson 7.

The psychometric, or soul-measuring power is awakened to activity by the opening of the sphere of divine communion, and it is the spontaneous working of this purely psychic function which gives to the faculties their intuitive action on the external or objective plane. In the complete withdrawal of the mind's action, however, from the external plane and sphere of sensation the soul is able, from the higher centers of spiritual power and illumination thus reached, to exercise the independent psychic vision in penetrating the secrets of Nature and the processes of life; and also to exert occult power in works of beneficence and service to men. Perfect control of its own body, and the ability to heal others, is one of the occult powers thus attained. The interior or psychic vision thus opened, becomes practically omniscient in any one specific direction in which the attention is fully turned.—*Dr. J. H. Dewey in "The Open Door"*

Incline thine ear to wisdom and apply thine heart to understanding.—*Proverbs.*

So teach us to number our days that we may apply our hearts unto Wisdom.—*Psalms.*

I gave my heart to seek and to search out by wisdom concerning all that is done under heaven.—*Eccl.*

Jesus increased in wisdom and in stature.—*Gospel of Luke.*

We have but one source of Truth Intuition. Truth thus received we reason upon. The verification of Truth is Experience. The Conscious power to obtain Truth by intuition, I take to be what the ancients term "Wisdom." The wise man is not necessarily the learned man. A learned man is one who has studied and accepted the words and thoughts of others. The wise man is one who has thoughts of his own. Is the original thinker. The learned man may not be wise. Many unlearned men are wise. Ignorance may go hand in hand with a college education. I have met illiterate men who were wise. Wisdom is something that cannot be learned in schools;

From all Life's Grapes I press sweet wine.—

Henry Harrison Brown

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that cannot be imparted to another. It is the individual perception of Truth and belongs alone to the individual. When Jesus spoke, His words were wisdom to Him but are learning to those who accept them as truth. They are knowledge to those who demonstrate them by experiment. Wise men have that something which no one else has. Seer, prophets and real teachers are wise. But "Whence cometh wisdom?" Whence does intelligence spring? Jesus "increased in wisdom." His parents or the Pibins could not have taught Him this. Where did He get it? It is a false idea that we find wisdom in schools, books or teachers. They are no more wisdom than the pipe that carries water and the vessel that holds it, are water. Books and teachers are but means to enable each person to increase in wisdom; they do not convey wisdom. No one ever more helped me to find wisdom than the babes, some imbeciles, flowers and birds, shells and dew drops. Where doth wisdom abide?

There is but One Source of all manifestations. From the One all wisdom comes. Like life it is to increase by LETTING it come. But while God is Wisdom we are not to call God wise. While God is Life we are not to call him alive. Neither are we because God and Intelligence are One to call God intelligent. Learn to separate the One from the Manifestation, to separate Cause and Effect. Since all wisdom is the latent power of the One, it follows that all wisdom is in the Soul. "Each individual is an inlet to the Divine Mind and to the whole of that Mind" says Emerson in the first sentence of his first essay. Thus in the One Mind wisdom dwells. From thence it must come. In that Mind we must seek for it. But the Ego is IT. Then I must seek wisdom within myself. I am not to reason it out. I am to seek and find it. Seeking is not reasoning. Truth is never found by reasoning. "How do you find your wisdom?" was asked of Newton and he answered, "By always intending my mind!" A wonderful answer. Would that teachers

understood it. Intend the mind. Seek for, and desire, Truth in a certain direction. As Truth is within the One Soul of which each individual is a manifestation, desire is evidence that Truth is seeking expression along that line. All that is needed for it to come into consciousness is the development of the psychometric sense, which in this case is termed *tuition*, is to practice in the Silence by intending the mind in this direction, after preparing it for the influx by some appropriate reading. The power to sense and interpret the sensations as we have learned to sense and feel the coarser ones, and the power to thus attain Truth from the Soul is wisdom. To develop the psychometric sense so that you can FEEL the Soul sensations as they come in response to your desires, is to become receptive to Truth from the fountain head. Why should you not receive as Moses, and John, as Plato and Darwin, as Milton and Shakespeare, as our poets Longfellow and Lowell, as Emerson and Walt Whitman did? There is no reason why you should not, save your own mental attitude. You have yet to learn to FEEL, as they felt, the Soul's desires, and then to interpret these feelings in your own way, according to your ability and experience. Any thought of competition, of measuring yourself by the accomplishment of others, any desire to imitate others, any thought of the praise or blame of others, will close the door of inspiration. Faith in self and willingness to manifest your self alone, will ever bring the power to interpret, though you may sit in silence for years. The only way to become intuitive is to trust your intuitions and follow them till they become as clear as voices. Once you have learned to become receptive and to transmute feeling in to thought, you can court this intuition at any time and make it continuous. Then it is inspiration. It is not true that we need to wait for inspiration. It is at all times waiting for us. All you have to do is to desire and become receptive, and you shall have the wisdom you call for at any minute and in any place.

**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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Love's Recompense.

One I sought, as peaceful wending
O'er the beach, where never ending
Roll the billows swiftly onward through Pa-
cific's whitest crest;
And I, thankful, breathed a prayer
On the balmy morning air—
The Peace I had so longed for nestled now
within my breast.

For I'd found the longed-for guerdon;
I had dropped Life's heavy burden
In thought of union with the Everpresent One,
And my pulses still were bounding
As with light step I was rounding
The trysting point where I would meet her
and my ramble would be done.

And, lo! by the waves she waited—
She who all my longing sated,
For she'd learned through pain and sorrow
how in spirit to be strong;
And my heart before me hastened
As I saw that face so chastened,
And my love so potent was like steam to bear
me on.

"Welcome, loved one!" strong and cheery
Cried she, as in accents merry.
I replied, "Oh, my dearest, I will now in love
be wise."
"Here, then," said she, "build an altar;
Here we'll promise ne'er to falter,
Though twice ten thousand troubled billows
o'er us rise."

On a pile of pebbles gathered,
And with a long bright seaweed tethered,
There we pledged our souls forever, to be
joyous, to endure;
And when rising tide o'erflowed it,
She grasped my hand and said, "You've
shown it—
How you loved me. I have trusted and now
am of your love made sure."

"Now I leave you and forever!
This our parting, and you never
More will see, or hear, or know me while you
in the earth life rest;
For the only use of trial
Is to teach us self denial—
You to me of all God's treasures are the one
I love the best.

"Now I yield you to His keeping,
And with smiles in place of weeping,
Each will go the way to labor, meeting each
day with a song.
And our love will be the watch-fire
Burning in our hearts, and its glare
Will fall upon our pathways as we conquering
march along.

"So away! away! I leave you!
My parting will not bereave you!
We are Spirit and in Spirit we are one.
In the Silence I am with you;
I in Silence never leave you;
This unfoldment is the treasure we through
pain and love have won."

I praiseful turned my footsteps homeward,
All my journeying since is sunward;
Time and space to Spirit are not and I never
am alone!
For in Love the Universal
I now live and never I shall
Fail to sense her when I murmur, "Not my
will but thine be done."

—HENRY HARRISON BROWN.

***Affirm Till you Realize
that you are.***

"I find that after six years of faithful ser-
vice and habit I do not want to read the
Bible, pray, or go into the Silence. Although
when I do go into the Silence I feel the
power instantly. Can you explain what is the
matter with me?"

You are growing wings. Just as soon as
you get your mental wings you rise above
habit. You don't have to read the Bible, you
don't have to pray and you don't have to go
into the Silence. The free mind does not
want to have to do things. Instead of going
into the Silence let the Silence come to you.
It will come in such a refreshing surprise that
you will be glad that you gave up the habit.
Then you will pray as the Spirit gives you
utterance, and you will find the joy unspeak-
able and full of glory. You will pick up the
Bible and be thrilled with its message, simply
because you don't have to read it. Oh, the
joy of mental freedom! Kick up your heels
in the pasture of God. If you don't want to
eat or drink, then lie down and rest. Take
down all of the fences, cut all of the strings
and let yourself loose. This thing of habit,
rules, doing things by rote! It is mental
slavery. One of the meanest men that ever I
knew on this earth had the habit of reading
a chapter in the Bible and offering a prayer
every night and every morning. Men who
smoke and drink have formed the same kind
of habit. They do these things because they
are in the habit and think they can't get rid
of the habit. Have no taskmasters.—T. J.
Shelton, in *Christian*.

"Spiritual Evolution—that, then, is our
destiny, in this and other worlds; an evolu-
tion gradual with many gradations, and rising
to no assignable close. And the passion for
life is no selfish weakness, it is a factor in
the universal energy."—F. W. H. Myers, in
"Human Personality."

ARTOBIOGRAPHICAL.

**How I Grew Into
"Absent Treatments."**

A recent letter from a lady in Massachusetts says: "My hearing is almost restored. I began to hear better the day you commenced to treat me!" I do not yet, after some less than ten years, get out of the old wonderment when such reports come to me. So unlike any previous methods of cure is this of thought sent by wireless telegraphy, that I am not surprised at any skepticism or unbelief manifested toward it. For this reason, I sometimes hesitate to tell its marvels. Nothing tangible is to be found by materialistic persons upon which to rest such claims. All we have is the fact that the sick are healed whenever the mental healer comes en rapport with them. These occasions are so common that no longer can they be called coincidences. I often tell what results of my treatments are before they are reported by letter. That there may be some data upon which scientists may base some reasoning, I will give my first experiences: I was treating a lady in Topeka by magnetism and Suggestion. She became so psychic that she would see and feel me when I was absent from her, and would say: "You treated me at such a time." I would remember that I was thinking of her at that time. This condition soon developed into a systematic course of absent treatments. But I thought that my success was because she was exceptionally psychic and receptive. When she had so recovered as to be in ordinary health, whenever any trouble arose, I would be requested to treat her. She came to rely on me, no matter where I was. Her husband stopped at my office early one morning, on his way down town, and asked me to treat his wife, as she was not feeling as well as usual. I forgot my promise till about nine o'clock. While I was writing, the thought occurred to me. I spoke out very positively and struck the table with my hand: "L—, you are well. You know better than to let this condition return!" Two hours later I called and asked if

she felt my treatment. "I should say I did," she replied. "There is your mark," and she pointed to an ink spot on the floor. "I was dusting my writing desk when I heard you say positively, as you called my name: 'You know better than to let this condition return.' I jumped, thinking for the moment you were behind me; but I have felt better ever since."

Experiments with this lady caused me to have some faith that I could heal others in the same way, but I never sought to do so. One day a telegram told me a dear friend was dangerously ill in a distant city. At once I sat down, and calling the name, said: "I am as near you as if I were by your bedside. All my love and my healing force goes out to you, and you are rallying." In this concentration I fell asleep. I awoke in just one hour to hear my own voice say: "It is well with the child!"

The next instance was that of a friend some distance away. A letter told me of sudden illness. I could not then go, but wrote and treated mentally, especially as I retired at night. I awoke, listening, to myself saying: "He is better!" The next morning I awoke, saying: "A letter will tell you of improvement." The third morning this was repeated. Events proved the truth of the words. From this I learned to trust these reports from the sub-conscious.

These were about all my experiences till I came to California in 1898. I still practiced healing magnetically and through Suggestion. I was thus treating in one of the cities of the Coast, when a lady came to my office and asked me to treat her daughter, who was ill at home. I at once was enabled to diagnose the case, and doing it so well that I had faith I could help her. I arranged that the lady was to return home, and at 1 p. m. was to sit down by the bedside and be passive. I would at that time send treatment. A few minutes before the hour, I went to my treating room, sat down by the lounge and imagined the girl on it. As soon as I saw her there, I began to make passes over her with my hands, talking to her as if she was

**Let's not burden our remembrance
With a heaviness that's gone.—**

Shakespeare

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really there. I said: "Now you go to sleep and sleep till three, when you will awaken with all these pains gone; all unpleasant conditions removed; you will eat a hearty supper!" I learned from her father the next day that at that hour she said "I am sleepy," and went to sleep, sleeping till three; awoke well; enjoyed her supper and the evening with the family. The father reported this to the family doctor, who said: "A remarkable coincidence!" That was all he could be expected to say; for what power could heal save medicine and nature? "Assist nature" is the medical term. I did so assist, but in a new way.

My next case was in a town where I was teaching, that same year. A lady came for me to treat her little two-year-old babe, who had a boil and was full of fever and could not sleep. She was restless and cross. "I do not believe in medicine! I don't want to put my little one under a doctor, for he will dose her and keep her sick. I know Mental Science can cure her!" I agreed to treat her, and said: "She will be better when you get home." As soon as the lady had gone, I sat down and said: "Life is abundant. Now, my little one, your mother and I come to you spiritually, that you may have life more abundantly. In the name of the Omnipresent Life you are healed, and will go to sleep, and have from this only peace." The mother had but a short distance to go. At a late hour in the day, I called. On her return home she found that the child had just fallen asleep. The fever had left, and she was from that time on healed of her boil without trouble.

But even these experiences did not cause in me a faith strong enough for me to seek that field of healing, and not till it was crowded upon me without seeking, by letters and telegrams, did I make it a practice. I know it is efficacious. I know it has its limits with every practitioner, but they are the limits of ignorance. I am aware that we know as yet but little of the powers of mind; but I still more surely know that there is in Mental Science in its power to be used in the Art of Healing, such a boon as

never before came to bless mankind. And I know that when we understand more fully the Power of Thought to heal, there will be but a small amount of pain in the world. And this power can be used only to bless.

A Suggestion for Mothers.

Afraid of the Dark.

Of all the fears which beset little children in this big, startling world in which they find themselves so unexpectedly, the most painful is the fear of the dark. Nurse and mother may explain that there is nobody coming to hurt the child, and that it is foolish to imagine what is not there. All these arguments are futile with the child who is really afraid of the dark.

It is not that he fears enemies, who may more safely attack him in the night, or the noises which he can hear only in the quiet of the evening. The dark itself seems to him like a hideous black monster which shuts the nursery inside its gloomy wings, and hides all manner of tragic possibilities in its evil nature. The child who suffers this sort of terror is sure to be of a highly imaginative type, and must be cured by the imagination as he has been tortured by it.

She is the wise mother who forestalls her baby's fears of the dark by implanting in the child's mind some happy fables of the kindness of night. For children must always have a bad spirit driven out by a good one—not by arguments proving that the bad one cannot exist. No theoretical explanation is half so convincing as the figure of a good fairy, dressed in black for the relief of tired eyes, and full of pleasant surprises for sleeping babies—a sort of every-day-in-the-year Santa Claus.

A charming lullaby by Graham Robertson may help the good work of strengthening or soothing the timid child. The last stanza of his poem, "The Gentle Dark," thus runs:

The voice is tender (O little one, hark,

The eyes are kindly under the hood;
Blow out the candle, leave not a spark,
Trusting your friend as a playmate should,
Hold up your arms to the Gentle Dark,

The Dark that is kind and good.

This may be called the secular cure of fear. There is also a religious cure, and many happy children in all the Christian ages have caught from their mothers' faith a confidence that the darkness is alive with a heavenly presence and protection.—*The Youth's Companion.*

We are too prone to say: "If I were you." We should remember that if "I were you" there would be no "you."—Dr. J. McIvor Tyndall.

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

Walt Whitman

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Columbia's Gift.

(Read at the celebration of the 169th anniversary of the birth of Thomas Paine, in San Francisco, January 29, 1906.)

The nations of earth in congress had met,
They had work of importance in hand;
They were tired of strife, distasteful was
war—

Could their armies now safely disband? . .
Could Peace wave her banner over all of the
earth?

Should men now be brothers for aye?
Could the cannon be dumb, and the sword
ever sheathed,
And the forts given to children for play?

Ah! Arbitration's grand power
Had conquered the field and the throne.
They settled these questions in one little hour,
And the work of the congress was done.
Then in her great joy Great Britain proposed
That each to a gallery bring
The medallion of one, a favorite son,
Of whose deeds the future shall sing.

Each nation in joy brought the choicest it had
The great Arch of Peace to adorn;
There were warriors and kings, and states-
men and priests,

Heroes of science, of art, and of song;
And each as the veil exposed one to view
Extolled the great work he had done,
But the laurel lay still in their hands,
For the mead was yet given to none.

Then Columbia arose, the youngest of all,
Told the story of one, long ago,
Who for Liberty spoke till she cast off the
yoke,

The last she was ever to know;
How he pleaded that Peace might extend o'er
the earth,

That war should abound nevermore;
How in "Rights of Man" this day had its
birth—
"Common Sense" was the mantle it wore.

"The compact of Peace we sign here today
He wrote with the Lilies, the Lion and
Stars,
But war must roll over ocean and isle
Till we learned the lesson in sorrow and
scars."
Then as the Flag of the Free she unfurled,
Great Britain and France cast first wreaths
o'er the name,
While the rest in accord cast theirs at the
feet—
For Columbia gave—THOMAS PAINE!
—HENRY HARRISON BROWN.

Strength comes from the ground. It does
not come from tenements and cobblestone
pavements.—*Rider Haggard.*

Thought is Power.

It is surprising to realize how thoroughly this fact was impressed upon the mind of Emerson. His essays are based upon the fact of Universal Energy pervading all things. It would take all NOW pages to give the extracts containing this thought. Occasionally I will give some. I contemplate some time in my career of writing a volume showing that Emerson perceived all the fundamental Principles upon which the New Thought movement is founded. I also contemplate a course of Lectures upon Emerson, interpreting him from present New Thought unfoldment. As an introduction to these works I shall occasionally give extracts from him, showing where he considers Thought as Power. The following are from his poems:

And what if Trade sow cities
Like shells along the shore,
And thatch with towns the prairie broad
With railways ironed o'er?
They are but sailing foam-bells
Along Thought's causing stream,
And take their shape and sun-color,
From him that sends the dream.

—*The World-Soul.*

Earth proudly wears the Parthenon,
As the best gem upon her zone,
And morning opes with haste her lids
To gaze upon the Pyramids;
O'er England's abbeys bends the sky,
As on its friends with kindred eye;
For out of Thought's interior sphere
These wonders rose to upper air.

—*The Problem.*

Already blushes on thy cheek
The bosom thought which thou must speak.
—*Nemesis.*

Draw angels nigh to dwell with thee,
And make thy thoughts archangels be.
—*Freedom.*

Here holy thoughts a light have shed
From many a radiant face.
—*Hymn.*

Thee, dear friend, a brother soothes,
Not with flatteries but with truths.
—*To Rhea.*

He shoots his thought by hidden nerves
Throughout the solid realm.
—*The World-Soul.*

Spring still makes spring in the mind,
When sixty years are told.
—*The World-Soul.*

Surely he carries a talisman under his tongue.
—*Destiny.*

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

Whittier

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Country Raised Men.

Ex-President Cleveland has written an article for the *Youth's Companion*, from which I take the extracts below. They give expression to the thought that underlies "NOW" Folk's attempt to have a Home and Farm school in connection with their Mountain Home. I do not believe in the city as a breeding place for men. It is not the place for the development of self-reliant and self-respecting manhood. It is not the place to awaken those spiritual loves that mean happiness. Neither do I believe in the dormitory conditions of the boarding schools. Every child and every young man should have those social conditions and that personal attention that are found only in the home. For that reason we propose that children who come to us shall have a home atmosphere and a Nature atmosphere in which to grow. For this reason I wish to add at least 500 more acres to our present possessions, that there may be always a large woodland with hedge, brook and wilderness for them to enjoy, and in which to become acquainted with the Intelligence behind all manifestation. It must be that there are at least one hundred among NOW readers who can invest one thousand dollars in NOW stock for this purpose. Every dollar will be invested in improvements and add permanently to the value of the place. Already we have several boys there and are in correspondence concerning others. We need accommodations that we may save a few from the narrowness and the contaminations of city life. Ex-President Cleveland says:

The belief has been very general that nearness to nature and the environments of rural existence exert a benign influence upon heart and character not found in the rush and noise of city life.

This belief is too well justified to be regarded as fanciful or imaginary. Beyond all question the agencies which have been especially potent in the elevation and refinement of human nature have derived their life and impulse from rural surroundings. The most sympathetic and tender charms of song and story have been born of the inspiration of field, wood and stream, and in such associations as

these the highest purposes and noblest ideals have grown strong. "God made the country," and He so made it and set it in order that it has an affinity with every side of man's nature for its betterment. Thus it is that the incidents of country life not only stimulate the delicate and lovable features of human character, but promote and foster mental vigor, wholesome self-reliance, sturdy pertinacity, unflinching courage and faith in honest endeavor.

The relationship of rural conditions which produce these qualities to success in the rugged and stern realities of life is indicated by the fact that a large proportion of all those who in town or city have won professional honors or wealth have been of country birth and breeding. This is a matter of common knowledge.

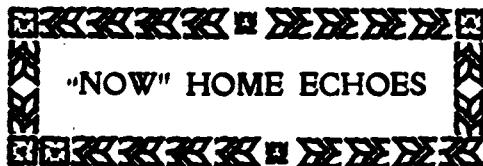
I have referred to an affinity between man's unperverted nature and the country, regarded distinctly as the work of God. It has always seemed to me that very satisfactory evidence of such affinity is supplied by the fact that the impressions made on the mind and heart by early rural associations are so deep and lasting that no lapse of time or change can efface them. I have thus far only indicated that rural life and its influences should be regarded as creative forces, constantly acting on the character and conduct of individuals, without special regard to their classification. I believe these forces are more potent and beneficent as they more nearly retain their undiluted and distinctive separateness; and that beside their effect on the individual, they indirectly involve much larger results, especially as they are related to American national life and conditions. In a country like ours, where people rule, a great number of individuals cannot be subject to a moral force without implicating to a greater or less extent our public interests. Therefore, if we rest alone upon a general conception of the collateral relationship between rural influence and the public weal, we cannot fail to recognize these influences as largely affecting the success of our experiment of popular government.

Mr. Cleveland then shows the proportion of Presidents, Vice-Presidents and Cabinet officers that had a country breeding. The proportion, great as it is, will be equally great when the literati, successful business men, inventors and preachers are numbered. Beecher said, "The country is the brood-comb of the city." Emerson says, "The city would have died out, rotted and exploded, long ago, but that it was re-enforced from the fields. It is only country which came to town day before yesterday that is city and court to-day."

**The Soul is pilot gray on the sea of Lore,
Where barks of Touch are sent from every shore.—**

J. W. Powell

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But we cannot put ourselves in another's place. I cannot say what I would be or do if I were that other. I might be able to tell what I would do under like conditions; what I would do if it were ME. But that thought of thinking upon pleasant conditions, it seems that we do not have to hunt very long to find something to start with. In a poem by Lizzie Doten, one of the lines reads thus, "And most of all, Dear Father, I thank thee that I live." It seems to me as a starter we should rejoice to think that we live. And when we know that we live, when we come to that consciousness where we say "I AM," then we come into our full inheritance. To recognize ourselves as conscious manifestations of the One Power, then for the first time we take hold of life in earnest, and apply the beautiful principles of Life in our daily living.

When I hear a person say "I wish I could be this or that," I know at once that they have not taken hold of this principle and applied it to themselves the way they should do, but they will when they lay aside all fear thoughts and thoughts of doubt.

EVERITT.

I have been experimenting with myself for the last week, and I have declared freedom from everything. I have broken all contracts I have made and all engagements I have cancelled. I have given notice at my place of business that I did not know whether I should be there the next morning or not. I wanted to be absolutely free from any obligations. I wanted to give myself perfect liberty. It is seldom that one finds conditions so that they can break away from them all in this manner. Animals seem not to have any cares as to the morrow, for food or anything. They instinctively know they will be supplied, or that they

will be able to get what they need. I do not see why human beings should not have the same ability to find under all conditions the right place for his ability and for his skill to work.

It seems to me that it is one of the greatest pleasures to feel that no condition can chain us, that we are the master of it.

FRANK R.

I realize that what Frank has said is true in my own life and freedom has come to me by my asserting my freedom. And what I say to-night is for my own unfoldment and freedom, and when I can say "I am perfectly free" I shall outgrow every fetter. I want to tell you what my little son Howard said. One evening he came into the room and said to his grandmother: "Grandma, if you will read this, I know you'll be a New thoughter! Now what'll you bet me?" Grandma replied: "I won't bet with you, but I would like to know about New Thought." Another time when he had been to one of Mr. Brown's lectures, he said to his Grandma: "You'd be real pretty, Grandma, if you'd get some of the New Thought into that head of yours." Try the freedom and spontaneity of childhood.

JOSEPHINE.

Speaking of progress, rapid and otherwise, I would like to speak of some of my own experience in that line. When I first heard of New Thought, when I undertook to put into practice what I read, I went forward with leaps and bounds, and it seemed as if I was walking on air. Within three days after reading Mr. Brown's book I was demonstrating. Then there came what seemed to be a retrogression and I had what Christian Scientists call "Chemicalization," and yet I really knew there was no retrograding whatever, and that the upward progress would follow and continue right along. Since then I have known no such rapid progress. That I have been progressing, I am very sure, but the only way I can perceive it is by comparison. Time is the measure of unfoldment.

MERTON.

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

Edith M. Thomas

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Helen Wilmans Sentenced.

We are indebted to a friend who has sent us clippings from Jacksonville, Florida, papers for these facts in regard to Mrs. Wilmans' trial. The case was remanded back by the United States Court of Appeals to the District Court for re-trial. In this new trial she has been sentenced to a fine of \$500 and one month in jail. Four indictments were made. Upon only one was she convicted. From the clippings, all I can find as to that one is this:

The particular indictment upon which Mrs. Post was convicted at this trial sets forth at length charges alleging that she used the mails to advertise her treatment of individuals through a second person, without the knowledge of the person being treated.

The attitude of the Court upon the question is shown by this extract from the newspaper report:

At this point Judge Boarman, who has taken a great interest in drawing clear and concise statements from the witnesses, asked:

"Did God have anything to do in the matter?" "Yes, certainly so. I guess He did it all," replied the witness.

"Do you pray?" asked the Court.

"Yes. I am like Jesus, I pray continuously," was the reply.

"Well, I am glad to hear it," said Judge Boarman. "God has been cut out of the case by all the other witnesses."

"Now, do you think," continued Judge Boarman, "that it was Mrs. Post's work or God's work?"

"Mrs. Post's work is God's work," replied Mrs. Lovelace.

"I didn't think they practiced together," said the Court.

"They certainly do," was the quick reply.

After discussing the different names for God, which the witness gave to the Divine Being, the Court said: "I am glad to see that you take Him so seriously."

The testimony given by several of the other witnesses was equally as interesting, for Judge Boarman took an active part in the examination of each of the witnesses, and if the jury does not have a clear idea of the testimony of the witnesses, it will not be the fault of the Court.

* * *

In passing sentence, Judge Boarman was pronounced in his expression of opinion of the guilt of the defendant and the vindication of the law.

The following is a copy of the verdict:

"We, the jury, find the defendant guilty, as charged in indictment 176, with recommenda-

tion of mercy. Not guilty as to indictments Nos. 141, 160 and 161.

"NATHAN ADLER, Foreman.
"Jacksonville, Fla., Feb. 2, 1906."

The Government had a large array of attorneys to prosecute this trial.

Upon the Court convening for the day, Hon. John M. Cheney, the newly appointed United States Attorney for the Southern District of Florida, took the prescribed oath of office.

Immediately upon Mr. Cheney taking the oath, he became the official prosecutor. In the prosecution of the cases against Mrs. Post, District Attorney Cheney is being assisted by Judge Henry T. Campbell of New York, special assistant Attorney-General. Col. Joseph N. Stripling, the former United States Attorney, has been appointed by the Attorney-General as a special assistant Attorney-General to assist in the prosecution, and Hon. Richard P. Marks, assistant United States Attorney for the Southern District of Florida, is also assisting in the case. Mr. Fred D. Peer, former Postoffice Inspector, who assisted materially in securing the evidence upon which Mrs. Post was indicted, and who assisted the attorneys in the prosecution of the former trial, is also appointed a special assistant in the prosecution of the present case.

An appeal has been taken and she is out on \$2,000 bail.

The position of NOW is well known upon this question of Mental Healing. We believe in being loyal citizens, but we believe no one can be such a citizen who violates his conscience. Therefore, he who disobeys because he cannot do wrong to please the law, is obeying the Higher Law. But I also believe that when for such disobedience one is arrested and punished, he should in the same spirit receive as did the Quaker and other reformers: *Suffer and keep on with the good work*, and at the same time "rejoice in tribulation." We congratulate Mrs. Wilmans that it is hers thus to suffer and break the way for the legal recognition of Mental Healing. Nay, I congratulate her that she has, in the failure of conviction upon the other three counts, already won the legal recognition, for it is but a technical and a legal quibble upon which she has been convicted. The decision of the Court of Appeals was that she had the right to heal. This is the decision of the Court of Appeals:

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

Elmer Gates

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The evidence not tending to sustain the charge that she did not intend to administer the advertised treatment for which she was paid, a verdict of not guilty should have been directed against these indictments.

If the accused did intend to administer and did administer the treatment she advertised, she is not guilty of fraud, although the treatments might be in fact valueless. The mere allegation that she was engaged in mental healing was not an allegation of a "scheme or artifice to defraud."

That Mrs. Wilmans is not disturbed nor moved from her position of Truth is evidenced by these words, reported of her as sentence was to be pronounced:

Judge Boarman then proceeded to pass sentence upon the defendant, asking her first if she had anything to say as to why sentence should not be pronounced against her.

MRS. POST'S STATEMENT.

In reply, Mrs. Post said: "I am perfectly and entirely sincere in my belief in mental science healing, and since I began to give it out to the world, I have become the head of a school of a million or more, and I have a right to my belief."

And also by this extract from a recent article by her in *Connable's Pathfinder*:

I have no malice against one of the people who for four years have been struggling to ruin me. It is ignorance on their part; and I am learning the lesson of my life from it. I simply had to know the truths that my persecutions are teaching me, or I could not reach the one great truth I must attain in order to go forward on the road of everlasting progression, which I have marked out. And I am learning it. I would not take Rockefeller's billion to-day and forget the lesson my experience in the last four years has taught me.

In Re the Germ Theory.

In NOW for September, 1905, there was an editorial entitled "The Germ Theory on Trial." Since that was written new evidence has come up which I quote in the case. I have for over twenty years stated in my public lectures that the germ theory was putting cause for effect. That the decay of disease called bacteria, they are nature's scavengers and come to bless and not to harm. Keep the body in normal health and there will be no germs to purify it. There are millions of healthful bacteria at work for us all the time. All we have to do is to think health, and all germs become subject to our thought and help us to live and enjoy life.

T. A. Bland, M. D., Secretary of the American Medical Union, writes his opinion on

microbes and the bacteriologists as follows: "That 'a little learning is a dangerous thing' is proven by the radical error of the bacteriologists, who, on finding microbic germs in diseased tissues, pronounce them the cause of the disease. The more learned, careful and conscientious scientists pronounce them friends, not foes, of the sick. Our bodies are built and kept in repair by life germs which swarm in the air we breathe and the water we drink, and which constitute the nutritive element of the food we eat. The part played by germs in disease is that of scavengers, and a physician should recognize them as friendly allies, not treacherous foes." Prof. Dr. O. Rosenbach, of Berlin, has written an exceedingly interesting book entitled, "Physician versus Bacteriologist." In it Dr. Rosenbach says:

"In my opinion, neither by quarantine measures, nor by antiseptic deeds, nor by bacillary investigation, we are able to prevent the outbreak or the spread of any malady."

The opening sentence of Dr. Rosenbach's book is as follows:

"The history of medicine teaches us that any and every method of treatment has always been followed by a method based on exactly opposite principles; and it further demonstrates that all these differences have been upheld by fanatic adherents with the same fervor, under cover of equally good statistics, so that as a matter of fact every form of treatment, at least in the opinion of its chief supporters, may justly claim identical value as to efficacy and healing virtues."

Dr. Alexander M. Ross, Fellow of the Royal Society of England, member of the Colleges of Physicians and Surgeons of Quebec and Ontario, Vice-President of the Association of Hygienists of America, Member of the British, French and American Association for the Advancement of Science, etc., etc., says: "I charge that they have encouraged superstition and humbug by the germ theory of disease. I do not question the existence of infinitesimal micro-organisms; but they are the result, not the cause, of disease. They are the scavengers; their legitimate work is to clean out the sewers of our bodies. Wherever there is decay, pus or decomposing matter, these little life-savers are doing their work of nutrification, sanitation and purification. They feast upon effete and decaying animal matter. They are beneficial helpers to an important end."

What rules the world? Is it might? What rules the world? Is it love?
Is it hunger that drives? Is it wit that thrives? Shall subtlety triumph or right?
Hunger drives and gumption thrives, and subtlety's envy's glove,
But knowledge and truth shall drive out
ruth, and love, in the end, is might.
—E. S. Martin, in *Scribner's*.

Obstruction is but Virtue's foil. The Stream Impeded has a song.--

Ingersoll

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Vacation Philosophy.

Mr. Henry Harrison Brown, of San Francisco, has made a fresh start with his bright monthly magazine NOW, and has enlarged it to forty-eight pages of "affirmation" of all that is joyous and ideal in life. He is practical, too, for he has no use for unrealized ideals; his plan is to set them to work and make them realize themselves here and "now."

Mr. Brown tells us that most of us are heavily loaded up with useless rubbish, burden after burden of our own or other people's, which we have taken on, and now do not know how to throw off. He tells us to relax, "for everything you have felt of ill is stored up in your nervous system and must be unloaded. Whenever we relax in pleasant thought, we let them go."

Another article, on "The Simple *versus* the Strenuous Life," drives this matter home in respect to work and rest, saying that modern business life is so strenuous that the home life and the interlude of the annual vacation should be as simple as possible, and spent as close as possible to Nature. Vacations must be daily as well as annual; man must have time and opportunity to commune with Nature. The "man-made" town is limited in power to give happiness and health:

"It is necessary for the unfolding soul to come back to Nature to be inspired, to be awakened, to know itself. Nothing for inspiration like the ocean, mountain, field, hill, brook, and, above all, forest and flowers; all these are lost in the city. The desire to meet God 'in the bush' is an instinctive yearning of the soul. It is an Eden relic, which in time may bring man back to earthly happiness, which will build a present heaven in every soul. This instinct drives thousands to seaside and mountain just as uncontrollably as the instinct of migration drives the birds northward in summer."

The moral of it all is, "Live to be happy. Life is the raw material out of which all things and conditions come. Life is therefore of first importance." Why, then, thinks Mr. Brown, should we not really try to live the "Simple Life" instead of merely closing Wagner's book with the words, "It is beautiful!" "To live that you may still live; to enjoy that you may still enjoy; to work and study that you may have time and learn how to play—this is the one object that will bring in the simple life; it is the only object worth human effort." Mr. Brown is planning to put his theory into practice.—*Light.* (London.)

I realize each day more and more the power of Suggestion, and that all is good. Now whatever comes into my life I feel and know that I have the power to overcome it.

MINNIE.

This Boy is a Divining Rod.

An article recently published in *The Light of Truth*, says: "A boy about thirteen years of age, who is employed with his father mining coal at Williamsburg, has developed the peculiar power of successfully locating oil wells. He has already made several locations for the United Oil Company, and in every instance where he has driven a stake, locating a well and where a hole was drilled a good flow of petroleum was cut. He has thus enhanced the value of the Williamsburg field. The United people drilled several holes some time ago, and, not finding oil, abandoned the territory. Through this boy's marvelous powers, a number of producers have since been opened. While playing with his burro on the prairie, the boy felt a peculiar tingling sensation in his hands. The stronger the effort he made to leave the spot the more vivid was the tingling in his finger tips. While under a spell of this kind one day several months ago, Gen. Wallace of the United Company, who was out with a crowd of oil well developers, asked the boy what seemed to trouble him, and the youth told him of the strange feeling he had in his fingers, and said he knew there was oil where he was standing. A hole was drilled and one of the best producers in the field was opened up. Three more wells have been located, three drilled, and three good producers added to the list. The wells the boy located were in close proximity to the several dry holes the company had put down previously."

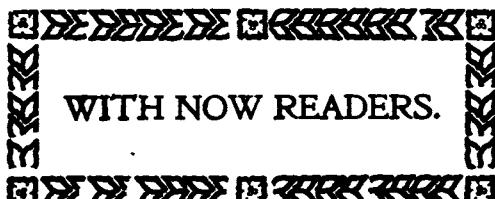
"Where the mind is comparatively free—where people are able to enjoy the beauty and the repose of nature, and at the same time participate in the health giving sports of river and field, without the incessant strain upon the mind that the struggle for a living and the unhealthy amusements of the town involve—there is bound to be less lunacy."—From an interview with the specialist, Dr. Forbes Winslow of London, in regard to the remarkable report just issued by the British Lunacy Commission.

The August number of NOW contains much that is vital among some things that are not so vital. The "Affirmations" of this issue are especially good: "Oh, the triumph of standing alone, firmly set in the One. Oh, the Glory of the self-poised Soul manifesting the magnificence of the One, in its power to create worlds of its own. Oh, the majesty of the Soul affirming itself as Power, Self-reliant, Self-poised Power, manifesting as Humanity through Truth and Love." NOW is controlled by the spirit of heroic optimism, self-belief and belief in all selves, though sometimes it is characterized by an exaggerated emphasis and coloring.—*Unity (Unitarian), Chicago.*

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

William Morris

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WITH NOW READERS.

Do you believe in soul-mates?

Mrs. A. B. S., of Massachusetts.

I teach from what I know. I live and think in the now. I do not devote myself to vain speculations. My beliefs have no weight with others, and very little with myself. I reason from certain fixed Principles. UNITY is the basis of my reasoning. Therefore, there is but *One Soul*. Each individual is an expression of the One Soul. Therefore, each expression is whole, is perfect. This cry of "soulmates" is, like the older cry of "affinity," born in fleshly lusts and is carried by imagination into the realms of Spirit. Each expression is sufficient unto itself. If you will give forth all the Love you can, you will be too happy to think that you are a lone half fluttering with one wing in ethereal realms, waiting for "affinity" to draw the lost half to you. Come under the sheltering wing of the Most High—the Unity of the One and find rest.

My child is irritable. Will Suggestion help me to cure him?

Mrs. Wm. J. C., Washington.

Certainly. The chances are that it is your irritable conditions reflected in it. The child absorbs the thought and love conditions about it and reflects them. When you will curb all feelings of unrest, he will become restful. He no more takes your milk into his physical, than he takes your feelings into his psychic unfoldment. Make an ideal of what you wish him to be. Keep that ideal in your mind and think of him from it. Act to him from it, and he will soon become it. Mothers have the creative power in the unfolding child after birth as well as before. The study of the Law of Suggestion is of incalculable value to mothers and through them to the race.

In a recent conversation with our family physician he admitted that Suggestion would cure nervous diseases, but declared that it never had and never could cure any case where there was any diseased tissue. Can you, of your own knowledge, tell me of any cases that have been healed where physicians have recognized what was, in their definition, real disease?

WILLIAM P., Pennsylvania.

Since you have put me on the witness stand I can only tell what I know. I must therefore speak of myself. Mrs. E. S. Craig, then of Texas, now of Portland, Ore., in 1893, cured for me by Mental Power without seeing it, a most painful corn. Within three days from time I requested it, the corn disappeared. I cannot tell what doctors would call that. Was it a nervous disease? Three years ago a lady came to me with a case of hemorrhoids which a surgeon the day before had told her only the knife could cure. In less than three weeks they entirely disappeared and have never returned.

A father and daughter came to consult me about a tumor the size of a half a filbert, upon his eyebrow. Two personal treatments and absent treatments for a week. The tumor entirely disappeared within six weeks.

A young man went with sore throat to a physician in this city. It was examined and by means of glasses shown to him. It was an ulceration and looked to him the size of a half dollar. "It will take me three months and you come every day to cure that. It will cost you \$100." I gave the young man treatments for three days and it entirely disappeared. If you or your doctor wish the addresses of these persons you can have them. I am not surprised that people do not accept this means of cure, for it is such a radical change, that we must be patient with them. I know by report that every well known healer has more wonderful cases. I devote but a little of my time to treatments, as I am otherwise engaged. I have full faith in the Principle. I hope to live to see the day when it will be a universal method.

You are a whole and not a half wandering about hunting for another half.—*A. P. Barton, in Life.*

U.S.
C.A.

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

George Eliot

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Work.

(I send you a little poem that I found and learned the other day. It did me good.—
Abbie Walker Gould.)

For every suffering of sense,
For sadder mental impotence,
There is a certain recompense,
In work.

Where penury would vision kill
With lassitude of flesh or will,
Oh! keep the slogan singing still,
Of work.

There is no company of hate,
No spider-web of human fate,
But thou canst conquer—only wait
And work.

The enemies are all within;
Deliverance must there begin;
Rouse thee, Soul! and thou shalt win
By work.

Thy triumph from its final height,
Will help some comrade in the fight,
And lead him upward in the right,
By work.

A Letter.

The following letter is from a lady who, on two occasions, passed several months in "NOW" Home and attended our classes. She has two sons residing at "NOW" Folk Mountain Home. It shows that persistent endeavor will lead to realization. No one gets there at a bound. Too many take up New Thought and fall back because they do not at once reach their ideal. But that Ideal is ever going before. We reach one rung only to see new beauties still before us:

"Dear Mr. Brown: I feel once more the impulse to write you. I know you would not say me nay when that impulse, the outgrowth of a sincere and a grateful heart, leads to spontaneity of thought and action. I want to tell you that a new gladness has come to me; it is such a simple, little thing, but it means so much to me. Through NOW I have the pleasure of making the acquaintance of Mr. and Mrs. J.—. They kindly invited me to attend the meetings held at their home. I did not go till after the New Year. After considerable hesitation I went. I had something prepared to read in case I saw fit to do so. There was no need, as the occasion was not strictly speaking, a New Thought gathering. So, as is my wont, I sat through the entire evening without contributing a word to the general fund. You know the result better than I can tell you. No one felt impressed enough with me to say 'good night!' I felt thrown back upon myself in the old, old way, with inclination to want to hide, to live to my-

self, that I might never again feel the pang of my soul struggling to free itself from the bars that fate had woven for me. At the same time, I felt that I must go again; must pave the way for a better expression of life, for I knew I was casting a mould for greater things than I have ever experienced. So back again I went to the next meeting, knowing that a greater satisfaction was to be mine. Nor was I disappointed. Naturally, with a little hesitation, I joined in the conversation, and soon felt at ease. That was not a very great thing, was it? But to me it was, for I had at last burst the fetters that had bound me as in a vise for thirty-four years of my life. That night they all shook hands with me and wished me 'good night!' O, I could weep for the pity of it all were I not otherwise happy in my freedom. O, the long, long years that lie behind which are but the record of frustrated hopes and plans, and but proved only too well the efficacy of that old pernicious saying, 'children should be seen and not heard.' O, the bitterness and the scalding tears I have shed for the years of repressed childhood, none but the Highest can know. But I have much to be thankful for, to which I am not insensible. But most of all thankful that circumstances gave the opportunity to learn how to live; that I know at last how to express more of the sweetness, the beauty and the spontaneity of life. O, I am growing, growing! I am so glad! I am taking hold of the thought as never before. Could I raise my voice in song the whole listening world might reverberate my joy. The world has had enough of conformity. Every expression is bound to seek its level, and be on the plane of our consciousness. Away with conformity! I say. Let us live naturally and spontaneously and true to our ideals. Then health and its blessings will have sway. New Thought is doing much for the captive souls, who, until they felt its benign influence, possibly thought they were living. I know it, for I have been there. What a revelation "NOW" Home was to me with its freedom from restraint, love and kindly forbearance. And how fortunate for me that I followed the impulse as I did two and one-half years ago in face of the darkest hour of my life and go to you. You are indeed blessed in your work, and may the current of your life take its even happy way along the path of Realization. Your friend,

"LILLIAN COOK."

This month finishes the three month's treatments. My life is richer in many respects. Your magazine and books, and above all, your beautiful letters, have helped me wonderfully. I want to thank you for it all, and to wish you success in your grand work. Believe me ever your kind friend,

Mrs. Bertha M—— E. Ill.

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

Browning

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No Excuses or Apologies.

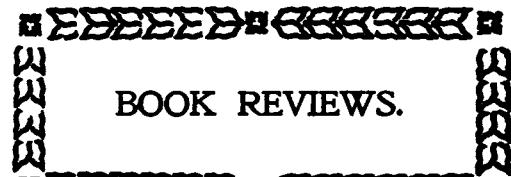
It has been a fad of mine to teach my pupils never to make an apology, an explanation or an excuse for their conduct. I taught from the Principle of Self-respect. So that you have done what you felt was right, or what you felt was your best under conditions; so that you knew there was reason for your doing, that was enough for any self-respecting man. If others did not know it if it was their business, so much the worse for them. If it was not their business so much the worse for you to make it so by any talk upon the matter. A proper self-esteem will keep one from giving others an opportunity to meddle in his life.

Emerson lays down the Law thus: "What I must do alone concerns me, not what others think."

I was not aware that this was also considered good *business* principle by business men, though I knew it should be. But George P. Rowell in his "Forty Years An Advertising Agent" tells me that it is good business advice. He says:

On the matter of excuses from clerks and others for the non-performance of something others have a right to expect to be performed, I have always held decided opinions. Sometimes it has seemed that he was the most unpardonable who presented the best excuse. At the Sphinx Club one night Mr. Edward W. Filene, an enterprising and painstaking department store owner of Boston, had something to say upon the subject that appealed to me. "We have a motto at our store," said he, "that reads, 'The better the excuse the worse the reason,'" and he went on to say that "If there was a good excuse it ought to be foreseen if the matter had been thought over in advance; and the better the excuse the more plainly it ought to have been foreseen."

The boy or young man who does things when he might have produced a good excuse for not doing them, is the one who will get his salary raised the soonest and oftenest, and that will get the place in the firm when a new partner is admitted. I read a witticism recently that had a deal of reality in it. "Is that the best excuse you can put up," said the wife, "for not coming home till two o'clock in the morning?" "Yes, dear," was the reply, "and if you are not satisfied with that I shall have to tell you the truth." Whenever a defection is unforeseeable and actually unavoidable, no excuse is needed or expected. It explains itself.



BOOK REVIEWS.



In February NOW we gave as publishers of Hon. Sydney C. Tapp's forthcoming novel, "Struggles," the wrong publishers. They are A. Welles & Co., N. Y. City.

Received: To HAVE AND To KNOW, from Heaven to Earth, by Charles Frederick Blouska, Detroit, Mich. 25c. INSOMNIA, by Dr. Alfred Baumgarten, Woerishafen, Germany. Published by Benedict Lust, N. D., 124 E. 59 St., N. Y. Price, 15c. As good a treatise upon this subject as can come from those who believe in any remedy for this condition except mental treatment. This is in harmony with the Kneipp Water Cure treatment.

THE ABUSE OF THE MARRIAGE RELATION, explaining the origin of most chronic diseases. By Dr. E. Rosch. Published by Benedict Lust, N. D., 124 East 59 St., N. Y. Price, 25c. This is a book written from the position of Dr. Lust's method of treatment. It is like the great mass of books upon this and similar subjects, written from a too limited knowledge. Data from the ill is plenty, but what are the habits of healthful people. These books are necessarily one-sided. Their evidence is ex parte. We need the experiences of healthful and successful people; of men and women who have won in all walks of life. Could there be an amount of data collected from these classes equal to that which we have from the sick and the criminal, I am sure that most of present theories would be found worthless, be they theories of medical schools or reformers. Besides, there is here the same error that I find in all the rest. Human beings are treated as animals. Laws and conditions that pertain to the brute are applied to MAN. Man is not animal. He is Human. Not a single law that governs the brute has power over him, any longer than he lives as animal. In childhood he begins to outgrow the animal and learns that he has power of choice. Man is animal with a plus sign. This plus sign brings entirely new problems into the discussion and nullifies all previous reasoning. Let us study man and marriage, from the thought *All is Mind!* then these treatises upon this subject will follow those in theology that treated man as a "special and fallen" creature. The book is a valuable one to those who live in the old thought, and couples who will obey Dr. Rosch's directions will be happier and more healthful.

Among the hundreds of periodicals competing for public favor to-day. Bob Taylor's

A man is rich in proportion to the things he can afford to let alone.--

Thoreau

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Magazine stands in the foremost ranks, not only on the count of material prosperity but on that of literary merit as well. The success of this newcomer in the publishing world is little short of phenomenal when we consider the keen competition and the constant fresh accessions to American magazine ranks. The distinguishing feature of the magazine is its distinctively Southern flavor. Nashville, Tenn. \$1 a year.

PHILOSOPHY OF EGOISM, by James L. Walker. Published by Katherine Walker, Denver, Colo. For sale by Benj. R. Tucker, Box 1312 N. Y. City, and by H. P. Replogle, Box 1307, Denver, Colo. Price, 75c and 35c, according to binding.

This book is a labor of love on part of the publishers. It may be classed as a treatise upon Philosophic Anarchy, though the author rather denys this and calls it "Individualism." The author was a deep and logical thinker. Any one accepting his premises will be carried along to his conclusions. It is good reading for one to sharpen his mental teeth upon, because it is full of philosophical reasoning. Personally I am not able to decide upon its value, for it is the antithesis of my "Soul Culture" philosophy. That the author is a man well posted and one who fortifies his positions by sound reasoning is evident on every page. The place and use of such reasoning the world must decide.

How to ATTAIN SUCCESS Through the Strength of Vibration. A system of numbers as taught by Pythagoras. By L. Dow Ballott. Principal of School of Psychology and Physical Culture, Atlantic City, N. J. 64 pages. Published by the Author. Price, \$1.00. The writer claims that through the numbers represented by the date of birth and letters of name you may read character and solve many of Life's problems. It is a system which any one fond of delving into the secrets of ancient lore will find interesting at least. As to its value I cannot say. I worked out my own number and found it to be so very flattering that I dared place no more reliance upon it than I have upon the many prophecies that have been made. One can afford the price for the enjoyment of working out names as an evening's amusement. I cannot regard any of these schemes as anything serious.

THE HIGHER SOCIALISM: "A compendium of Social Science." By J. L. Schaefer, Colorado Springs, Colo., 1903. No price given, but probably \$1.00. This book cost the author his place as an officer and member of the Christian Science Church of his city. It consists of a collection of short essays upon the various phases of social and economic life from the point of view of Mental Science. Each of these are good, and will help to initiate many into a perception of that reformation that must follow the acceptance of the ideas that underly all the cults known as New Thought. Here are a few sentences from the book: "Thought is the most powerful messenger."

"Labor would have no voice of freedom if it could not stipulate a price for itself, or make a statement of its own value." "Reward is the fulcrum on which rests the lever which moves mankind to action." "Hope and harmony are the most rational and normal conditions of man." "Love is the most exalted, the noblest, the most beautiful essence of Divinity, transforming and unfolding harmony and joy, in all manifestations of life; glorifying ever the activities of life with a greater motive; revolutionizing theory to fact; belief to understanding; and mystery to knowledge." These sentences give the key to the author's style and his thought.

We have received a package of 24 New Psychology mailing cards which *Suggestion* people, of 4020 Drexel Ave., Chicago, will send to any address for 10c and name of one thinking person besides the sender. They each have a fine New Thought sentiment with space for writing. A pleasant reminder to your friend of some sentiment that uplifts and heals.

Glenwood Resort Open All Winter.

New Departure in Mountain Resorts Made By "NOW" Folk Mountain Home.

Everitt R. Chappell and Judge Lutrell Murphy of San Francisco were here on Tuesday to settle some matters connected with the purchase of Summer Home Farm, now "NOW" Folk Mountain Home, near Glenwood. With them was Sam Exton Foulds, the poet-farmer who manages the health resort which "NOW" Folk have established.

Mr. Foulds is preparing for a large number of summer guests next season. The resort has been kept open all winter and Mr. Chappell says there are twenty-five people there at the present time.—*From Santa Cruz, Cal., Sentinel, Jan. 17.*

Put me down for \$1.00 a month, cash, and perhaps more, towards your printing plant.

M. A., San Jose, Cal.

And so they come. Let them multiply as fast every week as they have in the last four and we will soon feel warranted in going ahead with the contract.

Drive this fact home: That the man who pays rent for ten years pays the owner of the house he lives in all that that house cost in the first place, without ever owning so much as a single stick or stone of it himself.—*Printers' Ink.*

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

Bayard Taylor

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EDITORIAL.

Heredity versus Individuality.

GENTLEMEN:—I first desire to call your attention to the fact that I am very much interested in what you teach, having bought thirteen of the lessons in your mail course of Suggestion, and also your books, "How to Control Fate Through Suggestion" and "Self-Healing Through Suggestion," as well as many copies of NOW.

I desire to write of myself. * * * I am growing stout, hair falling out and turning grey, etc.

Turning to Lesson I, I find this: "What we call disease or weakness is but the result of some mental condition that impedes the normal flow of life, thus producing those abnormal conditions we term disease." I do not seem to find the mental conditions that caused the above conditions in me. Can you, and will you help me along this line? I have great faith in Henry Harrison Brown. Very truly yours,

H. N. B.

Since there are, no doubt, many who stumble right here, I will give NOW readers the substance of my reply to this pleasant letter:

Do you not realize that every child born is the result, is the expression of, the race-thought at the time of his birth? This race-thought is the result of all past evolution. It is the accumulated power of individuality out of the homogeneous One, of which Mankind is the expression. Besides being the expression of the race-thought, each child is also the result of the conditions represented by its more immediate ancestors. This gives the national characteristics. It is also the expression of its immediate family ancestry. This gives it that family likeness everywhere observed. It is also the expression of the peculiar traits of its parents which gives the likeness to its parents. It is also the expression of the moods, mental and emotional states, of its parents at conception, and especially is it the expression of the emotions of the mother during gestation. These latter conditions determine its individual lines and make it unlike all other children. Thus, while each child is an epitome of the evolution of the whole race, it also has an individuality of its

own, or there would be no additional evolution. Therefore, in proportion to the individuality of each person, the degree in which he differs from all others, does he aid the evolution of Universal Life into conscious expression. For this reason there is no greater crime done the race than the repression of individual expression. Here lies the evil of a non-flexible system of home, church and school training. Those points where the child differs from others are the ones to carefully guard and train. The others will care for themselves. They represent the native plants and weeds of the family. The new traits are exotics from the Kingdom of Heaven within, and need to be acclimated, that coming generations may inherit them.

Now, all these tendencies were in each of you at birth. You must have a start. You could start, could have an incarnation, could become an expression of the One Life in no other way. You have an heredity from the race, the nation, your relatives (your family) and from your parents, and especially from your mother's mental states. But you have still a grander heredity, and one that surmounts and controls all these, *when you give it sway*, and that is your "Heredity from God"; your heredity from the Universal Energy; from Omnipotent Power; from Limitless Intelligence; from Divine Love. All these were before race, or parent, and you were in them, were there. Unindividualized you were there, waiting the time to be. You can say of yourself, as Chadwick says:

"I was then where now I am;
In thy bosom—there before
Time's first planet proudly swam
Into space and back of then;
In the darkness thick and long,
Closer was I knit with thee
Than the music with the song."

And sometime you will grow to also say with him:

"Never severed from thy heart,
Never parted from thy side,
Still as in the lat'rn dawr,
In thy bosom I abide,
Still as in that early dark,
Ere the worlds began to be,
Thou, my God and I are one—
Thou in me and I in Thee!"

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

W. C. Henley

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Thus, every tendency you inherit from Mankind is a Thought-condition. Disease which you inherit is the result of Thought-conditions. You are part of the race and the race believes in disease. Tendencies to obesity, grey hair, are mental conditions in you, just as they were in your parents. You were born into them and they were born in you to be continued to your descendants, if you choose, or neglect, to arise out of them. All these tendencies are your mental possessions to start with, your talents to use, abuse, or roll in a napkin. They comprise your inheritance just as much as the farm one inherits. You must have some objective expression to start with, till you could make your own conditions. Your parents gave you the best they could. They did as they were done by at their birth. They, no doubt, came unwelcomed and under adverse thoughts, as most of humanity has and still does. Coming into life haphazard because the most important knowledge is always the latest to come, and no one is to blame because the first century did not have the development of the twentieth. Each has all that belongs to it.

Our ancestors let the past and the ignorant present control them, just as you and I have, and the world will continue so to do till the knowledge of the Power each individual has within to control his own destiny shall prevail. These Lessons are helping on that day. No knowledge is of equal value to the race with this you are getting in learning "How to control Fate through Suggestion!"

Now, until we create our own individual thought conditions, we live under those of birth and education. The moment we begin to think, we begin to change the conditions of birth. When we shall think at all times the opposite of birth conditions, then we shall outgrow them all. Thus are we each day unconsciously changing from the homogeneousness of the race, growing out of family likeness, leaving behind parental inheritance and becoming more and more ourselves.

Heredity controls where we do not control ourselves.

Like all others, you have let heredity have its way in regard to these unpleasant conditions; you have let early education, early erroneous methods of thinking control, and they reproduce in your body that which is in your mind. Sins of omission are as sure in result as sins of commission. You have not changed hereditary thought; you have not changed thoughts that were sown in your mind in childhood.

You have believed in grey hairs, in old age, in disease, and death. Consequently the result of these thoughts are manifest in you. You have seen old people, and thought age a necessity; thought that you must grow like them. Mental pictures become objective realities. As long as you believe a condition is a necessity, it is, and you will have it. Your inheritance of mental conditions you can improve as the lad who has a farm left him may lay out new fields and put up new buildings; may lay out new roads, plant new avenues, and repair old houses. He may raise new crops, or he may let all things go on in the old way and say: "Father and grandfather did so, and so must I." You would call such a condition idiotic. Equally idiotic will future generations consider those who to-day let heredity control, and who from it have grey hair, disease and death. In the like manner in which you would deal with this land inheritance, deal with this objective inheritance of Existence. Improve because you *will* to. Cast off old beliefs, and in their place put these of Divine Heredity. I AM ALL MY DIVINE FATHER IS! is an affirmation that will cure all human ills. How? Gradually; through change of race-thought. I have no more doubt of the ultimate of New Thought curing the race of even death, than I have of the harvest that is to come from the wheat "NOW" Folk have sown this spring. Through race-culture all present unpleasant conditions will be conquered. It makes no difference with the Principle how many may believe they have con-

As a matter of fact, a man's first duty is to mind his own business.

Geo. C. Lorimer

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quered and ultimately die. The Principle remains. The race is what past generations have thought. The coming race will be what present and intervening generations have thought. Each person who, like yourself, learns ever so little to control fate, is making his contribution to the race-thought of the future. By our fidelity to Principle *as we see it*, we are helping to redeem the race from the ills of wrong thinking. Therefore, "no one liveth to himself alone," and not till each shall live to make the most of himself, shall be true to himself, shall seek happiness for himself, can he live for the race. The greatest good one can do his fellow men is to think rightly and thus live rightly, thus letting the Light that is within him, as it is within every man, shine, that others may, in its shining, find the way so to think that they will let their Light shine. Only as you think out of physical and mental heredity into a thought of heredity from Omnipotence will you control Fate, for Omnipotence is fate, and you are Omnipotence in Expression. Thus our aches, our failing strength and our old age are not necessities, but a result of thought-conditions inherited, educated into us, encouraged by ourselves. And by the same process which these physical conditions have come they are to go away before new and consciously chosen conditions. They are the result of a lifetime's cultivation. The new will come by the same law of growth, but as the plant taken from infertile soil and lack of care, will make rapid progress when removed and cared for, so when we shall consciously and intelligently take hold of mental laws we will swiftly outgrow old and grow into new mental habits, which habits will result in health, happiness and prosperity. We are apt to become impatient. Patience is said to be the great source of power in the gods. It certainly is the source of power in Man. In the thought of Possession now, of all desired conditions by virtue of your heredity from the ONE, patiently wait for the expression of that faith in physical changes as you have in

your past waited for changes that have already come. Grey hairs are coming. So are original hairs coming the moment you, in the same faith, hold to the thought that they are coming. "Accordinging to thy faith be it unto thee!"

Federation Notes.

The Board of Directors and Advisory Committee met in Chicago January 15th. It was a most harmonious meeting. About twenty members were present. Much in way of committees and preparation for work was done. A program committee for the October Convention was appointed, and they have already begun their work. A finance committee, one on publication, one on membership at large were appointed and are all of working timber. Among others a committee was appointed to consider a corps of lecturers for the Federation.

The Secretary was instructed to go on with his work of preparing the Bulletin of the Federation, in which the names of periodicals, schools, teachers, healers and organizations that properly come under the New Thought name, shall be entered and published for the sake of enquirers.

Are you a member of the Federation? If not, why not? There are no fees. You have only to request that your name be enrolled, as you are in sympathy with the purposes of the Federation. You will then receive a certificate of membership.

Teachers and Healers, do you wish your name in this list? It will be sent all over the world. If so, send your application to Ernest Weltmer, Sec., Nevada, Mo., and your name will appear in the Bulletin. Prospects are fine for there is growing power at the Federation. Every officer has his heart in the work.

This is the form of application used. They will be furnished by the Secretary.

Being interested in some phase of the movement known as the "New Thought," and approving the purpose of THE WORLD NEW THOUGHT FEDERATION, I wish to be in touch with its broad

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

Bradford Torrey

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work, and to receive its notices and reports.

I, therefore, desire to become affiliated with the FEDERATION as a voting member.

This application involves no payment of dues nor other expense to me, except so far as I may voluntarily seek to share the necessary expense of the work in hand. I desire to have a part in the movement, and to participate in the extension thereof.

Date.....190....

Name

Address

.....

My voluntary offering herewith, \$.....

Fulfillment for January, Mrs. Grace M. Brown's little journal, published at Denver, comes to us improved in its matter. The editor says:

With this number we assume a broader expression and a stronger policy. We are in the truth service in all its varying and vital forms of expression and we shall abide in its law without regard to creed or cult or personality.

We shall give no more premiums with subscriptions to *Fulfillment*; it is worth one dollar a year or nothing. We shall be glad to send *Fulfillment* without money and without price to whoever desires its message and has not the dollar to spare, but we shall make no reduction of price except with our clubbing offer with other magazines and with our books.

As for the work of *Fulfillment*, it needs no explanation and no praise; it does what it can to serve. Its policy is one of helpfulness and its motive is one of love.

Good! This is the only position a self-respecting journal in our New Thought work can take. NOW has taken it from the first. We cannot afford to hire people to take the BEST journal in the world when it is also, when its size and contents are measured, the cheapest. Any good New Thought journal is easily worth \$1. Think! The average smoker will in best cigars burn up his \$1 a day, and "5 for a quarter" will soon burn up this subscription price. And yet such persons complain that they cannot afford it.

Emerson said of Swedenborg: "His habits were simple; he lived on bread, milk and vegetables; he lived in a house situated in a large garden." And this was one of the biggest brained men that ever sojourned on planet earth.—*Sound View*.

Mental Tonic.

A melancholy Prussian
Should cannibals eschew,
For poison of the worst sort
Is a dose of Prussian blue.
—Red and Blue.

There was once a lady from Lynn,
Who was so exceedingly thin
That when she essayed
To drink lemonade
She slipped through the straw and fell in.
—Exchange.

Little Alice had been put to bed, and was saying her prayers. This was part of her petition: "Oh, God, make all the bad people good, and make all the good people—all the good people—the good people—nice!" This is, indeed, much to be desired.—*Springfield (Mass.) Republican*.

The Little Brother.

Say, I've got a little brother,
Never teased to have him, nuther,
But he's here;
They just went ahead and bought him,
And last week the doctor brought him—
Wa'nt that queer?

When I heard the news from Molly,
Why, I thought at first 'twas jolly,
'Cause, you see,
I s'posed I could go and get him,
And then mamma, course, would let him
Play with me.

But when I had once looked at him,
"Why," I says, "My sakes, is that him?
Just that mite!"
They said, "Yes," and "Ain't he cunnin'?"
And I thought they must be foolin'
He's a sight!

He's so small, it's just amazin'
And you'd think that he was blazin'
He's so red;
And his nose is like a berry,
And he's bald as Uncle Jerry
On the head.

Why, he isn't worth a dollar!
All he does is cry and holler
More and more.
Won't sit up, you can't arrange him,
I don't see why pa don't change him
At the store.

Now we've got to dress and feed him,
And we really didn't need him
More'n a frog;
Why'd they buy a baby brother
When they know I'd good deal ruther
Have a dog!
—J. Waterloo Dinsdale, M. D.
(Appeared originally in *Punch*, 1895.)

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

Francis Ellingwood Abbot

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OFFICE OF NOW

105 Steiner street, San Francisco, California.

Vol. 6 MARCH, 1906 No. 7

NOW,

HENRY HARRISON BROWN,
Editor.

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Devoted to the Science and Art of Soul Culture.
It is the utterance of the Editor only. All thought
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manifest those possibilities HERE and
NOW.**

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J. Stitt Wilson has returned and taken
up his work in San Francisco. He lectures
to full houses Sunday afternoons in Odd Fellows' Building. He holds
classes in same place twice a week upon
"Absolute Practical Idealism." Mr.
Wilson has no superior for eloquence in
his New Thought platform work. His
classes are also always large and enthusiastic.

Henry Harrison Brown lectures under
auspices of "NOW" Folk in Odd Fellows' Building every Sunday evening.
His meetings are free to the public. He
is now upon his fifth year in this same
place. Audiences are good. "NOW"
Folk also hold meetings Sunday fore-
noon at 11, and Wednesday evenings at
8, in their parlors, 105 Steiner Street.

Mr. Brown's class in Suggestion closes
its sessions this month. He does not ex-
pect to have classes in the city till after
the close of the "NOW" Folk Summer
School.

A few have responded to our valentine
request. It is not too late, for our \$5 val-
entines are good all the year round. Our
books go out in return for them and they,
with NOW, are perennial.

A physician near Boston writes as fol-
lows: "Enclosed please find money or-
der for \$5 in compliance with your re-
quest in your editorial of last copy of
NOW. Please send me credit memoran-
dum, and I will sometime perhaps, use
it up in subscriptions and books. If I do
not, you are welcome to it." What a
help a few hundred like this would be in
extending our business as we desire.

This letter came from a lady in this city :
"Since reading the article on 'Psychom-
etry and Health,' I have felt like writing
and telling you how much I enjoyed it.
I like everything in your magazine and
feel that you are on the right track. You
have done me a world of good, and it is
but right that you should know it, as all
sincere thoughts have their weight."

Wm. J. Leonard, who has written the fine
series of articles upon the life of Dr.
Warren F. Evans for *Practical Ideals*
(Boston, Mass.), which all who would
understand the sources of the New
Thought movement should read, writes
to NOW a pleasant letter, from which I
extract the following: "Your magazine
is well named 'A Journal of Affirma-
tions,' abounding as it does with a class
of terse and practical Suggestions easily
understood and whose persistent use can-
not fail to bring spiritual re-enforcement
and physical refreshment. I think NOW
is entirely unique in this respect among
New Thought periodicals. I hope it is
prospering."

I recently passed a few hours in the
studio of Howard A. Streight, at Moun-

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

Eva C. Hulme

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tain View, thirty-five miles from this city. He has long been recognized as the painter, *par excellence*, of fire scenes, giving them all the brilliancy of the original. He is not surpassed in the atmosphere of his pictures. I have long enjoyed their fascination. Three hang in my study and are my constant inspiration. But I was unprepared for a recent development in the way of painting sunlight. There is not in the galleries of the world such representations of sunlight, direct and reflected, as in some recent pictures in his studio. An artist who visited him recently said: "I would not believe it possible thus to paint, had I not seen it!" And best of all, Mr. Streight is filled with New Thought. He said: "I will not put into my pictures anything that can suggest unpleasant thoughts. I owe it to the world to always suggest happiness."

Charles J. Anderson, the young New Thought lecturer who was for some time in "NOW" Home and agent for our publications, is now lecturing for the Santa Cruz Unitarian Society, and is rapidly increasing the Sunday congregations. His advent presages success to a society that has long been on the decline. We congratulate the Society on the new life that has come to them with this New Thought teacher. When societies add to the fine intellectual culture and their splendid social opportunities such teachers as Mr. Anderson, there will be no lack of attendance. The world is hungry for the practical thought and demonstration which New Thought gives that man is neither body nor intellect, but *soul*.

New Thought Summer School.

will hold its sessions from May 1st to October 31st at "NOW" Folk Mountain Home. Sessions every day except Saturday and Sunday. Instructors, Henry Harrison Brown, Sam Exton Foulds, Leona Beatrice Chappell and J. P. Wilkes, M. D. Others will be called when required. We are corresponding with several prominent teachers. Healing meetings will be held each class day, which

will be free to all. Sunday addresses by such teachers as may be present. A beautiful grove will be prepared, and since there are no rains at this time of year, and no noisome insects at any time, most of the sessions will be held there. The topics will include: Suggestion, Suggestive Therapeutics, Art of Living, Psychic Unfoldment, Psychometry, Mental Science, Healing:—Present and Absent — Inspiration, Extemporaneous Speaking, and Composition along New Thought lines. Meetings will be held for the purpose of giving students opportunities to heal, write and speak. Expression and Experience meetings will be frequent. The classes will be so arranged as to give ample time for rambles among the delightful scenery of these mountains. Students can enter for a longer or shorter period and enter at any time, for the Lessons will be so arranged as to be independent of each other. Programs in preparation. Tuition very moderate. Board and tents, or cottages, moderate in May, September and October. Write to "Summer School Committee," No. 105 Steiner Street, for further information, and to secure rooms.

"'Dollars Want Me' is the best financial treatise of a century," writes a member of the Board of Trade in a distant city.

"Self-Healing Through Suggestion," sent by a mother in this city to New York City, has healed the daughter and brought her into Truth. Thus 25c saved doctor bills and much suffering; and this is not an isolated case. "NOW has cured me!" is a common expression in letters we receive.

Dr. S. A. West, editor of *Master Christian*, sends us some pretty little calendars and will send one to anyone applying for it.

I tell you we are fooled by the eye, the ear: These organs muffle us from that real world That lies about us; we are duped by brightness,

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

William Lloyd Garrison

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March! Summer weather is ours. But few more showers may be expected this season. All Nature in green fields is prophesying, and the orchards in white are responding "Amen"! Poppies are in bloom on southern slopes, and their gold is as "harmless" and inspiring as was that of the dandelion to Lowell, when he wrote the poem that as a flower poem has no superior. The daisies have long been waiting for some California Burns to echo Robbie's "Wee, modest crimson-tipped flower!" Our spring, though so early, is equal to any. March sees to it that even New England's May is not equal to it in warmth and freedom from frosts and chills. But we yield the palm when June comes. "What so rare as a day in June" in my own Massachusetts?

Concentration: The Road to Success.

By Henry Harrison Brown; 16 chapters; 120 pages. Paper covers, 50c; bound, \$1.00. Such is the title and prospectus of my new manuscript, "Concentration." In it I have endeavored to answer all the many questions upon this subject that have been asked me in my capacity of teacher for many years. I show its connection with all the affairs of everyday life. The Philosophy of Concentration and Methods of Practice are given. I have tried to make it a text book and the best one upon the subject.

Now—*Do you want it?* The manager informs me that there are so many calls upon our capital at present that he does not care to put the necessary amount into stock and wait for returns when the same amount of money will make a quicker return elsewhere. I agree with him. I know the news dealers will soon make large orders. For this reason I will make this offer: When 150 copies are ordered from among the readers of NOW, I will immediately place the MS. in printer's hands with orders to hurry it out. These orders will be sufficient guarantee that enough more will follow its publication to meet its own expenses. Therefore, send orders now, stating what

binding you desire. We will send the book as soon as printed and you can remit on receipt of the same. Will not this be a good way and time for one of our \$5 certificates?

A note from the editor of *Lucifer*, Moses Harmon, tells us that the Court of Appeals has affirmed the sentence of one year in prison for his utterances in *Lucifer*. No appeal is allowed. We have also received a copy of *Lucifer* with paragraphs marked for which the paper is declared unavailable. We are sorry for Brother Harmon, but more sorry for that mental condition of men and women who see evil in a study of nature and who fear knowledge of nature's reproductive forces and methods as dangerous. But Truth does prevail. There are many ways in God's Providence and in His way and in His time all that Man needs to know will find its expression. Persecution, prison and death has been the way of Human progress. We may feel for the martyr but we rejoice in Truth. A thousand years as a short time in the history of a human soul and in that time Harmon will find his place and be understood. Though I do not agree with the methods of *Lucifer*, I do see that the Postoffice Department and the Courts are usurping a power which the makers of the Constitution did not anticipate. In some way these wrongs will be righted as all wrongs are, through the suffering of those who suffer for Truth and do not know how to rise above suffering. To Brother Harmon as to all who suffer for Conscience's sake we send daily treatments for Peace and Power to rise superior to any external condition. Sometime the nation will live above this tyranny of party and of majority. Then the wisest will rule.

We have a few volumes of Emerson's "First and Second Series of Essays," which we will send postpaid for \$1.00. This is a volume of 400 pages, cloth bound, with gilt top. A half-tone of Emerson in each copy. We have the same in two volumes, simi-

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

William Morris

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lar binding, 700 pages. These two for \$1.50. We have frequent calls for Emerson and have obtained these to supply those of our readers who, living far from book stores, can not readily obtain them. Emerson has been the One Great Teacher from whom I learned New Thought and Soul Culture. Every person who would learn to think, should at least have this much of Emerson. To read him is to love him. Make these essays text book and companion and you soon will be wise.

We have received this note from Mr. Charles Edgar Prather, of *Unity*: "Feb. 14. Yesterday we laid in the arms of Mother Earth the outer garment of that beautiful soul, the Apostle of Peace and Good Cheer, Dr. D. L. Sullivan, who was Vice-President of the New Thought Federation last year. Sunday morning he was preparing to go to the hall to address his congregation, the Divine Science Society, when he was stricken with apoplexy, passing sweetly out within an hour."

Blessed spirit! No need to wish him peace and joy, who was among us so long the incarnation of both. Choice memories are mine of my visits with him on both my Eastern trips. Dr. Sullivan was one of the Great Teachers and Healers of the New Thought movement. In the Mississippi Valley he was well known. His patients and pupils are broadcast over all the earth. He had been an invalid for many years—joints all drawn out of shape by rheumatism; was healed by his Faith in Divine Love, and ever after devoted himself to educating and healing others. The change will be so little for him; he lived so near to God while in the form, that he will scarcely realize that he has changed abodes. Sweet is his memory and sweet is the recompense. Instead of sorrow, we feel like envying him. We rejoice that he is promoted nearer to the Source of Life and Light. When we receive any biographical data we will give it to our readers. Many of you knew and loved him.

Our Mail Course in Psychometry is now in the hands of the printers and should be in our office soon. Till now we have sent out typewritten copies. These lessons have been revised, extended and improved. They are the only Lessons we know of upon this subject, with the exception of the Course now running in the magazine. They are the only extant works upon this subject, because the works of Prof. Denton and Dr. Buchanan are out of print. This Course consists of 12 Lessons. With each lesson goes two experiments for the student and a personal letter from the author, whenever the results of the experiments are reported. Writing and relics for Psychometry are sent from this office with each lesson after the first. The course is \$1 for each Lesson, or \$10 for the Course, if paid at one time.

In speaking of Dr. Landone of Chicago, in January NOW, I said: "Dr. Landone follows Prof. Elmer Gates' method of brain-building." Dr. Landone writes: "I thank you for the very kind and appreciative note, and for the spirit of it, but in justice to both myself and Prof. Gates, correct two statements of that paragraph. Professor Gates' method of rebuilding brain structure and my method are based upon the same principles, but I am not necessarily teaching his method. It would require four years of laboratory work to learn his method and at least two to make one clearly understand the process of rebuilding the brain as I am teaching it. During my three visits to Professor Gates, we discussed experimental results and principles, but talked little of methods. Again, I desire to thank you for the intent of your notice and know that you were misinformed as to my relationship with Professor Gates."

Sam Exton Foulds, the poet-farmer, was in town to-day.—*Sentinel*, Santa Cruz, Cal.

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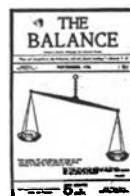
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