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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. 12

THE SOUL'S MESSAGE.

What Ideal buidest thou, O Soul,
Now that we've traveled far
Beyond the redwood branches' sway?
The hills are mantled bright with gold,
With brooks and birds they tell the story
Of Universal Life and Law!
O Soul, there seemeth naught to bar
Me from the Good alway!
E'er from this height, O Soul, we hasten,
Some message rare for me proclaim;
Some Blessed Truth—some occult name

That I Desire may chasten
To Purity, and in spirit rise
As an eagle mounteth upward
To Love's serenest skies.
O Soul, I silent listen,
Thy Voice within to hear!
And now like brooklet's murmur
Thou speaketh sweet and clear:—
Accept thyself as guardian!
Live as Soul in thought and deed!
Let Love be e'er thy guidon!
Let Truth thine hunger feed!
As thou thinketh, be as free to live!
And to thy Brother ever do thou Friendship give!
Thy life be like a limpid stream!
Always be the thing you seem!
Trust thyself! Bow to no rod!
One with Self is ONE with God!
So think! So love! Life thus expressed
Will win from God and Man their BEST!
Henry Harrison Brown.

I laughed with them today on sunny banks
O'erhung by hemlocks widely topping all,
And raised my own glad song in quiet thanks

That on this busy, phantom-chasing Ball
One soul at least was free to join the ranks
Of Nature's foundlings beyond the city wall.

—James H. West, in Unity (Chicago).

Early in youth Emerson nailed the Everlasting Now above his door, and each moment its treasures, and no hour went by but he was richer in spirit. He used grief, and ground pain beneath his iron-heeled soul. Life, with terror, chicaneries, her hypocrisies, her seductions, slunk away shamefaced before that countenance. For he knew a trick worth two of hers. He utilized the Now.—Benjamin De Casseres.

SUGGESTION IN THE HOUR OF TRIAL.

Unhappiness in its various forms is so common that the cry is, "Man was made to mourn." If suggestion cannot banish from the individual all conditions of unhappiness it will not have a permanent place in Philosophy." Can Suggestion make me happy? is a legitimate question for any one to ask who thinks of taking up the Art. To this question I answer as positively "Yes." I answer it as the Scientist answers "Yes" when asked, "Is there a power to lessen physical labor?" He gave steam and electricity to the harness. In like manner would I advise and teach you to harness the power that controls all other power, i. e., Thought.

The cause of unhappiness lies in Suggestion, for the law is universal. Where the law is used ignorantly and unconsciously it harms or blesses indifferently. Where used intelligently and designedly it ever blesses.

There is but one way to learn the law and to acquire the Art, i. e., experimenting with one's self. The law is simplicity itself—I am that which I think I am. All unhappiness consists in thinking unhappy thoughts. To recognize the possibility of unhappiness is to create it. Do not think it possible for you to be unhappy, and you cannot be unhappy. Affirm—"I am happy!" This affirmation will not let in thoughts of unhappiness. Refuse

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

—Walt Whitman.

to believe that trials exist. Change your thought of them and call them opportunities or lessons. Affirm: "They are opportunities showing me my power. They call that which I am into expression. Did these conditions not exist, I would be simply at a standstill in growth. Through them I grow." This thought is a Suggestion that changes one's attitude towards life and enables him to love the hardest conditions, because he recognizes that they develop in him latent possibilities. Things are to me that which I think them to be. He will soon come to affirm and he will then refuse to think of anything as a cause for complaint, of pain, or sorrow, other than his own mind. When one will not recognize the cause he will not feel effects.

The day is stormy, the man is angry, the dollar is lost, the friend is dead, the foot does pain. Well, what of it? Can you by any complaint change the fact and put not after that IS? Try it. "Thou can't not add one cubit to thy stature," we are told, but you can say, "I am contented with it. I will make the best use of it." Thus while you have no control over these facts, you do have control over your mental attitude toward them. By practice you will learn to exercise that control; your mental attitude is at the control of your will. You can be either slave to, or master of, these conditions; can use them as a cause of happiness or of the opposite. How? By the proper Auto Suggestion, "What if it does rain—I can enjoy myself;" "What if the dollar is lost—I will be happy in earning

another;" "What if the friend is dead—I will enjoy telepathic communication with him; I will draw another to whom I may express affection; I will adjust myself to those conditions which I cannot change."

Suggestions like these, born in self-respect, founded upon self-reliance will soon remove all causes of unhappiness—open the mind to a great influence of life that means happiness.

When the Life Current flows normally there is happiness and health. Suggestions born of fear repress Life's Current. Suggestions born of faith in Good opens the mind to its fullest capacity of Life. Which shall it be in your case? Nature throws you entirely upon your own responsibility, for on you alone and not conditions nor circumstances, nor friends, depends your happiness. Unhappiness arises from your Suggestions of evil. Banish fear, suggest Good, affirm "All is good," and keep at it till you feel it. Then you are happy.

It is the WILL as the ranking official of all in man who should now step forward and take command. A mind always broken into the sway of the Will and therefore thinking according to Will—constitutes a purposive life. A man who habitually thinks according to purpose; speaks according to purpose; and who then will care to measure strength with such a man? Such a man or woman is the very embodiment of living power.—W. Hanna Thompson in "Brain and Personality."

I do not read the sad in literature. The world is joyous and should not be painted black.—Emerson, in conversation with Mr. Woodbury.

NOTE WELL that NOW office is removed from Glenwood to San Francisco.

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

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—Emerson.

THERE IS NO UNBELIEF.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

There is no unbelief;
Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and
by,"
Trusts the Most High.

There is no unbelief;
Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow—
God's power must know.

There is no unbelief;
Whoever lies down on his couch to sleep;
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief;
Whoever says "tomorrow, the unknown,"
"The Future," trusts that power alone
He dares disown.

There is no unbelief;
The heart that looks on when the eyelids
close,
And dares to live when life has only woes,
God's comfort knows.
—Christian Socialist.

**"WHAT SHALL I DO WITH
FLIES?" KILL THEM!**

A lady correspondent desires me to tell her what to do with flies. I swat them whenever I need to be free from their intrusion. She says: "Since reading *New Thought* I find where Life is there is God. I love everything. I cannot bear to kill a bug. But what are we to do? I just have to kill flies, there are so many of them!"

Since "Where there is life there is God," and since All is God and All is Life, what shall one do? To eat a grain of wheat is to take life. To drink a drop of water is to take life. It is as much a sin to kill an animalcule as an ox. But there is life in the rose. Shall I not pluck it? There are weeds in my garden;

shall I not kill them?

Because you have read *New Thought*, don't be foolish. Sentiment run wild is next door to insanity. And there is enough of "fad"-insanity, without tacking it onto *New Thought*. Remember extremes are always to be avoided. "Excess defeats itself!"

Any perception of Truth which is isolated from the Universal and carried out to extreme limit will be grievous error.

Be reasonable! Be rational! Keep self-control! Look at every side and act from Universal Law; from Principles.

Life is, and Life is God. Every plant, every smallest form of animal life, is God. You do not like to kill! What is killing? Only changing the form in which God is at that time manifesting. Nothing is destroyed.

God changes Himself. These forms die. Are you any more kind than God is to Himself?

Study geologic records and see how many million times He has experimented with Himself AS Life, and kept on till he found Himself MAN! As every previous form has gone to the making of Man, so every present form goes to maintaining the form in which God manifests AS MAN.

There is also proportionally as much God in the rock we hammer; in the clay we mold, and in the metal we fuse, as in any form of animal life. Can we justly kill these forms to make of them edifices, machines and statues?

But God is in the gas we burn. Have

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

—*Edith M. Thomas:*

I a right to change its form? A right to kill it?

God is in the air we breathe. Have I a right to poison it by the impurities of the life I am maintaining? But God is in the invisible microbes, bacteria and germs with which the air is filled. Shall I kill them by absorbing them, to my health or disease?

When we really enter into the **Spirit** of our philosophy of **Unity** and not hold it as purely as most people do as an intellectual concept, we shall realize that **Man is God, conscious of Himself**, and has as much right to use every other form of Himself as He had a right as Original Substance to project Himself into objective forms, and then to withdraw himself actively from them and let them decay.

Man IS God conscious of Himself, and through Himself as **Man** is making conscious expression of Himself. Because of this He AS Man has necessity of using for need, and for enjoyment, all that is not conscious of itself, and this without considering its individuality. Do not ask the flower if it wishes to be plucked. Do not ask the animalcule in the water if it wishes to nourish you. Do not ask the germ of wheat or bird if it wishes to be eaten. Nor ask the ox or hen if it wishes to be killed. They are here to die. Death and absorption is their destiny— if not by your hands, then by their enemies, or by hunger, cold or accident.

Naturalists tell us that wild animals

never die what we call a "natural death". They die by enemies. Tennyson says "Nature is red in tooth and claw".

Dr. Holland says:

"The sparrow preys upon the finch,
The finch upon the fly".

In looking upon the barrel of corned beef, he beautifully says:

The milk-white heifer's life must pass
That it may feed your own
As passed the sweet life of the grass
It fed upon.

And he adds:

Life evermore is fed by death
In air and sea and sky,
And that a rose may breathe its breath,
Something must die.
From hand to hand Life's cup is passed,
Upon beings' piled gradation,
Till men to angels yield at last
The rich oblation.

Only men develop into angels; do not feed angels, as all other forms of life feed other forms.

But think of the **Necessity** God has made for this elimination of the overcrowding, the weak and the useless.

Let the flies and the bugs and the wild beasts and the tame animals go on breeding without killing, or their being destroyed by man, and soon Man would have no place. Man only is Man, and only holds his place in the scale of life's manifestations by manifesting his dominion over ALL and making ALL obey him. "Even the wind and the sea" obeyed Jesus. From wind and wave up the most refined manifestation of God is Life. Man is to exercise control; Man is to do as he will, without consulting any authority; for he is the last tribunal in all the Universe. The Absolute says to each individual, Do RIGHT! From

this mandate no man can escape. But, **WHAT IS RIGHT?** Each will sometime have to answer for himself. He may rely upon authority, but through the sorrows of this weakness he will sometimes grow strong and say, "I AM" and "I Think," and will do as he decides. He will be his own authority, for **Man IS GOD THINKING.** Man is God Learning **WHAT IS BEST.** That is best which causes the least friction in the expression of the Idea, which each person represents in that One Mind which is learning of Itself, learning what it can do through that form of expression.

"What each can do best, only his Maker can teach him. No one knows what it is, nor can; neither does he know until he has done it," Emerson truthfully tells us. God doesn't know what he can do through any person till that person has expressed it. IT has much yet to learn of Itself, and will learn through all eternity; learn through Man of Itself. But it knew long ago all IT had to learn in the fly, and through every form of inferior life. For in all below Man IT is limited and soon reached the end of its possibilities. But Man is limitless in possibility. Hence for Man's sake is to say for God's sake. It for the sake of these both, which are One. "All the earth is pledged in payment unto man for all he needs"—needs not merely to sustain himself as Life, but to unfold into consciousness of himself as Infinite Life; needs to enjoy and to suffer, to know by experience every possible expression; not only to repro-

duce himself as do animals, but to add to the expression of Mind through the race; to do something no other person ever did and no other ever will. Each is an individual, perfect in God, and is to learn his perfection through every possible expression.

For Men are all other expressions of God. He is to use them as he, by experience has found best, for his happiness, his growth and for wisdom. If flies help you to any happiness, cultivate them. If they make life easier, sweeter and healthier, let them live. If you find that you can use them any way, use them. If they do not contribute anything in these directions, kill them. If you are so foolishly sentimental as not to kill them, then learn wisdom by the annoyance they cause you, and the ill conditions they produce.

If you find it better for happiness to kill only vegetables, do so; but don't prate your self-righteousness over him who will kill the chicken which he has raised for the same purpose for which you have raised your grain and your nuts. It is here, as everywhere, merely a question of choice.

And Choice is my prerogative as **MAN.**

If we believe that Jesus was the noblest of our leaders, let us recognize him, as far as we can recognize any leader. But the moment we take his name, or any other human name, as a basis of union, from that moment, it seems to me, even if the integrity of the soul remains, the freedom of expression is gone; and from that time forward, we cease to spend our lives in simply being men, and try to find some equivocation, some knot-hole by which we may creep into manhood.—**T. W. Higginson.**

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

—Whittier.

.....
 ☉ AFFIRMATIONS. ☾

"Good will to men!"

Love is the fulfilling of the Law.

"Love thy neighbor as thou lovest thyself!" is the command.

I am Love, and I radiate love.

Love manifests in Good-Will to all.

Because I love all, there is peace within me.

Inward Peace radiates peace all about me.

Because I feel good toward all, I am happy.

I would that all might be happy.

Desire leads me to express in all ways my good-will.

This good-will makes me friendly.

Through Good-will I am a friend to all.

Through friendship I am peaceful with all.

As a friend, I speak peaceful words.

As a friend, my voice is sweet as song of bird.

No harsh notes in the voice of a friend.

Good-will permeates all my being.

Under the influence of Good-will, my body is healthful.

Because I'm a friend, my thoughts are clear.

Because I am at peace with all I am prosperous.

Every day is Christmas with me.

Every day the Christ-child is born anew within me.

Every day I sing within the angel song of PEACE ON EARTH AMONG MEN OF GOOD-WILL.

The spirit in the coral dies;
The splendors of the coral grow.

—Benjamin R. C. Low.

(On receipt of a calendar.)

Wouldst thou keep dim continually mine eye?

Then hast thou wisely chosen in thy gift!

'Tis on my wall, Whenever now I lift

Mine eyes, I see its birds and flowers, and I

Loose heart in work! To thee in love I fly!

E'en figures placed in beauty there for use

Forget themselves; their magic power abuse,

And tell alone of days apart we drift!

Day by day slowly the months roll on,

And lonely years are numbered now since

Pain,

Divided us each to a realm his own!

Each day comes Love on rapid wing again

Saying, "Hope on! I still the Master am,

And Time and Space between ere-long I'll

ban!"

Topeka, Kan., 1897.

HENRY HARRISON BROWN.

"CUT IT OUT!"

It is a fundamental law of all me-

chanics that where the perpendicu-

lar falls without the base, the struc-

ture cannot stand. This law is un-

erring, and he who violates it must

in consequence suffer. The leaning

tower of Pisa can lean only so far.

A bit over the limit and it topples.

The same inviolably pertains to the

Law of Suggestion. "I am that

which I think I am." I can no more

think ill and not feel ill than the

tower can stand when its top leans

outside the base. What the Law of

Gravity is to Architecture, this law

of Suggestion is to Life. Longfel-

low says:

"All are architects of fate,

Working in these walls of time;"

and he admonishes us to

"Build today, then, strong and

sure,

With a strong and ample base,

Then ascending and secure

Shall tomorrow find its place."

The builder must know and must

conform to law. The material is

here for the building—wood, brick,

—Emerson.

steel, lime and sand. It is his to use, and he may make a beautiful place or hideous hut out of like material. It is for him to choose; him to direct; and to him comes the success or the failure of his labor. As with the contractor in the skyscrapers of our cities, so it is with each conscious individual. The material is all about us, according to our experience—under and above all lies our choice, and that choice is manifest in our ideal.

For the structure that we raise,
Time is with materials filled—
Our todays and yesterdays
Are the blocks with which we
build."

The builder selects his material, and rejects what is not fitted for his work. Some lime, some sand, some cement, is chosen rather than others—some brick and some lumber rejected. It may be of value to others, but for him in his present work it is not fit, and Longfellow, in this same poem, full of wise suggestions, gives us this admonition concerning these blocks of days with which we build:

"Truly shape and fashion these;
Leave no yawning gaps between.
Think not, because no man sees,
Such things will remain unseen."
"Rightly shape?" But what is right shape, and how do I shape them? To know this and to do this, constitutes the "Art of Living." Living is to be made a fine art, and we are to more carefully study the shaping of Life than the architect the shaping of his material or the sculptor of his marble.

This shaping of Today constitutes the whole duty of man. He has power to shape the present. The past is fixed like fossil in strata. The future is more shapeless than the germ in yonder acorn setting now from blossom on the live-oak near which I write. But today is plastic; and as potter shapes clay, I may shape the present. For time is but the plastic material to take, in the present, the shape of human thought.

Lowell gives us a true picture of this power to mould in the present, that which Infinity fixes in the Forever.

"The thing we long for,
That we are for one transcendent
moment,
E'er yet the present, poor or bare,
Can make its sneering comment.
"E'en though our daily stir and
strife
Glows down the wished ideal,
And longing moulds in clay, what
Life
Carves in the marble real."

Longing — desire — the ideal — moulds in the clay of time—today —that which the One, who is Life, shapes in the external. I build strong and sure only when I hold the right ideal. Do I wish success? Then as I hold it in my mind, it is shaped by the One Power that flows through me and materializes into the external conditions.

This ideal controls me. My speech, my acts, are all from that. To know one's desires, one's ambitions, one's ideals, we have but to listen to his words and note his conduct.

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

—George Eliot.

The place of reform—of change—of improvement, is not in actions, but in thoughts. As I think, I act; and as I think, I speak.

Change my thought, and you change my conduct.

To cure one's self of any habit, to lift one's self out of any condition, it is but necessary to change the mental habit out of which the external habit of condition springs. It is criminal to condemn the acts of a person and not see and seek to change the mental habits from which they spring. This is striking at effects, and leaves the cause intensified in its power. Though calling attention to the error, it is riveting it more strongly by suggestion.

The editor finds it necessary to cut out with his blue pencil many sentences in articles of his subordinate. In like manner do we need the blue pencil run through our thoughts, to cut out all that do not have their birth in a noble ideal.

Happy were we, did we have an editor ever by us—one that would, and that we would allow, to cut out the wrong thought. But each one must learn to edit his own thoughts; to cut out all that he does not wish to realize in the external life. The best way to begin this editing is to cut out all spoken words of weakness to check the adverse suggestions, and to stifle all affirmations of failure, illness and pain.

Consider before you speak. If what you were going to say will help you to be that which you wish to be,

say it. If it will not, then cut it out, by saying, or thinking, its opposite. My affirmations grow out of my beliefs. My beliefs fix themselves as mental habits. These habits materialize in the conditions of my life.

Let us particularize a few of these adverse affirmations that become, through auto-suggestion, fixed habits, and thus mould the life.

A few days ago a young friend remarked, "I always do the wrong thing first." Was it true? I think that is his tendency—lack of forethought. But should he think thus of himself? Does he desire to live thus? Is that his ideal of manhood? No! Then the affirmation arises in belief the opposite of that which he desires. Let him watch his thoughts—change them. As he does so, he will think before he acts, and will then do the right thing first. To affirm, "I do the wrong thing first," is to continue in the old habit, and intensify it through suggestion. To create the new and desired habit, he should not have made this remark, but should have thought: "I always do the right thing." A young friend in my presence lately dropped and broke a glass and remarked: "That is just like me!" Does he wish to be thus destructive? Certainly not! Then let him cut out this thought, and affirm—"I am careful."

Cut out all thoughts derogatory to self, and in such cases, if anything is said, reply: "That is unusual. I'll not do it again."

“I don't like hot weather.” Do you wish to suffer as a result of the heat? Then why suggest to yourself that you do? All conditions which you do not like are uncomfortable. Affirm—“I love hot weather.” You cannot change the weather, but can change your attitude toward it.

“O, I can't climb that hill!” Do you wish weakness? This affirmation will create it. Cut out all “can't” affirmations. Cut out all you are “not”. These are negative and create weakness. In their places use the positive. Tell what you can and what you are. Cut out of your conversation all you are not. Affirm that which is your ideal. Cut out all which if it was instantly realized, would be what you do not wish to be.

“I can't do that.” Cut it out. In its place if it is anything you would like to do or be, say: “I have power to be that, if I choose to exercise it.”

At a social gathering, the daughter said of her mother, a teacher of “Divine Science”: “Mother can't dance!” “My daughter, I can dance, but I do not!” We are infinite possibilities, as soul. We can, but we do not. Cut out of your vocabulary the phrase “I can't.” In its place write “I do not,” or “I will not do.”

Think nobly of yourself. Always think of self as divine. In this thought you will speak and act. Always suggest to yourself the noblest. Always affirm of yourself as holiness. With noble, holy thoughts,

all words and all acts will be noble and holy.

Since thoughts create actions, would we control our thoughts we must begin by watching our words and acts. If I have been in the habit of affirming weakness because I felt so. I must remember that the cause of weakness is in my thinking. I will correct my thinking by correcting my language. I will affirm “I am strong”. This will compel me soon to think “I am strong”. As soon as I so think, I am strong. Therefore cut out of your own conversation, and ignore in that of others, the adverse suggestions. Either be still, or say something good of yourself. Then you will either keep silent in regard to others or say something pleasant of them.

Emerson, in his essays on Success, gives this wise admonition, illustrating the power of suggestion:

“Don't hang a dismal picture on the wall and do not daub with sables and gloom your conversation. Don't be a cynic and disconsolate preacher. Don't bewail and bemoan. Omit negative propositions. Nerve us with incessant affirmations. Don't waste yourself in rejection, nor bark against the bad, but chant of the beauty of the good. Set down nothing that will not help somebody.”

An everlasting Now reigns in nature, which hangs the same roses on our bushes which charmed the Roman and Chaldean in the hanging gardens.—Emerson.

The Will alters the brain by creating new places for the mind to work with. The Will creates the man.—From “Brain and Personality,” by Hanna Thompson.

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

—Ingersoll.

SIGNIFICANT.

Truth is filtering into the public mind, and occasionally one gets a glimpse of it in unexpected places. Here is an instance, and one so significant and unusual and is such a verification of the Principles NOD stands for and is trying to inculcate, that I copy it entire. It is copied into the business pages of **Current Literature** for November from a little trade journal called **Lace Curtain**. **Current Literature** says in introducing it to its readers: "An article that makes us sit up and think. It may even make some one quote Scripture—'What shall it profit a man,' etc."

THE MAN WHO LOST HIS LAUGH.

Thomas E. Dockrell was an advertising genius who labored under the delusion that if he didn't work twenty-six hours every day the wheels of progress would stop and the world go to pot. He made boodles of money and folks thought that he was a real success. The other day they took him to an insane asylum and brought back word to his friends that it was almost certain that he would remain there until death came along to release him. And yesterday afternoon I read, in **Current Opinion**, an article on Efficiency that he had written.

Of course I may be an ignoramus, but it strikes me that the place where true efficiency (which is pure religion) should be practiced is inside the efficiency engineer himself.

My friend P—, down in New York, had an idea that he was a success because he was making money and winning the recognition of the big bankers. When I visited him I found that he was as uninteresting as a bit of wet sponge that his home had no more harmony in it than a boiler factory, and that all of it came from his own inability to practice the greatest of all arts—the art of living leisurely. One day they toted him to the hospital and he is now in Maine, trying hard to think Maine thoughts in an effort to drive New York thoughts out of his poisoned mind.

The other night a business man said to me, "Drier, I wonder if you can help me to save

my soul?" "Why, what do you mean?" I asked. "I mean that I want to be saved from the thoughts of business that dominate me. My wife and I would be eager to go back to the time when I was earning \$20 a week, if we could get with that wage the same sweet feeling that was ours then. My home life is lost. In my mad rush after business success, the ideals of my youth have vanished. I don't know when I have laughed out from my heart." I shall write a story some day about "The Man Who Lost His Laugh". And in that story I shall show that no man can lose his laugh without making others lose theirs.

There can be no success in business when there is failure in one's personal life. And it is certain that the man who has lost the power to live leisurely is an abject failure as a man, no matter how many dollars (net) he earns each month. When his children crawl under the bed, the cat hikes for the back fence, the dog growls, and the neighbors call their children into the house when they see him coming—there's something wrong, even when the man thinks he is making sweet music by rattling the loose change, in the shape of five-dollar gold pieces, in his pocket. I think that a little gold in one's heart and in one's laughter is worth more than a whole lot of gold in a bank or a pocket.

Hypnotism is merely an induced state in which the degree of suggestibility is at its maximum; and it is well ascertained as a medical fact that hypnotic suggestion can, and does, remove all trace of stage-fright or nervousness, and produces a most valuable self-confidence and control; but I am of the opinion that generally speaking, the more excellent way is for one to be independent of any operator or hypnosis, and to arrive at the same result by the equally sure (if slower) method of auto-suggestion—that is, by a carefully regulated method of impressing these strong ideals of calm and confidence and control upon the mind, to the complete exclusion of all the negative thought-poison of doubt, fear or distrust. If this is done conscientiously and continuously, as part of a mental education, it cannot but follow that the external physical states will conform to the psychical direction; if failure results, it can only be because the method is imperfectly understood or improperly followed. Remembering that we have probably spent the greater part of a lifetime in entertaining these negative ideas, we cannot expect to reverse a mental attitude in a week or a month: yet, until a negative attitude is transformed, we cannot hope to get rid of those symptoms of an ill-regulated mental balance, nerves.—**Musical News (London).**

—Whittier.

FAILURE.

What is a failure? It's only a spur
To man who receives it right,
And it makes the spirit within him stir
To go in once more and fight.
If you never have failed it's an even guess,
You never have won a high success.

What is a miss? It's a practice shot
Which we often must make to enter
The list of those who can hit the spot
Of the bull's-eye in the center.
If you never have sent your bullet wide
You never have put a mark inside.

What is a knock-down? A count of ten
Which a man may take for a rest.
It will give him a chance to come up again
And do his particular best.
If you never have more than met your
match,
I guess you never have toed the scratch.
—Edmund Vance Cook.

WHAT THE PREACHERS ARE LEARNING.

Power of Suggestion.

The power of suggestion is only beginning to be understood. Its chief bearing upon religious choices has been that to be found in revivals. The intimate relation between the simple suggestion that sets the crying child playing with the pretty ball, and the most extreme cases of hypnotism is not generally appreciated.

Hypnotism does affect religious thought very profoundly.

The hollowness of social ideals revealed daily, the selfish commercialism of our shops, the flagrant contrast between wealth and poverty, the selfish rush to gain advantage over others, produce a hypnotic state that becomes chronic and deadens the will to the nobler sense of values and the finer ideals which would normally inspire it.

To redeem our civilization men and women everywhere must break the numbing spell of the streets. Christians must not only abstain from appearances of evil; they must exert positive influence for nobler social ideals, for higher business standards, for more uplifting amusements, for a truer spirit of brotherhood and helpfulness.—Rev. Harold S. Tuttle (Congregationalist, Oakland, Cal.)

The Prophet.

Every prophet suffers because what is sun-clear to him is taken in so slowly by the great mass. But that is the task of the prophet, the task of the church, of the press, of the schools of anything that is true to ideals. In other words, it's a long, long fight.

Our whole life today is founded on war virtues; in industry and commerce. Opposed to these war virtues are those ideals which are finding a place in the schools, in the colleges, in the churches and in the socialist bodies.—Rev. C. S. S. Dutton (Unitarian).

War and God.

God as a father, a teacher, has been leading man as fast as man would go. If at last he has learned his sad, hard lesson to hate war, then in this new era the gospel will have such a chance at this old world as it has never had. The new earth in which righteousness is to dwell is coming—slowly, to be sure, for even God cannot overhasten stubborn man. But it comes in time—in His name.—Rev. Dr. Van Horn

THE BIBLE AS A FRIEND.

The Bible is not a club over your head, as the orthodox custodians will tell you. It invites you to share its wisdom and to let it be your companion.

The old idea is to make the Bible the dictator of your religion and to impose it upon you. The orthodox adherents declared that to question anything the Bible says is depravity.

The Bible does not assert that orthodoxy is not the divine method of dealing with men. When God gave men freedom he abandoned coercion. God wanted virtue—virtue is not the product of power. You are not expected to accept anything in the Bible without using your reason.

Let the Bible speak for itself; that is far better than to let it be introduced to you as a dictator of your thoughts. The Bible is like a gold mine—you have to know how to mine for its treasures. To accept everything in the Bible without reason is lying.

Lying is bad business, even if it is for God. To lose your intellectual integrity is to lose your soul.—Rev. Dr. Washington Gladden (Congregationalist).

The great contribution of modern thought to religion is this: the idea of God in his universe. We believe that God is the very soul of the universe, that the material universe is only the garment of God, that in the very depths of the life of man, the Soul of his soul, is the immanent God who is seeking, through nature and through human nature, to give expression of himself.—Rev. C. S. S. Dutton, Unitarian, San Francisco.

Bees will not work except in darkness;
Thought will not work except in Silence;
neither will Virtue work except in society.
Carlyle. "Sartor Resartus."

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

—W.C. Henley.

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IMPORTANT.

NOW WILL CONTINUE ITS MONTHLY VISITS DURING 1915 TO ALL WHO SEND SUBSCRIPTIONS. REMEMBER IT IS \$1 A YEAR IN THE UNITED STATES AND \$1.25 ELSEWHERE.

N. B.: The business and mailing office of NOW will be changed Jan. 1 to the San Francisco address, 589 Haight St.

As soon as the \$ gets into your possession that wants to come for the magazine, send it. It will help materially in my book-keeping labor, for you to send early.

I could not discontinue. It is my dear child. My Soul is connected with the work it represents. Besides so many present subscribers have promised not only to renew, but also to send additional subscriptions, that I am sure that all will be well with NOW and its editor during 1915.

* * *

Be particular to read this. I am not allowed to send the magazine over 3 months to those who do not renew. It will please me if you do not wish to renew to receive a postal, so saying, and I will drop you from my list. I shall with regret drop a single one, for I have grown to regard you all as of my personal family. Will you not either remit or send postal this month?

* * *

My meetings Sunday evenings in Native Sons' Hall are fast growing in attendance and in interest. It is the one meeting to which the name NEW THOUGHT is attached in the city. I invite all interested along any metaphysical line to attend and become acquainted personally with me.

* * *

THE LORD'S PRAYER

A VISION OF TODAY

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* * *

When God buries a workman, the work goes on.—Martin Luther.

* * *

I pray the prayer of Plato old.—
"Lord, make me beautiful within!"

—Whittier.

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

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—Browning.

The preparations at the Exposition are fast approaching completion.

All will be in "apple-pie order" when the day of opening comes.

Thousands of persons visit the grounds every week. It is interesting to watch the growth of the buildings and a good thing to become familiar with the grounds before the crowds so fill them that one will miss much of the beauty of its detail. I will assure NOW readers that the Exposition IS ALREADY A SUCCESS.

* * *

A Reverend who happened upon some of my books sent for others and told how they had enlightened him. Later he writes for "Absent treatment," and says: "I am sincerely thankful for the encouragement your letter gives me. I am always ready to give up the false for the true, and my past experience teaches me that Christianity, as taught today, does not make us better." It is no doubt a fact that the greater mass of preachers and attendants at church are ready and willing to reject the false for the true, and it only remains for those who see the New Light to so let it shine that others may also see and follow. This has ever been the purpose of my work. This magazine is never an authority of Truth, but a torchbearer FOR Truth.

* * *

Enclosed find renewal to NOW. We miss it. Its influence is beyond price in our home-life. We shall never cease being grateful that you came into our lives.—M. P. B., N. Y.

THE LORD'S PRAYER, A VISION OF TODAY.

This is a book of 225 pages, and is the only exposition of the PRAYER under the inspiration of the twentieth century wisdom, and in the spirit of modern metaphysics. It contains the essence of the study of 40 years during, which I have paid attention to the Higher Criticism and the inspiration of the later commentators. Yet I have found in them all a lack which I attempt here to supply.

Instead of appealing to the intellect alone, as the commentators do, nor to the faith in authority as ecclesiastics do, nor to faith alone as the reverent do, I have tried to present so reasonable a view of the words, and so intelligent comprehension of the Spirit of the Prayer, that it will appeal to the average person as a means of daily voicing, through Affirmation, the desire that is in each, for "Something better than they have known," and to open a way of expression for the Divine "urge" which, as Emerson says, "is Love of the Best".

I have had as good typographical work done on the book as can be had here.

Those who have enjoyed the articles during the year will be glad to have them in permanent form:

What better Holiday present can you make than one of these? I have but a limited edition; so send in your orders at once and the book will be mailed immediately upon binding. Leatherette binding at \$1.00 Address this, San Francisco office. Digitized by Google

—George Eliot.

AN UNRIGHTEOUS COURT DECISION.

The Supreme Court of the State of Washington affirms the decision of the lower court convicting the defendant of practicing "Suggestive therapeutics" as guilty "of practicing without a license". The court decided that his method of healing was a "method of treating the sick" within the meaning of the law. And while the court recognized the fact that "the mind exercises a powerful and oftentimes controlling influence on the body," and the court "offered no criticism on the defendant's methods" • •

"It is concerned only with the fact that it is a method of treating the sick, and as such can be practiced only after obtaining a proper certificate from the state medical board". The court also decided that this method of treatment could not be considered as exempt from action of the statute on account of the exemption which provides: "that nothing herein shall be held to apply to, or to regulate, any kind of treatment by prayer!"

So we have some more legal juggling in interest of "regular" practice. No matter if Mental practitioners do heal. They shall not do so unless the Board of Health says so. And the board will not say so unless one has spent years of time and acquired what to him is useless misinformation; a lot of intellectual material for which he has no use, and which in fact, by psychological law, is detrimental to him. The

medical laws place the mental practitioner in the position the Irishman was when he said that "I can not get my boots on until I have worn them three weeks!" But the courts recognize the FACT of mental healing, and it is a great step, and the people will soon recognize it, and "We THE PEOPLE" are the government and will make the laws over in the name of Justice and Righteousness.

THE VALUE OF TODAY.

The Yesterdays are dead; the Tomorrows are unborn; it is Today alone that is ours. that is ever with us and that makes up our lives and eternity as single grains of sand make up the boundless beach of the seas.

Born between two heartbeats and dying as instantaneously; ever ending only to begin again; filling the space between the limitless past and limitless future without ever merging into either, passing with the swiftness of a weaver's shuttle, and like it fashioning our lives, dropping one by one into the ocean of time as precious pearls might slip from a silken cord into a fathomless lake; as unfaltering in its flight as is the motion of the earth on its axis, and ever bearing our life with it from one eternity to another—there is nothing more real, nothing more elusive than this period of time which we call Today.

Life for a day is but an epitome of a lifetime. We wake in the morning with no knowledge of where our senses have been wandering while the body slept; with fresh vigor and interest we enter upon the occupations of our daily work and fulfill our destinies with an energy that begins to fail as the evening shadows lengthen, as darkness deepens weariness comes upon us and at last we are glad to lay aside our cares and surrender ourselves to the deeper sleep that spirits the soul back again to the unknown.

Each day has its own allotted task—no more. It is only when we go beyond that which is given us for the day and force the mind and body to do things not worth while when we are not content to bear the evils of the day, but harass ourselves with anticipations of those the future may bring; when we are not satisfied with the "daily bread" for which One wiser than we taught

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

—*Archib L. Black.*

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us to pray, but strive to lay up a useless surplus to leave behind; when the pleasures that were given us to enjoy in wholesome moderation degenerate into sensuous excesses—it is only then that outraged justice passes sentence for the neglect of her laws, and sanatoria and lunatic asylums are filled with the victims of ill-regulated lives. Today is a small space—only a lightning flash in the fathomless dark.

But of all the uncharted oceans of Eternity it is all that is really ours.

Today exacts little of us, but as we do that little well or ill we weave the warp and woof of our success or failure.

The duties of Today are small, but as our Today's add into month and year and lifetime, our daily deeds, too, accumulate into lasting forces for good or ill.—*Charles Grant Miller.*

THE ANSWER.

So many sermons do they preach

From pulpit, day by day,

With message you believe may teach

Me better how to pray?

Oh! in the faces that I greet.

All up and down: the city street,

A text is writ! I scarce can kneel,

For reaching out my hands to feel

The clasp of brother palm on palm—

A very sacrament of psalm;

While every bye-path grows to be

Sacred as paths of Galilee.

—*Anne Cleveland Cheney.*

**SUGGESTION AS A FACTOR
IN HEALING.**

Medical men have come to recognize that there is a psychical as well as a physical factor in all disease, for man does not suffer like an animal, feeling only crude sensations, but his feelings are influenced by his fears and reflections, and often his mental suffering is greater than the actual bodily pain.

True, suggestion finds its largest field in the domain of functional diseases of the nervous system, but it may be used also advantageously in relieving some of the sufferings incident to organic disease.

The patient is apt to be agitated, perhaps he sleeps badly or there may be pain. Now, if we can soothe the nervous system, secure sleep and remove pain—and we can do all this by mental influence alone without the aid of drugs—we are going a long way to improve the patient's condition.

Personally, I have found treatment by suggestion of immense value in the cure of nervous and mental disorders, such as neurasthenia, muscular tremors, nervous tics, insomnia, headache, neuralgia, functional paralysis, obsessions, drink and drug habits, stammering, loss of will power, somnambulism, hysteria, and hystero-epilepsy. There is still much prejudice against treatment by suggestion on the part of the pub-

lic, as it is commonly supposed to necessitate the patient going to sleep. In reality, hypnotism is seldom employed, only in specially suitable cases; the patient remains awake while suggestion, psycho-analysis, persuasion, and other methods are employed to draw out his subconscious thoughts and feelings which are influencing his present state with or without his knowledge, and over which he is taught to exercise control.

By these psycho-therapeutic methods we restore the power of self-control to those who have lost it, so that **INSTEAD OF DEPRIVING A PERSON OF HIS WILL**—as is commonly supposed—we are actually strengthening his will, teaching him mental discipline; in fact, re-educating him.

I have seen the most miraculous and instantaneous cures achieved by such methods, practiced no longer in obscurity, but in recognized institutions, so that now there is hope that we may discover the explanation of the effects produced by mind upon mind, and lift the veil from what has hitherto appeared to us a deep mystery.—*Bernard Hollander, M. D., in New Thought and Psychic Review.*

RULES FOR KEEPING YOUNG.

Dr. Josiah Oldfield, the famous English food expert and health authority, being nearly fourscore years and ten, is competent to tell us how to live a long time and keep young, also. He says:

"Think big thoughts and cling to noble ideals.

"Live on the fruit of the highest minds.

"Do not waste time over petty things and do not take narrow views.

"Take plenty of fruits, vegetables, oils, eggs, butter, milk and bread. Avoid shoddy, second-hand food of all kinds."

There is the best set of health rules ever published. There is not a drug in it. The "mental and physical discipline" is the keynote to the whole matter. If anything is the matter with you, think right, act right, eat right, talk right, and look up. What have "big thoughts" and "noble ideals" to do with health and a happy old age? Everything. They help the nerves and the stomach and the bones. For indigestion catch the inspiration of big minds. For rheumatism take broad views and stop quarreling about petty things.—*Ohio State Journal.*

Do not nibble your food timorously; eat it boldly and confidently. Do not let any one bring a grouch to the dinner table; it will upset all food values.—*N. Y. Medical Journal.*

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

—Irving Bachler.

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"Our civilization is probably to a large class of people the most crushing and soul-killing the race has ever seen. It practically abolishes time and space, while it fills the land with noise and hurry. It arms us with the forces of earth, air and water, while it weakens our hold upon the sources of personal power; it lengthens life while it curtails leisure; it multiplies our wants while it lessens our capacity for simple enjoyments; it opens up the heights and depths, while it makes the life of the masses shallow; it vastly increases the machinery of education, while it does so little for real culture."—John Burroughs in his last book, "The Summit of the Years."

We are disciples simply of the Spirit and the Truth, wherever they are found. We acknowledge no authority, whether in thought or action, but the intrinsic authority of truth, righteousness, and love. To this we bow most reverently. We utterly discard that principle of authority upon which all organized "Christian" churches are built, and take our stand on the ground of spiritual freedom,—free religion.—F. E. Abbot.

If death overtakes me, it is enough for me if I can stretch out my hands to God and say, "I thank thee that thou has brought me into being. I am satisfied with the time I have enjoyed the things which thou hast given me. Receive them back again. Have I at any time been discontented at thy dispensations, or wished them otherwise? I am one with thee. I refuse nothing which seems good to thee. Lead me whither thou wilt.—Epictetus.

Don't bother to forgive your enemies, just forget them.—Elbert Hubbard.
What, Mother, is the new thought? The new thought, my child, means that you think of those you dislike in connection with an olive branch instead of in connection with a hickory club.—Frances L. Gar-
side, S. F. Call.

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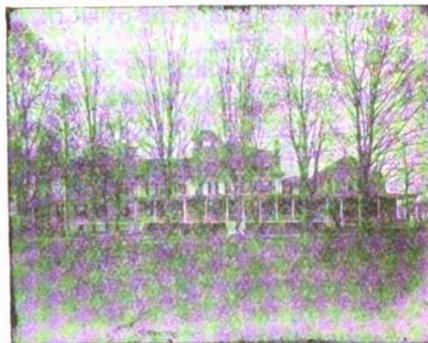
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