

JANUARY, 1904.

# NOW

## A Journal of Affirmation

Thought

Suggestion

Soul Culture

Psychometry



VOL. IV. NO. 10.  
MONTHLY.

\$1.00 A YEAR.  
10c A COPY.

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

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

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

HENRY HARRISON BROWN,  
Editor.



All for one and one for all,  
With an endless song and sweep,  
So the billows rise and fall  
On the bosom of the deep;  
Louder in their single speech  
More resistlessly they roll,  
Broader, higher in their reach,  
For their union with the whole.

Through all warring seas of life,  
One vast current sunward rolls;  
And within all outward strife,  
One Eternal Right controls!  
Right at whose divine command  
Slaves go free and tyrants fall,  
In the might of those who stand  
All for one and one for all.

*James G. Clark.*

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

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

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N O W .

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## "NOW" FOLK PUBLICATIONS:

### **NOW, A Journal of Affirmation.**

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

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O Hashnu Hara, editor Wings of Truth, London, Eng., writes: "This new law has given me strength and power such as few could easily realize."

# NOW.

## A JOURNAL OF AFFIRMATION.

VOL. IV.

JANUARY, 1904.

No. 10.

### Introspection. ❁ ❁ ❁

"Be still and know that I am God!"  
But never as a servant bow.  
Either as freemen walk abroad,  
Or child at mother's knee be thou.

Be still and know! Knowledge is Power!  
I am thy source, for I am all;  
I give myself with every hour—  
Respond, in Truth, to every call.

Be Still! Know thus that I am God.  
Of everything I am the Soul.  
Why study daisy on the sod?  
Knowing me, thou know'st the whole.

Be still and ye shall know, for I  
In Silence dwell! Thou canst not hear  
Amid earth's noise that inner cry  
Proclaiming, "I am ever near!"

Be Still! And hear that Inner Voice—  
It tells of me. Seek that retreat  
Beyond all thought! Would'st thou rejoice  
Seek it in Love, for there we meet.

Be still and know I AM! No doubt  
Can dwell in Souls at-one with me.  
I AM! Know me! There's naught without.  
My Truth and Love hath made you free.

Be still, and ye shall know I am!  
Because I am, know that you are.  
The Father and the Child are one,  
As Light is one with parent Star.

Be Still! And *feel* that I am God.  
I dwell within—Thy Soul my Throne!  
My scepter, Love—and Truth my rod,  
And Power to wield them is thine own.

Be Still! And Love and Truth shall flow  
From Wisdom's fount within your Soul.  
And this, my child, thou soon shall know—  
In giving Life, I give my whole.

TOPEKA, KAN., 1895. *Henry Harrison Brown.*

"I will make me a city of gliding and wide  
wayed silence,  
With a highway of glass and of gold,  
With life of a colored peace and a lucid leisure  
Of smooth, electrical ease,  
Of sweet excursion of noiseless and brilliant  
travel,  
With room in your streets for the soul."

—*Stephen Phillips.*

### Art of Eating. ❁ ❁ ❁

"Art is the work of the whole spirit of man."  
—*Ruskin.*

"Love what you eat and eat what you love."  
—Editorial in September NOW.

The NOW editorials upon the food question are accomplishing that whereunto they were sent. They are creating discussion. No New Thought critic has attempted to contradict or refute my fundamental Principle. They strike at details. That will never settle the question. Almost every writer upon diet has a different theory to advance, based upon successful experiments. That so many different and opposing methods all yield health leads to the reasonable conclusion that all are right. Any method one has found beneficial is right. He who tries to solve this question by his own one method will fail. Ethics are not taught by the ten commandments. All attempts based upon laws and rules are failures. No one ever became moral by rule; neither can one so become healthy. It is not What to eat, but, What to think about food and to think while eating, that is of importance. I fearlessly stand upon this principle: Thought is force and is creative. Under this thought I find food subject to the Mind of man, and not man subject to his body or his food.

Some of my critics quote me as saying: "It makes no difference what a man eats." I said: "It makes no more difference to man what the kind of food is than it makes to plant what the soil is, but to the unthinking man just as much." Food bears the same relation to human that it bears to the plant and the jelly fish. Each of these is selective in its food; it takes that

SOUL INHERITS ALL THAT SOUL CAN DARE.—EMERSON.

which it wishes and leaves the rest. Plants know what they want, and take it. Growing side by side, each manufactures out of the same soil the color, flavor and fiber it desires. The polyp and jelly fish retain that food they desire and throw away anything that they do not like. The One Mind—the Over-Soul—is in them, and it is in man. Has it, in man, less power of knowing its needs, and less power of selection? As well might a commission sit and decide what the vine or oak, the clam or lobster, should eat, as a Health Board decide upon human food. We go to the plants and animals, and ask them what they wish, and then supply them with the food they require. I can buy "Plant-food" at the florist's. It is that which the plant wants—*wills* to have. So animals *will* to have certain food and seek it. When they cannot have this, they try something else. If they can adapt their organisms to this new food, they live; if they cannot they die. That certain foods are better for some persons, that certain foods are under present conditions found to be more wholesome, has no bearing on the question under discussion, for the Law of Adaptation has made this condition, and the same Law can make other foods equally wholesome. My critics so often forget, that to reason from machine to man, is as illogical as it would be to reason from rock to plant. What the plant likes the rock should, if my critics' logic is right, also like. Says one: "As the good workman depends to a great extent upon the excellence of his tools, so the healthy body depends upon foods adapted to its needs." Body is a living organism; it uses no tools, it is not built. It is wise to remember Topsy's answer: "I just grewed!" Neglect to recognize this difference between organic and inorganic manifestations of the One, causes false reasoning. My critic concedes all I claim, when he says; "No people need the same kind of food!" What is it in each that decides what food is

good for him? It is the same something, that decides in plant and fish. In regard to my position that if food has the power assigned to it a scientific choice of food should develop from the body anything desired, I find again the error of reasoning from mechanics, saying; "He might as well assert that a scientific choice of instruments would develop an expert dentist from a green student."! Food is not an instrument to use outside the body on something else. Food is something which the Ego uses *within* the body for the purpose of its own manifestation. There is no analogy between tools and machines, and the Mind that makes body first and then the tools through the body. Mind, the Soul, the Ego, concerns us. The only question is: Can we trust the Ego, the Soul of Man, to select its own food or shall we trust some other Ego to select for us?

Since body is the organism of the Soul and under present unfoldment food is a necessity, it is a fundamental question: What shall my food be? *There will be no permanent health to any person as long as he questions the healthfulness of his food. One should never eat for health.* To eat for health is to create disease. Food eaten because it is thought wholesome becomes ultimately a disease creator, through the thoughts it carries.

There is but one reason for eating, —Desire; but one kind of food that will satisfy desire,—that which tastes good! Until desire is so satisfied there is no health. Food is that thing which the appetite calls for. Any other thing has for the body only ill effects.

We need to come to a harmonious way of living, a Divine way of eating. We need to simplify our lives. One way only will bring harmonious conditions, this is through change of desire. Not to eat that which one desires, awakens a disastrous war within the organism. Society is a slave to fashion, fear, custom, habit. Desire is not given liberty to guide ex-

pression. Body is cared for from without. Reason, rule, fear, doctrines and reformers are given power over the Soul, and this necessarily results in disease, which is but a protest against interference. Were it possible to bring the race to live entirely by external regulations it would perish in the struggle.

Organisms must be stimulated from within. The Human organism can become a more perfect expression of interior intelligence, only by trusting that Intelligence. This tendency to rely upon externals is race suicide. Self reliance alone is creative. The only position to take on the food question is that taken in regard to manhood;—Trust yourself. Here, as in all our life manifestations, we are to follow Emerson's advice: "Trust the current that knows its way." That current centers in, and flows into expression through, the Soul. We are to as consciously trust it as the polyp does unconsciously; then it will care for us as it does for him. "He leadeth me" in selection of my food, as he does in the theologian's sphere of thought. He is beyond chemists and doctors. Here I repeat the Law: Eat when hungry; Eat what you love; Eat with love.

Make eating an Art. Love distinguishes the artist from the artisan. The artist works from love; the artisan for pay. Love life. Love that which maintains the body. Love the act which maintains it. Love fulfills the Law of food.

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

Better to eat placidly with a knife than to struggle horribly in public against doing so and an occasional stumble in print is far pleasanter to see than the mincing steps of verbal parvenues.—*The Bookman.*

\*\*\*\*\*  
\* **AFFIRMATIONS.** \*  
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[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.]

**Unfoldment.** \* \*

Step by step since time began,  
I see the steady gain of man.—*Whittier.*

Life is Infinite!  
All its manifestations are progressive.  
The Law of Life is Unfoldment.  
All intelligence centers in the Soul of Man.

As a manifestation of God, I am Infinite in possibilities.

All the possibilities of the Soul are manifesting as fast as is necessary for the good of the conscious man.

I am a Soul. I am incarnate that I may unfold that which I am.

Every experience is a manifestation of a greater expression of the power I am. I unfold through every experience. That unfoldment draws to me other opportunities. They can only come as I am ready.

My necessity creates opportunities for expression. I draw that which I need.

I create this need by both what I do and by what I neglect to do.

Jesus told me that sins of omission are equal in my unfoldment to those of commission.

I take what comes because I draw it. Whatever comes is mine.

I rejoice that what is mine comes to me.

I rejoice in appropriating that which comes to me as mine.

Every experience I need that I may express the intelligence I am, comes to me.

Every experience I need to express the power I am, comes to me.

Every experience I need to express the Truth I am, comes to me.

Every experience I need to express the Love I am, comes to me.

Life flows into expression through experience and under this experience I unfold.

This objective life is the School of the Soul where it learns of Itself and, awakening to this knowledge, it prepares for its immortality.

I rejoice that I am more, because I have, through the experiences of suffering, unfolded to know myself.

I rejoice that because of losses I have unfolded to realize my eternal possessions.

I rejoice that because of pain and agony, I have unfolded to know myself as Life, and to live above pain.

I rejoice that because of lack of wisdom in the past I have made that which, if made today, would be mistakes, because I am too wise now to blunder in the same way.

All is good, and I take every lesson in unfoldment happily, for through each I realize more of my own Omniscience and Omnipotence.

I look upon sun and star and say: "What ye were ten million years ago ye are still, and will be ten million years to come because ye cannot feel, cannot suffer, cannot grow; but I grow each day into greater consciousness of Power."

I look upon earth and all plant and animal life and say: "What ye are now ye ever were and ever will be, but I am daily more and more. Because ye cannot unfold, ye become daily more at my command!"

Blessed am I because I can unfold. Heaven consists in unfolding the Truth and Love I am.

No matter how unfoldment comes, I am centered.

Reck not for what the Past has done;  
Lure not the Future's mystic vow;  
The past is gone—the present won,  
The time to strike is NOW.

—Exchange.

\*\*\*\*\*  
\* SOUL CULTURE LESSON. \*  
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How to be Happy Through  
Affirmation.

Tenth Affirmation:—I Do.

Concentration is Power. Diffusion is weakness.—Emerson.

Men fail in happiness not from want of moral traits so much as from want of concentrative power. Life is dissipated, wasted in useless efforts. Many men literally "peter out" through little leaks of power. A small hole will waste the steam of the engine. A small grounded wire will interrupt the flow of the electric current. "A small fear is a great leak in power."

A wish, a passing thought, that does not lead to action, weakens any character. Too often a wish, a longing, a feeling, is as far as the person goes in the direction of happiness. It is a common thing for sentences like these to come to me by letter and in consultation: "I feel that I have a mission! I feel that I can do so much when I find the right way! I long to be of some use in the world! I think that I have power to accomplish so much, did I know what to do! I wish I could be prosperous! I desire to be well!" Now all these are thoughts of weakness and breed unhappiness, because they do not lead to action. When dwelt in, they paralyze the will. Do you want happiness? Then stop wishing, hoping, longing, desiring. Concentrate your powes in DOING.

As long as you wish, you never will do that which wins. As long as you merely think of what you *can* do, only affirm "I can" or "I will", you will never DO. Having learned to say "I can", "I will", "I ought", it now remains for you to affirm, "I AM!" "I DO!"

Affirmations, "I Can!" "I Ought!" "I Will!" are rungs in the ladder leading to "I DO!" They are to be used

until you have developed courage to act.

NOW is the only time for action. NOW is the only time to think action. NOW is the only time to *be* action. NOW is the only time to DO. To wait, to hope, to wish, is to postpone the happiness which is now yours and only waits for your affirmation, "I am happy!" to become a realization.

Let "missions", desires to bless others, longings for a better life, plans for being and doing, thoughts of what you can be or will do, all promises and pledges, go! Let all desires to *be* and do, find expression in being and doing *now*. Realize happiness now, and keep realizing it every moment. You wish to be something; affirm, *I am now that which I wish to be!* You wish to do something; affirm, *I do now that which I wish to do!* You feel you have a mission before you; affirm, *I am working at my mission now!* Any one of these Affirmations will fill the mind so full that there will be no place for hope, wish, longing or regret. You will be so full of *being* and *doing* that you will have no thought of self. The loss of consciousness of Self in action or in consciousness of Being *is* happiness. There is no possibility of happiness in any other way. There is never happiness till thoughts connected with Self, are lost in love and labor. Consciousness of Self swallowed up in Being! This Affirmation, I DO, now takes the place of wish or desire with you. With you hereafter, to wish is to do; to desire is to be.

"Learn to do by doing," is the Kindergarten motto good enough for every man at all times. Do, and thus learn to do

Wishing, longing, desiring—the postponed action—all deal with the future. They too often become habits, and thought ends there. "With God to think, is for God to do!" With man to wish should be to do. With man to desire should be to have. Dealings in futures are risky. They are diffusions of power. The only time is Now-Time. The only time in

which to have is NOW. The only time to BE is NOW. The only time anything is done is NOW. NOW is the time for happiness. The only way to be happy is to BE happy by affirming, — *I am happy!*

Affirmations that win are those connected with NOW. I will! When? I can! When? The answer is, "Anytime". My Corps commander said to me when I replied to his question why a guard detail was late: "They were ordered to report immediately!" "Immediately is no time. Anytime is no time. Order in fifteen minutes, or any set time, and you will be obeyed." In like manner, "I will" is no time. I postpone action when I affirm "I can." The possibility of doing is there. When I DO there is action. The Affirmation of power is present tense: "I am!" "I do!". "I'll try," means too often, "I fear!". Never try. DO! When you *do* your best it is not trying; it is doing. Trying means failure. Doing is success. Trying postpones happiness. Doing *is* happiness. Every possibility of failure or defeat must be banished from the mind, would you be happy. Trying is clinging to these possibilities of defeat. Anything less than I "DO" has elements of fear, delay, or doubt in it. They are negative. "I DO" is positive; is full of trust, faith, self-confidence and self-sufficiency.

The eternal peace and comfort of mankind can never come so long as there is a medium of exchange by which to regulate the value of the resources of the world.

Man must sometime become a guest here, and love must sometime become the one and the only true legal tender, and it will provide every individual who possesses it with all the pleasures, comforts, and luxuries of life.—*Dominion.*

No human being receives more or less love than his or her nature is capable of calling forth. He who complains that he is unloved needs to look within himself for the cause.—*Ella Wheeler Wilcox.*

\*\*\*\*\*  
\* ECHOES FROM "NOW" HOME. \*  
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When we learn to trust the Soul, our lives are filled with peace and happiness. We realize that some Good lies behind all that seems dark. If the Soul had not needed that experience it would not have drawn it. This mental attitude toward unpleasant conditions converts them into Good. By looking for the Good we soon master conditions. Every victory gives me that much more strength of character. When I meet a person of great strength of character I know that many conditions have been bravely mastered. Trusting the Soul, we become centered. Little discords no longer affect us; we have ceased paying attention to them; in our thoughts of Love they vanish. With our thoughts centered on the Good we are enabled to see Truth around us where before we saw only mistakes and errors. To be at all times happy, kind and loving is to be Self-controlled. Love worketh in all things, Good. —MARGARET.

There is no Soul growth without the sense of personal responsibility. When we first begin to realize this responsibility we seem thrown into a whirl of conditions. But by a study of Self we learn the ideal which we wish to attain. Finding that ideal, we must be true to it, and are thus true to ourselves. In this Truth we can affirm under every condition: *I am in my right place NOW*. Every condition becomes a stepping stone to another and higher. I trust the Soul and say, "Thy will be done!" Since my motives are good, why need I fear the outcome? I am filled with infinite Love, I feel the Good working in me. I feel the same responsibility to my Soul and to humanity which Jesus felt. I trust the Christ within and am true to myself and so am true to all.

—MARY.

The New Thought deals with one's own unfoldment. It brings me face to face with myself. This should be the aim in life; everything we study or do should be with this end. We should absorb as we study, and study no more than we can absorb. Repeat one line over and over till its Truth becomes a part of us. I think we need to read less and think more. It is quality and not quantity that gives Soul growth. Unfoldment comes gradually. We are to climb Life's ladder round by round. There should be no question of "How long?" There is no time, no end, to the possibilities of Spirit. We measure by unfoldment, and not by years. I am unfolded as I walk the busy streets. "I loaf and invite my soul!" Living in the Universal, Nature and all her expressions are my own. One with the Father, I recognize my heritage, and possessing all he hath, I have each day all I can use. Living in the Universal, I have all now. —RAYMOND.

In order to come into harmonious relations with my fellowman, I must put myself in his place; I must be able to look from his point of view. Until I can do this my opinion is biased and unfair to him. I must feel as he does. Until the actor feels like a villain he cannot play the villain. I am my brother and he is I. I am to feel this, and then act without reserve. I am to enter into this universal relationship and create within myself this Love relation. Then every mother becomes as dear as my own, because I love the Mother-Principle. This is the only true relationship. All others are selfish. Society would be safe, were all to live in this relationship. It is all the protection Humanity needs. No man wrongs his own brother or sister. In this recognition of universal relationship we could never harm each other. This brings us to the realization that we are all one. —WALTER.

NOW IS THE TIME FOR A NOBLE DEED.—LIZZIE DOTEN.

**RANCH PHILOSOPHY.**

**"Mistah Worry."** ❄ ❄

G'way, ole Mistah Worry—  
G'way an' let me be;  
Ise in a mighty hurry,  
Busy es a bee.  
Yo' aint no good a hangin' roun'—  
Fin' some oder stompin' groun'!

G'way ole Mistah Worry—  
Yo aint no friend ob mine.  
Ise in a mighty flurry,  
Kittles an' pots ter shine.  
Whah fo' yo' stop ter talk wid me  
When Ise es busy es kin be?

G'way ole Mistah Worry  
Er I grabs yo by der neck,  
An' I reckons I feels merry  
Ef I gibs yo' one soun' creck.  
Ole Worry, tak yo' wings an' flee—  
Yo aint a bit ob use ter me.

Erway goes Mistah Worry  
A flyin' fru de do'.  
I guess he aint no hurry  
Ter come roun' yah no mo';  
Fo' ef he hangs aroun' mah place,  
Slams mah heart's-do' in his face!

—Sam Exton Foulds.

Money is a crime, and yet we each are obliged to have it, because everybody demands it of us. I shall be glad when it goes forever. It is about the only thing that ever annoys me, and whatever annoys us is abnormal to us. —*Dominion.*

If you form a habit of thinking kindly thoughts and saying kindly words, in a short time your mind becomes related to all kindly natured people in the world, and it becomes much easier for you to say a kind word than an unkind one, to do a kind deed rather than an unkind one.—*Mind.*

**New Thought Meetings in San Francisco.**

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

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

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

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

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\*  
\* **PHENOMENA.** \*  
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**Extraordinary Telepathy.** ❄ ❄

Our "NOW" Folk Telepathist has wonderfully developed recently. Here are a few experiments which are duplicated almost every day:

A coin is selected and hidden. He comes into the room, takes the hand of one who knows where it is, tells what it is; finds it and reads the date. While he was in a distant room and blindfolded, we selected in a book a picture of the Liberty Bell. He came into the room, and without coming within five feet of any of us, said, at once, "Philadelphia!" Then, "Cracked!" Then drawing with his fingers in the air the shape of a bell, said, "Liberty Bell!" He was not over one minute in getting all this.

Pictures are drawn while he is not present. He then returns blindfolded and draws them. While he was fifty feet away in another part of the building I began to draw a cat. No sooner had I begun than he called out, "Henry is drawing a cat!"

I selected then two lines of poetry. Without touching me he took up a pencil and wrote it as accurately as if the words were before him.

Asking me one day to select a line, I picked up an exchange not yet opened and saw at the top of a column a few lines of poetry. I selected one line. He read this from my mind. At dinner that evening he asked if that was not from Elbert Hubbard. I replied, "I do not think so, but I do not know." "Well," he said, "I connect it with him." Returning to the office I looked up the paper and found that the line was from a sonnet written to Hubbard. The paper was so folded that none of us could have seen the name had we tried. Thus it was not in my mind. From whom did he get it?

MISCELLANEOUS.

Trust ❁ ❁ ❁

I know not what the days may bring,  
But to one trust I firmly cling:—  
That all God sends is Good.  
The rain, the sun, the black still night,  
Or pain, or gladness, all is right;  
For troubled waters in delight  
Shall heal the dimness of my sight,  
God's every fount is Good.

As fleeting days roll into years,  
They gather up my scattered fears;  
For all God sends is Good.  
Come weal, come woe, come fair or blast,  
One flag I fly from my life's mast,  
"The Good I trust both first and last."  
All Good is mine, O wealth most vast,  
For all that is, is good!

Sam Exton Foulds.

Herbert Spencer— ❁ ❁  
❁ ❁ His Place in Philosophy.

Herbert Spencer still lives and labors in the *real* world, which is the Thought-world. His Thought goes marching on through millions of minds. His Thought is still radiating from him as an immortal soul, and is felt as it inspires mortal brains in expression of Truth.

I have seen no notice that fitly classifies him in the evolution of Philosophy. He lives, not so much in the volumes he left, as in the thought of a race which he stimulated, and in the movement which he centered. An inspiration was born in the annunciation of the principle of Evolution, which has been felt by every man, and which has influenced every avenue of human life. His books will never be read by the masses. The specialist of the future will scarcely care to delve through his tomes of careful and elaborate analysis. He will be best read in his disciples. But the Law and Principle of Evolution which he elaborated will ever remain the KEY to all the methods of the objective life, of all Nature, including Man.

In May NOW I included him among the seven whom the Nineteenth cen-

ture has left as its contribution to permanent thought. Few beyond Emerson, Whittier, Parker, Davis, Whitman, Darwin and Spencer will survive this century. Epochs have no lines of demarcation. They overlap. Philosophy is evolved in the twilight between two great epochs. The old is culminating; the new is in formation. The epoch that began with Aristotle 2000 years ago, closes with Spencer. During this period the Evolution theory has ripened. Spencer is the last of a long line of dualistic philosophers. He completes the labors of thousands. While he recognized an Ultimate Reality, all his reasoning was based upon duality. Matter and Mind, Spirit and Mind, Motion and Matter, formed his foundation. Though he saw the Unity, he did not reach it in philosophy. In Vol. I., "Principles of Psychology," Part 2, will be found his position. He says: "It seems easier to translate so-called Matter into terms of so-called Spirit, than to translate so-called Spirit into terms of Matter, (which latter is impossible)."

He thus reaches a conclusion which renders the New Thought necessary. This New Thought is an evolution of the Idealistic Philosophy. It has run parallel through history with the Materialistic Philosophy which culminated in Spencer. 2000 years ago we find it annunciated by Jesus, thus; "I and my Father are One!". It is the "Immanent" and the "Transcendent" God of Theological controversy. Spencer has led humanity up a long incline till it reached a clear plain where it will hereafter dwell. That plain is UNITY. He has built his own monument and that of a long line of philosophers in the word, "Evolution". The others tried to lisp it. He sent it forth in trumpet tones. He leads us from the valley of Duality to the plateau where ALL IS ONE.

Every New Thought student and every Idealistic Philosopher needs Spencer's thought as a foundation. The objective life finds explanation in him.

Evolution is the method of both God and Man, his Son. Evolution is the process of Life in all below man. It consists in a change of organism from simple to complex. But when Man came there came a change. The old dispensation passed away. Man changes not in organism. The Human organism was potentially the same in the first man as it now is. Man does not evolve. Man unfolds. God unfolds himself through Nature in the method we term Evolution. Man unfolds through his own organism by the same method. Man does not evolve. He at all times IS that Power which puts forth the thought which creates conditions. He is the Genus-Homo, and never evolves. As he unfolds he is more in expression, but while the

"Lesser creatures' grave built up the future home of Man"

he has, in his organism, his eternal home. For, I am not Body! I am Spirit! As a soul I am in my eternal home.

The Philosophy of Evolution has culminated. That of the New Thought is now to expand and to fill all the earth with its radiance, because Man has unfolded to know himself as Creator; has become a conscious factor in his own unfoldment. Conscious that he is Law; and Emerson says:

"Conscious Law is King of kings!"

Spencer was great in an age of great men. His limitations were his greatest help for they confined him to his field. He became the Light-bearer of the new age. "These" says New Thought to the objective philosophers, "must decrease, but I must increase!" Spencer reached the Pisgah Mount, but did not enter the Promised Land. This was left for that philosophy which writes UNITY, where he saw Matter and Mind.

He is the Gate through which one passes from Appearance to Soul. Emerson proclaimed the New in '38, Andrew Jackson in '45, and Spencer came with his New-Old philosophy in '50, Walt Whitman in '58, and Dar-

win in '59. Truth had the same word to say through them all. Spencer's work is done, but Truth has taken up thousands who, but for him, would not have been ready to proclaim New Thought. The Over-Soul is to us a Spiritual Reality, where "Ultimate Reality" was to him an intellectual necessity.

### The "Practice" of Medicine.

W. W. Grant, M. D., President of the State Medical Society, of Colorado, in an interesting address before that body in October, said: "There is but one avenue to the legitimate practice of medicine, and that is a course of study involving as essentials, anatomy, physiology, chemistry, physics, and clinical medicine." Note here, first that he ignores in this demand all study of Man as Mind. It is all body. As if body builded body, and as if diseased body could be cured by material means. Yet I admit this is the only legitimate road to the *practice* of medicine. To know man as mind is to quit this *practice*. The desired road is to *Cure*. The dogmatism of the profession is shown in the cry it makes for laws to shut out all who do not meet this standard. The doctor admits in his address that the schools turn out each year to "practice", 2000 more young doctors than the population requires. To us the interest centers in the distinction between "Practice" and cure. Are these requirements necessary for the HEALER? The Doctor of *disease* will need to study the body in disease, but does the Healer require this? NO! He needs to study MIND. IN MIND he finds CAUSE, and removing Cause, the effects with which the doctors work disappear. The medical schools deal with effects. They never truly locate cause, because they look outside of mind. Cause does not lie in diet, climate, sewerage, or in any external condition. It lies in the fears, beliefs, griefs, worries, and unpleasant mental conditions of the people. Dr.

Grant would ignore this, and let the young student with his diploma, ignorant of Mind, loose to "Practice" upon the bodies and rack the minds of those unfortunate enough to fall into his hands, because the statute law does not allow them to die without "medical" attention. This address is upon "The Progress of American Medicine"! Progress? One hundred years ago could such laws as are now recommended have been there would have been little progress. The greatest progress has come outside the regulars. I recommend the doctors to study Doctor Alexander Wilder's "History of Medicine". They will then be more tolerant of other schools of experimental medicine. Herbert Spencer did not have a college education. Had he, because of this, been prevented, by law, from teaching, he would not have been, as now, the teacher of the Universities. Were it possible for law to confine the treatment of disease to those of regular practice, shutting out those who HEAL, there would be comparatively little progress. Most of the so-called "progress" consists, not in change of principles, but in methods which are soon outgrown as evil. The X-ray was vaunted highly as a method of "practice"; it is now found to produce more disease than it cures. It is dangerous. So will the use of radium be found. Any interference with the delicate nerves and tissues by any instrument or supposed remedial agent, creates diseased conditions. A few years shows this condition, but it is covered up by some other alleged cause, and the crime of "practice" continues. We demand the liberty "to worship God" in healing, as we do in living.

Consider this telegram from Leipsic, dated December 9th. Those who are crying the evils of Christian and Mental Science and Suggestion should note it: "Dr. Heincke has proved by experiments with animals that systematic exposure to X-rays, already known to be harmful to the skin, is

also very damaging to the internal organs, especially to the spleen and brain, resulting in death after emaciation, fear, langour and prostration.

#### Suggestion Not Dangerous. \* \*

Very rarely do I disagree with Dr. Carr, editor of *Medical Talk*, but in his December number he holds that while Suggestion is a valuable agent in healing, it is possible for it to be used injuriously. This fear of evil stands ever in the way of progress. It is time it was dropped. Supposing it can be used for evil, what is the proportion of its actual benefits to its possible evil? They bear the relation of one to a million. But the power of Suggestion for evil lies in an equal degree with the practitioner in any field of human endeavor. The medical field is full of dangerous suggestions. Any advice in regard to medicine, diet, clothing, has its dangerous side; *i. e.*, that of ignorance. But this bugaboo of evil from Suggestion, even when carried to hypnosis, should be allowed to die under the common-sense position from which the fear of electricity and chloroform have died. The possible dangers of these are so overshadowed by the well known benefits, that no one cries out "Fear!" But these fears of Suggestion have no foundation in fact. They are imagined "as possible". But never yet have the doctors reported any case upon which to found these theories. European doctors who have used it for years have no cases to report, and those who think it "possible to use it to injure", report no case. It is mere theory. I have yet to find any practitioner of Suggestion who reports any evil. In the journal of the American Medical Association for October 3, Dr. Julius Grinker, of Chicago, writes: "Hypnotism is nothing else but Suggestion administered during a state of the greatest susceptibility. The so-called dangers from hypnotism are imaginary. Although I have hypnotised hundreds of times I have nev-

er seen any ill effects from its use—Bernheim, Liebault, Ford, Wetter. strand and a host of others who have hypnotised thousands of times have had similar experiences.”

**Fear.** \* \*

Nothing is so credulous as fear, excepting the father of fear, which is ignorance. Ignorance believes in everything it fears. Fear trembles at everything of which it is ignorant. Fear was the first to introduce a god—the god of terror—and Fear was its first worshiper.

Fear is a tyrant which drags clear-eyed judgment from its spiritual throne. Those who live in constant fear of anything—weather, illness, poverty, burglars, devils or gods—are trembling slaves of the cruellest despot in the world. At his command invention ceases, ambition dies, judgment and reason are trampled under foot, and the springs of benevolence are dried up or poisoned.

Fear unwittingly invites and attracts danger. Those who are in the greatest state of nervous terror in crossing the street-car tracks are the ones who get run over; for fear paralyzes the judgment. Job spoke a truth of universal application when he said, “That which I feared has come upon me.” He expected it and attracted it.

The timid bather who stands shivering on the shore suffers vastly more than the one who boldly plunges in; for his suffering is mental, and therefore acute and real.

In fearing to suffer, timid people suffer from fear a hundredfold more than any physical pain could bring them.

Fear in a man or woman is a sure indication of one of three things: persistent ignorance, a hypnotized condition of the mind, or a state of intellectual childhood; for in all the world there need be nothing to fear—excepting FEAR itself; and it is easier to get rid of that than to endure it.—*Grant Wallace* in (*San Francisco Bulletin*.)

“Dollars Want Me.” By Henry Harrison Brown. Price 10 cts. To the many who need healing of poverty, the worst curse which hampers the human family, I say, read this dainty booklet, for it is “knowledge in a nutshell,” and the reading of it thrills me with wonderful vitality and consciousness of latent power, which is the secret of supply.—*The New Life*.

**A Colored Prescription.** \* \*

Uncle 'Rastus had never enjoyed a medical education nor spent much time in the study of diseases or remedies; nevertheless, he was often consulted by the neighborhood in times of stress.

“I cert'nly don' know what I'm gwine to do 'bout dese staggering headaches my wife has,” said Mr. Orlando Clay Jefferson, gloomily, to Uncle 'Rastus, in the seclusion of the tiny room known as “the doctorin' parlor.” “Dey keep increasing an' magnifying as time goes along. Seems as if I couldn't gib her a good preachment 'bout de food or de house or any ob her neglects widout her getting one ob dose staggering aches in her head. None ob my fust two wives had such works.”

Uncle 'Rastus bent a keen glance from under his bushy eyebrows at the cross old face before him, but he offered no suggestion.

“Hahn't you got some kind ob pills dat'll stop dose staggering headaches dat keep her from de cook-stove?” demanded Mr. Jefferson, impatiently.

“No sah,” said Uncle 'Rastus, impressively, “dere's no such pills in de market. But de bes' way to stop her staggering headaches would be to fasten down your mouf wid a big, wide piece ob sticking-plaster, Mist' Jefferson. I'm pu'pared to put it on, sah.”—*Youth's Companion*.

**CLUBBING LIST.**

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

Nautilus, monthly, Holyoke, Mass.....	.50
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See Publishers' Announcement for 1904.

THE THIRST FOR THE INFINITE PROVES INFINITY.—VICTOR HUGO.

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

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N O W .

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

JANUARY, 1904.

**NOW,**

**HENRY HARRISON BROWN,**  
EDITOR.

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

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

The Chicago New Thought Convention put out this statement of the significance and meaning of the New Thought:

“The New Thought is the New interpretation of Universal and Eternal Truth.

God—Universal Spirit, Mind, Principle,— is Omnipresent, Omniscient, and Omnipotent.

Man is the individual expression of God, possessing inherently and capable of manifesting, all the aspects of God.

Man unfolds to a continuously expanding consciousness and manifestation of these aspects, through right thinking and right living.

The consciousness of harmony is Heaven, here and now; in the realization of which abide peace of mind and health of body.

The essentials of the New Thought are suggested by the words: Unity, Co-operation, Freedom, Brotherhood, Individuality.

NOW welcomes the New Year with double the friends of a year ago. Rarely has a subscriber been dropped for any cause. We have done our part, and we now ask our friends to do theirs in love of Truth, to double within the next three months our circulation. When that is done new features will be added making NOW still better. Remember, we give “value received” and do not belittle our paper by prizes or premiums. We could fill many pages with “Words of Gold” like the following:

“If possible NOW has improved with each number. I think it is the best journal in the world.”—(J. H. H., Montana.)

“Out of twenty-five liberal and New Thought journals, NOW is easily the best.”—(A. M. T., Texas.)

“Put me down as an eternal subscriber to NOW.”—(B. N. J., Calif.)

For several months past Mr. Kleyn-Schoorel has been advertising mining propositions in this journal. We have not seen his properties, but we have the fullest confidence in Mr. Schoorel who is at the head of them. We know him personally, and take pleasure in recommending him to our readers as a New Thought man, full of the right spirit. There is no doubt but he has valuable properties, which need enlargement, machinery and equipments. It is with the view of extending operating capacity that he offers the sale of stock. In every event he promises to protect the interests of the investor. If you have a few idle dollars, write Mr. Schoorel and learn what he will do for you.

The following offer, which appeared in the last NOW, has brought forth so many responses that we take pleasure in renewing it this month. It will give you an opportunity to send NOW and the books to your friends at reduced rates.

For missionary purposes, we will send Mr. Brown's five books to any ad-

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

dress for sixty cents. This is forty per cent off the usual price.

Also, NOW will be sent one year for missionary purposes to new subscribers for forty per cent discount, which makes sixty cents for the one year. We expect all our subscribers to wake up and do something for their friends. This enables them to do so at little expense. For list of NOW publications see "Table of Contents" page.

THE REASONER, published at San Louis Obispo, Cal., having suspended publication, "NOW" has assumed liability for the unexpired subscriptions. Every subscriber to that paper will therefore receive NOW until the expiration of the time for which he has paid. The Reasoner was a live, progressive paper, with principles in harmony with NOW, and we trust that since this relieves Mr. Tully of care it will also please his friends. We hope the few numbers of NOW they may receive will induce them to remain permanently with us.

The Emerson Union recently formed in Boston, is a step in the right direction. Its aim is to evolve the Emersonian Spirit, and develop by class work and lectures, a love of Truth, an understanding of what a true education means, and also to exalt a desire for true living. Persons far and near are invited to become members. Type-written copies of all lessons are made and sent students at a distance. Prospectus of terms, teachers, etc., sent on application to Emerson Union, Back Bay P. O., Boston, Mass. Care of Christine Brown.

Henry Harrison Brown now holds his Sunday evening meetings in the largest hall in Odd Fellows' Building. It is twice the size of his previous hall, and yet it has been filled to overflowing. It is pleasing to note this evidence of the growth of the Soul Culture sentiment. "NOW" philosophy meets the needs of the masses. This

is but one of the many straws that shows the direction of the wind:—It is our way.

The New Thought Convention held at Chicago, Ill., in November, arranged for a similar convention next year at St. Louis during the Exposition. Good! Now we will all go to work to make it a material success and a Power in the Thought world. Eugene Del Mar is chairman of the committee appointed to arrange for the convention. Address 557 W. 151 St., New York City.

Thanksgiving and Christmas were beautiful days for "NOW" Folk. The first we passed in picnic on the beach, and during the p. m. of Christmas we listened to a concert at the Park. No better climate for "NOW" Home could have been devised.

Save your copies of NOW, and have them bound in a beautiful volume, which will be perennial. If you have friends whom you wish to see a copy of NOW, send their names to this office and we will gladly mail them sample copies.

W. J. Colville still continues his lectures and classes in this city and Oakland, and Alameda. All reports are that these meetings are not only successful as to attendance, but that Mr. Colville was never in better trim and inspiration.

Moses Harmon, editor of *Lucifer, The Light-Bearer*, Chicago, is well pleased with his reception in this city. He will continue his lectures this month. Notice his announcement in our advertising columns.

Are you a being and boss of your own soul,  
Or are you a mummy and carry a scroll?  
Are you Somebody Else, or You?  
When you finally pass to the heavenly wicket,  
Where Peter the Scrutinous stands at the picket,  
Are you going to give him a blank for a ticket?  
Do you think it will do?

—Edmund Vance Cooke.

THE RIGHT WORD IS ALWAYS A POWER.—GEORGE ELIOT.

\*\*\*\*\*  
\* EDITORIAL. \*  
\*\*\*\*\*

Soul and Body. ❖ ❖

*Their Interdependence and Relations to Unity.*  
No. . 10.

ONE LIVING WHOLE. ❖ ❖ ❖

Ever fresh the broad Creation,  
A divine improvisation,  
From the heart of God proceeds.  
—Emerson.

Science slowly builds a stair,  
Faith sees that by angels trod—  
Brother climb by which thou wilt;  
Either leads the soul to God.  
—Soloman Solis-Cohen

O Thou in whom the vine bears fruit!  
In whom the violets take their root;  
For Thee the summer roses blow;  
For Thee the fair white lillies grow;  
And from thine all-sustaining heart  
The Soul's imortal currents starts.  
—Lizzie Doten.

The Human Spirit is the focal organism of Nature.—A. J. Davis, in "Inner Life"

This is the ultimate fact which we so quickly reach on this as on every topic—the resolution of all into the ever blessed ONE. Self existence is the attribute of The Supreme Cause.—Emerson, in "Self Reliance."

Life is a *becoming*. Speaking reverently, as one must, it seems to me that the Universe with all it contains is but the outward semblance of one life that is self-developing.—William Potts in "Evolution of Vegetal Life." (Brooklyn Ethical Society Lectures.)

Life is a *becoming*. It seems to me that the Universe, with all it contains is but the outward semblance of the One life that is Self-developing. Life is *envolving*. That is all we see and all we know. The meanest thing we see, and the highest we can conceive, are the manifestations of that life, whose possibilities are beyond our conception.—Rossiter Raymond in "Evolution of Animal Life." (Brooklyn Ethical Society Lectures.)

Classifications are subjective conceptions, which have no absolute demarcations in Nature corresponding to them. \* \* \* We have to choose between two hypotheses—the hypothesis of Special Creation and the hypothesis of evolution. Both hypotheses imply a Cause. The last, certainly as much as the

first, recognizes this Cause as inscrutable. \* \* Could we succeed in proving that Mind consists of homogeneous units of feeling, we should be unable to say what Mind is; just as we should be unable to say what Matter is, could we succeed in decomposing it into those ultimate homogenous units of which it is not improbably composed. \* \* \* We can think of Mind only in terms of Matter. The antithesis of subject and object, never to be transcended while consciousness lasts, renders impossible all knowledge of that Ultimate Reality in which subject and object are united. It is one and the same Ultimate Reality which is manifest in us subjectively and objectively. The Law of Evolution holds of the inner world as it does of the outer world. On tracing up from its low and vague beginnings the intelligence which becomes so marvelous in the highest beings, we find that under whatever aspect contemplated it presents a progressive transformation of like nature with the progressive transformation we trace in the Universe as a whole, no less than in each of its parts.—Herbert Spencer, in "Principles of Psychology."

The Spencerian philosophy has settled the dogma of Creation. Two positions only are possible for him who attempts to answer the question of the origin of the world and of Man, namely: That of Evolution and that of Special Creation. The one is the answer of Intelligence, the other of ignorance. Ancient theology quarrelled over "God immanent" and "God transcendent" —"God within" or "God outside" Nature. Modern Philosophy, backed by Science, has settled upon "God immanent. "The Indwelling God" is the only God the Thinker knows. This settles special creation. There is not and never has been, power to create something from nothing. God manifests himself in things. There is not, and never has been, a mechanical universe. Nature is not mechanical. The Universe is alive. Nature is an organism. Life is within. The Force that makes and controls is within. God is IN this world. And since God is in all, this world is in God. Thus is it that the Universe is ONE LIVING WHOLE. It is impos-

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

sible to divide it.

This conception of God, of the Universe and of Creation, means a change of front at every point of human investigation. Nothing can be explained upon old premises. Yet old conceptions of man and of life still hold among liberal people. Death *and* life, soul *and* body, attraction *and* repulsion, man *and* God, spirit *and* matter, still masquerade under the new guise of evolution. Ghosts of dead theories have stolen the livery of Truth to serve human weakness a little longer. But The Universe is ONE! God is ONE! Life is ONE! Force is ONE! To Unity, all science, philosophy, theology, poetry, literature, and living must yet come. There is ONE SOUL—The Over-Soul, and ONE BODY, the Universe. That ONE Body belongs to whatever individualities may be in it. It is mine. It is yours. Not only is the Universe

“One stupendous whole  
Whose Body Nature is, and Man the Soul”,  
but I AM one stupendous whole. My  
body Nature is, and I the Soul. No  
other position is possible to him who  
reasons from Unity, from cause. Under  
thought of Evolution, Cause and  
Effect are the two sides of ONE fact.  
They cannot be separated. God is  
Cause, and I, effect; hence we are one,  
and all Cause is, I AM. I call atten-  
tion to the position taken in the ex-  
tracts prefacing this essay. The auth-  
ors would not go as far as I have, but  
then they did not carry out their  
thought to the ultimate. We sup-  
plement it by later reasoning, and  
place ourselves in the ONE body.  
Each individual is limitless in possi-  
bility; is as indestructible and immor-  
tal as God, for His body and my  
body, His Soul and my Soul are one.  
Spencer and Emerson, Evolutionist  
and Special Creationist, both begin  
with Cause. Locate this Cause with-  
out the Universe and entertain the  
mechanical theory of Design and  
Creator, and Man may then be locat-  
ed in a body that has space, that  
occupies a part of the Universe. Ac-

cept the position of both Spencer and Emerson, and where can any line of demarcation be drawn between the body of Man and the body of God, between the body of a man and the body of Man? Can Cause immanent, “Self-developing” and “self-revealing”; can that “Ultimate in which is the Subject and the Object”, that ever-blessed ONE” that is “Self-existent” and the “Supreme Cause”, be separated from any individual? In that Universe in which He is and which exists as a manifestation of Himself, can I be separated from Him? I am a manifestation of the “Self-developing” One Life. I am a Revelation of the “Self-Revealing” God. Classification in a line drawn to please human reason does not appear in Nature. That line which has been drawn to divide my body from God’s body does not exist in reality. The division of the Universe into God and I does not exist. It is all God. I exist, not as a separate entity, but as a manifestation of, as an expression of the ONE. He is Cause and I am Effect. It is not I that is manifest, but it is God that is manifest as “I”. As a manifestation I have individuality and a delegated power, but as an entity apart from God I could have no power.

There is no analogy in the external world with which to compare this relation, for all the external world is measured by the consciousness which I possess of my real self, and it knows that real self through a consciousness born of sense limitations, and I am brought to Spencer’s paradox. I only know mind in terms of matter. All our reasoning is limited by the senses till we arrive at Unity. There Emerson is, and there Spencer points when he says “Ultimate Reality. This position will not allow us to think of limitation. I am a focal center, a “focal organism” in God. Thus I am eternally one with God and in all his manifestations I am! As an Ego, as a soul, I am a centralized manifestation of God. I am a focus through which God man-

ifests himself in his own way, and all the God-force, all the God-intelligence, all the God-goodness, centers in me. I am to think of my SELF as a point where the Omnipotence and Omniscience of God center, and from which they radiate. They center as God, they radiate as "I". Each point in God differs from every other point, therefore I differ in manifestation from all others. How large are these points? In mathematics a point has position, but no magnitude. In God it has not even position. It exists only in consciousness. Therefore the Soul cannot occupy space. It has ALL for its sphere of activity.

Any description of man here or hereafter that locates him or his habitation, is merely the symbol of that reality which can never be known. In Life, Power, Intelligence, Goodness, Soul possibilities are as limitless as God is. "God is my Infinite supply!" is my affirmation. Truth is my warrant of immortality, for it demands infinite time to develop infinite possibility. One is ever to think of the Self as within God; as a point where God powers converge. As such there is only Life, and Life knows no limitations. To limit in the sense life is to limit body and power to that which the senses have created and limited. I transcend this. Thus one comes to think of self as one with God, and to live as he feels God lives; to recognize the "Self-Developer" each moment as having His way through him; and thus he is led to say in his consciousness, "All is Good!"

This thought of Unity causes one to think of Self as the channel through which "The Ever Blessed One" flows into expression, and as such he knows nothing but peace. "All is well" for "the Ultimate Cause" has in each one the desired effect. Even as Jesus prayed that his disciples might become "one with him" as he was "one with the Father", so do all consciously become as they live in thought of Unity. "The Soul of the rock is kin to my own."

### Publishers' New Year Announcement.

NOW readers should bear in mind that NOW begins its next volume, No. 5 in April 1904. Two more numbers after this issue complete the present volume. During the current volume, each issue has been better than the previous one. They have called forth many letters of appreciation and have stimulated other journals to editorially comment upon the power of NOW. Especially is this true of the articles upon "The Function of Food." Journals in Europe and America have since been following up the question in a highly instructive manner.

The editor and publishers of Now are well pleased with the past year's effort, and will gladly continue the good work. In April 1904, the new volume (No 5.) begins; with it many new features will be added. NOW will be just as good as ever and as much better as we are able to make it. Be assured that there will be a spiritual feast for its readers.

To better understand what NOW is, and for what it stands, carefully note the following, from "The Third Annual Announcement" of "Now" Folk.

"NOW is devoted to SOUL CULTURE, including the education of man in the use of his Spiritual faculties, the unfoldment of Psychic Power, and the development of Self Control. It is a spiritual messenger, with Food for the Soul, and is the leading New Thought journal of the world.

Every issue of "NOW" is sent out primarily, as an inspiration to the reader, that he may be more, may get more out of every day life. The Commercial Spirit is subordinated to this. In its columns we never advertise drugs, patent medicines, tobacco, liquors, or health foods, believing such articles not in harmony with New Thought Principles. This keeps from us advertising patronage which pays the best. "NOW" stands for *Quality* not quantity. In this age of voluminous reading matter some one is needed to separate the chaff from the grain. From years

of experiance as editor, teacher, public and private lecturer, author, psychometrist, Henry Harrison Brown is exceptionally qualified to do this. "NOW" represents the garnered grain.

"NOW" does not "bark against the bad." It "chants the beauties of the good." Neither does it tell what NOT to do. It gives "Life Lessons," which tell *How to do*, thus strengthening one to meet the problems of *daily life*.

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Subscription price, \$1.00 a year. Foreign, \$1.25. Clublists of 10 yearly subscribers, sent to this office at one time, \$5.00 for Domestic; \$7.50 for Foreign. This is an opportunity to send "NOW" to your friends.

Give all to love. Burn your ships behind you. Dismiss "if" and "but" from your vocabulary. Offer no compromises. Admit no doubts. Take love by the hand. Introduce it to your heart. Let it run as blood in your veins. They will tell you it is not worth while. But if love is not worth while, nothing is worth while. You have often thought you have loved. But if you once love you will see that you never loved. Love is not a meal set for two, but a feast providing a universal providence. Give all to love. Not the love that at home is called patriotism and abroad called treason. Not the love which legislates favors into individual treasures. Not the love which betrays communities. Not the love which sends armies to subdue. But such love as recognizes the human principle.—*From The Conservator*

Our "New Thought Primer" is the book most needed by all. How many copies will you distribute among the hungry for Truth?

## MENTAL TONIC.

### AN OVER-TRUE TALE.

One morning Our Henry the Priest  
Found some soup to warm up for a feast;  
Before his own eyes  
He saw the boys rise,  
For he fed them on Grandmother's yeast.

For excuses he troubled his head  
'Till at last with a sly wink he said:—  
"Its just what they knead—  
The inferior breed—  
After this they'll all be well bread!"

(Translated from fact to native Limerick by NOW office boy.)

"Pa, what is the oldest inhabitant?" "A liar, in most instances, my son."—[Smart Set.]

Monument Man—What shall I put on your husband's tombstone, madam? Distracted Widow—Oh, say that he was my husband, and that he is happy now.—[Life.]

"Say, mamma," queried little Elsie. "What is a stag party?"  
"Stag, my dear, is an abbreviation of stagger", replied the knowing mother.—[Chicago News.]

Passerby—Here, boy, your dog bit me on the ankle!  
Dog Owner—Well, dat's as high as he could reach. You wouldn't expect a little pup like him to bite yer neck, would yer?—[Chicago Daily News.]

Larry—How did Murphy break his arm?  
Denny—Following the doctor's prescription.  
Larry—Phwat?  
Denny—Yis: it blew out av th' window, and Murphy wint after it.—[Philadelphia Record.]

Mrs. Jaggsby—I was very much surprised at the condition in which you came home last night.  
Mr. Jaggsby—There you go again! I'd be willing to swear that I came home perfectly sober.  
Mrs. Jaggsby—So you did; that's what surprised me.—[Illustrated Bits.]

There is one woman poet in New York who will read proof carefully until the edge of a recent error wears off. She spent two days on a touching poem, the pivotal line of which read:  
My soul is a lighthouse keeper.  
When the printer finished with it the line read:  
My soul is a light housekeeper.  
—[New York Tribune.]

\*\*\*\*\*  
 \* WITH NOW READERS. \*  
 \*\*\*\*\*

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

"All is not good. There is plenty of good, but good and bad exist as do night and day. Poison is not good, think what you may about it. Oh, well, what is the use!"

So writes a respected brother editor in a personal letter. Our brother sees the truth only in detail. Night and day are man-made distinctions. Where does day begin and night end? Both mingle in a twilight that is neither. Only the extremes of the one condition, Light, are named. Light is. Darkness is its absence. There is not a thing called darkness. Thus good and evil are merely extremes of conduct or conditions. There is a middle ground which is neither good nor bad. That which is good today may be bad tomorrow. That which is bad under present conditions may be good under others. These distinctions are just what you say they are. They do not exist outside the human mind. Since in like manner you make this distinction of good and evil, as conditions they exist. When you see no evil, there will be none, for you will then draw a line of good around ALL; then ALL is good. It is so to me. I have only to consider myself in this matter. I will have no evil in my thought, therefore no matter what comes to me, it is good to me. How others take it will depend upon the line of demarkation they draw. When they say a condition is evil, it works evil. As for me and my house, we serve the Good.

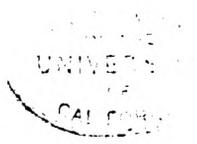
"Why don't you see that men act according to their organism? Why don't you realize that organism determines character? Mind can manifest only according to its instrument. A man can only do that which he has talents to do. Although faculties may be cultivated to a wonderful extent, enabling some men to accom-

plish wondrous achievements!"—A Phrenologist.

Because I go one step further toward Cause, and see that *Mind builds head*. No man desires to do that for which he has no talent. Desire determines action. Awaken desire and it will develop faculties and create an organism through which to manifest. Desire determines the kind of manifestation. Under desire gradually the shape of the head changes and the brain grows finer in texture. My correspondent says, "Cultivation." I read in *Human Nature*, published in this city, of a young man who had increased the relative size of his frontal to his back brain in two years. Every photograph of an unfolding man shows these changes. What changes the head? If head limits the man, what changes the frontal brain? Only the inner man—the Soul—can change the body it inhabits.

"The New Thought" is as yet to us a term of vague connotation. We confess that we are unable to clearly discover what is distinctively new or what old principle is sufficiently clearly apprehended to form the core of the new movement. Perhaps the Pacific shores offer a clearer atmosphere in which such discernment is possible. Anyhow, there is a monthly published in San Francisco entitled "Now," which is the organ of "New Thought Movement"; and the publishing house of this magazine has put forth a "New Thought Primer" which can be obtained for twenty-five cents at 1437 Market St., San Francisco. Certainly these sixty-four pages demonstrate the wide range of sources and forces in which the "New Thought Movement" undertakes to detect a common life, a binding unity. Channing, Elisha Hicks, Emerson, Parker, the abolition movement, Brook Farm, Universalism Unitarianism and Spiritualism are summoned as witnesses. The Salvation Army, Higher Criticism, Quakerism, Theosophy, Phrenology, and Christian Science are called into court to give evidence. We are so often called upon to be tolerant of a dogmatic narrowness that we ought to have a large degree of patience and expectancy with the vagueness of inclusiveness. —*Unity, Chicago. (Unitarian).*

RUSKIN KEPT ON HIS DESK A PIECE OF CHALCEDONY INSCRIBED, "TO-DAY."



EVERY TIGER MADNESS MUZZLED,  
EVERY SERPENT PASSION KILLED.—TENNYSON.

\*\*\*\*\*  
\* \* \* ETHICS \* \* \*  
\*\*\*\*\*

Money. \* \* \*

To state it conservatively, millions of men in the United States every day leave their families and devote from ten to fifteen hours a day chasing money around—playing hide and seek with it—and we call this civilization. These same slaves return every night to remain with their families awake a few hours, when they are compelled to sleep from eight to ten hours to recuperate from the task and toil of chasing money the day before. They repeat this thing the next day, and so on, until they collapse into the grave. You may call this civilization, but I call it hell.

Here is the commercial routine of life: Men work to earn money to buy bread to get strength to work to earn money to buy bread, and so on *ad infinitum!* (and there is not a single punctuation mark in it). \* \* \*

The cities of the world contain hundreds of square miles of business blocks from two to twenty-five stories high, erected for no other purpose than to hive humanity who do nothing but keep account of dollars and cents. God's sunlight is utterly excluded from these prison offices, where men sit cocked up on high stools figuring, figuring, figuring their lives away, attempting to account for the last penny in a transaction.

Men ought to be with wife and family enjoying their company, feasting on the pleasures Nature gave to humanity, and so they would if the masses had sufficient intelligence to see the crime of money. \* \* \*

What did Isaiah mean when he said, "Come ye to the waters, come, buy wine and milk, without money and without price"? He meant just what we have said—that money is a crime;

that man should be a guest in this universe regaling upon the infinite bounty of an infinite Providence. And so we all would be if we were to abandon our fictitious life and come into the unity of the Christ thought. It must come, and then there will be peace on earth and good-will to man. Peace and good-will will never come so long as there is a single sou upon earth of which some one may say, "This is mine."

The abolition of money is the only thing that can ever make God's kingdom come on earth, and then in an instant there will be no more poverty forever. Then in an instant there will be no more "shoddy" in the world. Everything will be created from the God standpoint of divine excellence. There would be no incentive to make shoddy or imperfect goods, and the standard of the world would be raised a million per cent. in one instant. \* \* \* \* \*

There is no use denying the fact that money makes a slave of mankind. There is not a man or a woman on earth, who has a wife or husband, who would not rather they would stay at home and enjoy life together, getting all the pleasure they can together out of it; and money is the only thing that prevents it. \* \* \* Nature never intended this. Nature intended her greatest being to be a guest in her domains, and she stands ready to give him her all, to lay it at his feet the moment he quits usurping her bounty by substituting a man-made legal tender. The Bible says: "It is God's good pleasure to give us his kingdom."

More than nine tenths of a man's life is devoted to the pursuit of money, and his family and he are separated nine-tenths of the time. Is it right? I admit we cannot help it, for we are slaves to money. But it is not right just the same. — *Dominion.*

Thoughts are more than things. They are living forces.—*Henry Wood.*

\*\*\*\*\*  
\* BOOK REVIEWS. \*  
\*\*\*\*\*

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

"OUT WEST" one of the very best periodicals published on the Pacific coast if not in the U.S., makes a novel offer to subscribers for 1904. An album of portraits of sixteen of the noted literary personages of this coast, each photograph carrying the author's autograph, will be given as a premium to each new subscriber. Send to OUT WEST, Los Angeles, Cal., for circular of particulars.

"CO-OPERATION."—Mrs. Towne in her paper *Nautilus* for Dec. has the best thing I have seen upon this subject. Send five cents to her at Holyoke Mass., and get it.

Frances Edgar Mason has in *DOMINION* for Dec. the best thing I have ever read upon "Money." I have quoted enough in this *NOW* to give you a taste. The whole article is worth putting into your scrap book as "Daily Food". Ten Cents sent to *Dominion*, Brooklyn N.Y., will bring it.

"JUST ONE POWER."—A sacred song by Mrs. Anna Waterloo. Dedicated to the World. Liberal Book Concern, 87 Washington st., Chicago. This was written for and sung at the New Thought Convention and well received there. Price, probably 25 cents.

"LOVE OF LIFE AND LIFE OF LOVE."—Truths every youth should know. By Leon Andruth, Leonidas Pub. Co., Chicago, Ill. pp. 70. Price 25 cts. A beautifully told story of the evolution of attraction from cell life to the human. From the common point of view it is valuable. To one who considers Man as having outgrown the animal, it loses its interest. According to Physiology and Biology it is true. According to Mental Science it is only partially so. I especially dislike a definition of Love that includes anything but *Human* emotion. Animals are attracted to each other. Human Beings Love each other. The book has a value in its condensed and chaste explanation of sex and its evolution.

"THE LIGHT OF TRUTH" has removed from Columbus Ohio to Chicago. Its present office

is 409 Ellsworth Building. It is a paper with a high ideal. Its shibboleth is "Brotherhood!" Willard J. Hull has no superior as editor in the liberal press. \$1.00 a year.

A copy of *THE CALIFORNIA NEWS* has been received. It is worthy of notice as a finely gotten out journal with excellent matter, by the California institution for the Blind, Deaf and Dumb at Berkeley, and "printed by the class in printing." 50cts a year. It contains much information of interest to these classes everywhere.

"MAN THE MISUNDERSTOOD," by Will Winn. Pamphlet. Sold by author, 124 East 59th St., N. Y. City. Price, 25cts. A chaste but radical book. Its spirit is shown in this couplet:  
"As a flower I drew the Good  
From even sin's completeness."

"SOUL RETURN"—By Fred Max. B. H. Bacon & Co. pp. 272. Price \$1.25. This is the work of an author who conceals his name under a *nom de plume*. Many Spiritualists will welcome this book. But to advanced students in psychic lore it is crude and materialistic. Some of its philosophy is worse than that of Theosophy.

"Mental Mechanics", the Sun Worshipper's course of Mental Science. W. Simon Charles. Sun Worshiper Company, Portland Ore. Price \$2.50. Paper.

THE NEW THOUGHT AND REFORM PUBLISHER'S DIRECTORY for 1903. International Subscription Agency, Lawrence Kansas. Sent free upon application.

"Ormsby's Annual Prognosticator and Year Book of the Heavens". The Ormsby Co. Chicago, Ill. Price \$1.00.

"Songs of a child and other Poems" by Darling (Lady Florence Dixie) London The Leadenhall Press. N.Y. Chas Scribner's Sons. Price \$1.25.

"Story of Ijan or the Evolution of a Mind." By Lady Florence Dixie. Price \$1.25.

"Isola; or the Disenherited." A Drama in six Acts. By Lady Florence Dixie. Price \$1.25 (As a specimen of our tariff laws. These books sent by mail for review, were sent to the custom house; It cost us fifty cents duty and ten cents car fare to get them.)

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

N O W .

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