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SEPTEMBER, 1903.



# NOW

## A Journal of Affirmation

Thought

Suggestion

Soul Culture

Psychometry

VOL. IV. NO. 6.  
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.

When the Earth's last picture is painted,  
And the tubes are twisted and dried,  
When the oldest colors are faded,  
And the youngest critic has died,  
We shall rest, and, faith, we shall need it—  
Lie down for an aeon or two,  
Till the Master of All Good Workmen  
Shall put us to work anew!

And only the Master shall praise us,  
And only the Master shall blame;  
And no one shall work for money,  
And no one shall work for fame,  
But each for the joy of the working,  
And each, in his separate star,  
Shall draw the Things as he sees It  
For the God of Things as They Are!

—*Rudyard Kipling.*

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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:

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## “NOW” FOLK

1437 MARKET STREET,

SAN FRANCISCO, CAL.

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

# NOW.

## A JOURNAL OF AFFIRMATION.

VOL. IV.

SEPTEMBER, 1903.

No. 6.

### POEMS.

#### THREE L'S.

Life is, but cannot say "I am!"  
Life is but Motion in the One!  
Whether it moves in plant or worm,  
Or shines in planet or in sun,  
'Tis Life Divine! There's Life where're  
There's Motion that knows not it's here.

Love also is of Motion born;  
And Love is Life, 'tis Passion, Power!  
Love is Life through Soul transformed!  
But Love counts neither space nor hour.  
Love is the power the Ego wields,  
But Love thinks not; Love only feels!

Till Thought is born and Soul is free,  
Unconscious Love's vibrations roll  
Subject to Universal Law  
By which the One controls the whole.  
With Thought came Liberty! Now I  
Determine when I joy or sigh.

Life and Love are Absolute,  
Impersonal and Limitless!  
There must be Freedom! When within  
The Soul is born Self-consciousness.  
Life knows Itself. Love says, "I am!"  
This conscious Life and Love is MAN!

Life, Love, and Liberty! Through these  
By triune birth came I, and now  
With them, I am that which I am!  
To no external Power I bow.  
A Soul immortal here I stand!  
Liberty's lien is in my hand.

—HENRY HARRISON BROWN.

#### COMMUNION.

Each hour is a communion hour with him  
Who knows that God abides within his heart;  
He finds the holy cup filled to the brim  
Who never bids the Blessed Guest depart.

—Susie M. Best.

For Nature ever faithful is  
To such as trust her faithfulness.  
When the forest shall mislead me,  
When the night and morning lie,  
When sea and land refuse to feed me,  
'Twill be time enough to die.—Emerson.

SOUL INHERITS ALL THAT SOUL CAN DARE.—EMERSON.

#### WHAT SHALL I EAT?

Food only restores waste tissue, supplies heat and force, feeds the brain and nervous system. The brain and nervous system control and give power and action to all the muscles of the body including the stomach. This power of the brain is derived from *rest and sleep alone and not from food.*—*Alkaloid Clinic.*

Our bodies are made up of what we eat, drink, breathe and *think.*—*Dr. W. P. Burke, in Health.*

These italics are mine. This is a great advance in the medical thought,—this admission which means all that Mental Science ever claimed. Food is "feed" for the brain, but the power to use this feed does not come from food; it is found by the brain in sleep. This being true, it comes from something outside the brain and nervous system. The doctor does not tell us whence. His admonition that food does not give power, is all that we need to understand the place of food. This same authority continues: "Digestion of food is a tax upon brain energy. *All curative power is brain energy.*" BRAIN ENERGY CURES! Note this well. What then is the use of medicine? Rather let the brain sleep and gather energy, use it to cure and to regenerate the body. What is the use of food? .

In this day of "food fads" and "health foods," I have wished to write something sensible upon the topic. This is my opportunity. This is the thesis I will advance: *Food never supplied one ounce of vitality to the body and never can. It makes not one atom of difference to the body what one eats.* In its last analysis, all food is ONE. Food is a manifestation of that original Substance which we like to term God. Rock, plant, ox, and man, are all God. I eat God in peach and beef, in wheat and hog. It makes no more difference

to man what the kind of food is than it makes to plant what the soil is, but to unthinking man just as much. What soil is to plant, food is to the body. Each find in soil that which they use in their way. Rose and lily, plum and potato, each take from the same soil, the color, odor and flavor that characterize the individual. From corn and wheat, fowl and beef, each man takes that which he needs, and brain energy is manifest in disposing of it. IF anything comes from food, it comes from all kinds. BUT NOTHING COMES FROM FOOD. Energy is Infinite. It flows from the Original Source into expression in each individual. Only energy direct from the Original Source can any individual use. Therefore, food adds nothing to the body; food adds nothing to the power of the individual. Health does not come from food. Brain power does not come from food.

Food has a place, but it is not the place that has been assigned to it by chemists, and less is it the place the so-called, and would-be reformers give it. Let me illustrate:—Go into the gymnasium and note the clubs, bars, swings, and other instruments. Do they add strength to man or are they for the development of latent strength? Note the sledge of the blacksmith and the muscle he has developed in using it. Was the strength and muscle in the sledge? These are merely tools that Life uses to manifest still more of itself. Tools call Life into expression. Muscle is only materialized Life. Brain is but materialized Life. Brain energy is Life. In sleep, Life builds itself into waste tissue. It does not build waste tissue out of food. It uses food to develop itself into tissue. It is not the tool, it is the thought that goes with the tool that is of value and tells in body. The person who gets tired from and breaks down with housework, finds rest and health in tennis or golf, though these are harder work. The boy, tired with his work, finds rest and health in a game that takes more strength. Football players enjoy an

exercise that takes much more strength than the work of carman or paver. Why? Because all is Mind. In both cases, it is Mind in expression. Mind free in the one case; Mind under a "must" or a "have to" in the other. With a thought of liberty and love, there is growth, relief and strength. Under slavery of any kind, there is weakness, illness and death. In liberty, Life flows unhampered from the Original Source; under slavery of a "must," there is repression,—Life's channels are closed. The boy in the gymnasium who chooses and enjoys, grows strong. The boy who is whipped if he does not practice, gains not, but weakens and dies. Where there is freedom to choose tool, there is gain; where there is compulsion, there is loss.

What tools are to hand, food is to stomach. The body has no choice. It neither feels nor thinks. All is one to it. Life uses food in a body it has materialized out of itself. There can be no manifestation of one mode of Infinite motion until it meets another mode. Life in the Soul is one mode. It must meet with another mode that it may manifest itself. For this reason, the two modes of Motion in the One—Matter and Mind—are ever present to consciousness. The body is the resultant of the two forces. In the parallelogram of forces as taught in Physics, we find our key. Life in man dissolves food into its original elements, and then expresses itself, and builds its body from itself. All creation is a manifestation of God. He built the universe out of himself. *Things* are materializations from the One;—are materialized spirit, materialized Mind. Mind, that can from Itself form anything, need not use anything it has materialized to build its body. It cannot do so. You can as well incorporate into your body the sunlight as the beef you ate. Sunlight causes Life to manifest by giving opportunity. Beef causes Life to manifest by giving it opportunity. Muscle and grcy matter are Life's results after

using food as gymnastics for self-development.

From continent to continent and from pole to pole, bodies are builded from food so diverse and the results are so satisfactory that it is a piece of arrogant folly for a person to say that one kind of food is wholesome and another not. Food is a matter of habit; it is a matter of the Law of Adaptation. I sat at an Indian feast but could not touch the cooked dog. The young Indian that ate it could beat me running and hunting. But they would have weakened under my civilized food.

No experiments have ever proved any kind of food unfit. The only experiment of value is one carried on for generations, till the system has changed to fit the food. This fitness, this adaptation, is Life making its body to fit condition, just as it has from monad to man. Race-thought controls the stomach with its food just as it controls the hand with its weapon, and the brain with its thought. Thought is at the bottom of the food question. A workman in the Union Iron Works in this city had been a vegetarian for many years. Forgetting his dinner one day, he went into a restaurant and ate heartily of mutton soup. It poisoned him. His stomach had been so long unused to that kind of food that, like biceps that have long been inactive, it failed under the new strain.

The only question for one is: WHAT DO I LIKE? And he is to ask this only when he is hungry. From fish, fowl, fruit, grain and nuts, either raw or cooked, humanity has found unfoldment. It has made no difference with his mental or moral condition what has been his food. Civilization has developed under all. Criminals will never be made saints by compelling them to be vegetarians, nor will saints become criminals by feeding them on beef. But criminals and saints can both be changed by *changing their thoughts while eating*.

It is time this discussion on foods nar-

row itself to what is most convenient, which takes least time, and which least insults the moral and esthetic nature of the individual. The esthetic question is the most important for, in reality, all we do eat is Beauty. The choice of food is not a physical or a moral question,—it is one of esthetics. The only thing that feeds the Soul, that calls it into expression, is Beauty. Only food that satisfies the cravings of the Soul helps the materialization of healthful bodies. To LOVE what you eat and eat what you love, to love what you do and do what you love, is Life's only rule. Follow this and you will never have any trouble with your body.

I have fasted, I have prayed for hours at a time for light, for wisdom, for love, for all I thought spiritual and good. I have refused expression to all passions, both of mind and body. I have separated myself from the business and social world. I have sacrificed all friendship, all possessions. All this I did while I was seeking, but I found it not. Love did not come to me, wisdom did not enlighten my consciousness. The secrets did not come for me to capture them, as though they were wild and unwilling to be with me. \* \* \* Now I find Love comes to me under all conditions. I want to tell you all that it makes no difference whether your stomach is full or empty, whether you smoke or chew, drink water or wine, enjoy the pleasure of friends and deal with the material things day after day, whether you give expression to your desires that are a pleasure to you—I know that any or all of things do not hinder the inflow of Love and Life, Wisdom and Truth. For as in all other things I recommend to you, so in these—I have tried them and proven them.—*Spirit Fruit*.

The man who observes the rules for physical culture and daily baths, is fit for little else. Besides, it does not preserve his normal health and strength. The Yale and Harvard athletes who went to the Kansas harvest fields this summer, could not work a day without breaking down. Why? Because their muscles were built on an artificial basis. The only true, lasting vigor and brawn one can get is that which is developed by doing something useful and having the mind interested in what you are doing for its own sake, NOT ON THE BODY AT ALL.—*The Life*.

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\* SOUL CULTURE LESSON. \*  
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HOW TO BE HAPPY THROUGH  
AFFIRMATION.

*Sixth Affirmation:—I LOVE MY WORK.*

My Father worketh hitherto and I work.—*Jesus*

No happiness without employment. Expression must be. Soul presses outward in unfoldment. Work of some kind, even if it be that which goes under the names of "play," "vice," "excitement," etc., must be. Whatever manifests mental or physical forces in expression, is work.

The difference between Labor and Play is only the thought which accompanies the expression. Work is expression under a thought of necessity. Play is expression under choice. One is expression under, "I must;" the other under, "I desire to!" Under, "I must," there is weariness; under, "I desire," there is gain.

The secret of happiness is to eliminate "must" and "have to" from life. You are to do at all times that which you desire to do.

Man is a Center of Life in the One Life. He may live as Conscious Law. He will do so when he applies the Law of Suggestion to every circumstance. Under this Law, he will never work. All expression will be play, because all is play that he loves to do, and he will love all he does.

The weariness of labor comes from the mental friction caused by the necessity under which it is done. Therefore, we eliminate the thought of "must" and "have to" from our life. We work because we love to work.

This is done by treating the demands of the physical life as we treat sun and rain, wind and wave. We have fretted at rain and complained of heat. We have learned to change our mental attitude toward them and enjoy them. When we love the wind, it loves us. The draft that we love will not give us a cold. Treat work the same.

When we love it, it loves us, and becomes pleasant. Affirm:—**WORK IS A NECESSITY OF MY BEING THAT I CREATE. I LOVE THAT WHICH I CREATE. THEREFORE, I LOVE MY WORK.**

This is the position one must take toward his labor would he be happy in it. No matter at what you labor, LOVE it. Be it manual or mental, be it on the ranch or in the office, at the desk or cook stove, it is yours. It is for you, or you would not have it. You have drawn it to you by your needs, by your thought or want of thought. It is yours by Divine Law of Mind.

What will you do? Will you go at your task like a slave whipped with a "must," and thus repine and fret and wish? This is on par with the effort of the child, diving to the bottom of the brook to catch the moon. It is fighting the inevitable,—battling with the Omnipotent. *Stop fighting!* Drop antagonism! Change your mental attitude! You cannot change the weather, but you can change your thought of it. So is it with your labor. It is yours. You cannot change it, or you would. Love it. What you do, do with love. Every fret makes a necessity for vacation, drugs, and doctors. Affirm:—**I LOVE WHAT I DO!**

You can affirm this as you think of the Principle of Life that enables you to labor. You can say: "I am part of the Universe that worketh. Because I am a part of that universe, I work and am one with it. The Universe needs my hands. My hands need the labor. Therefore, I love labor. I love my work."

**I LOVE MY WORK!** This Affirmation makes any labor pleasant and easy. Habit of considering work as work, is the heaviest task imposed upon labor. The same labor, when called "play," is easy. The baseball and football games, golf, tennis, and other athletic games, are work. What makes this work play? The thoughts with which it is done. These players unconsciously obey the Thought and are carried as a leaf down the current.

They do not choose their thought. You can. You can think play at your work and thus convert it into play, making happiness for yourself. Suggestion teaches that we can control our thoughts,—choose them. Then we are responsible when we allow any unpleasant thought to come into our work. To think, "How pleasant!" is to make it pleasant.

Your attention is called to some disagreeable work that another is doing. What of it? It is not your business to think for him. Attend to your thoughts about your own life and know that the same mental laws abide in him that abide in you. Use your power of making yourself happy and the radiance from your life will lead him to recognize his own power. To be happy, love your work. In this love, if it is not for you, it will soon drop away. Antagonism holds it to you. Thousands of unpleasant conditions will fall off labor when we cease antagonism.

Let this be your Affirmation:—**I LOVE MY WORK. I WORK AT THAT WHICH I LOVE. WORK LOVES ME AND COMES TO ME TO BE DONE.**

#### PUBLIC OWNERSHIP.

We should, like our fathers, mutually pledge our lives, our fortunes, and our sacred honor, to acquire all public utilities in the name of the people. Let us own our own water works, let us own our own gas and electric works, let us own our own street railways, our telephone and telegraph wires, and, last but not least, let us control our own seaport. Then, and not till then, will we be free from the pernicious rule of monopolies. This is the day of all others when we should make a solemn vow to change this condition of affairs. This is the day for us to rebel against this usurpation of power. It is said by interested parties that we cannot make a success of these public utilities and that politicians will control them. I answer that many communities in the old world and in the United States have already succeeded with the aid of civil service. I do not see why we should not do so.—*From Fourth of July Oration by City Park Commissioner, Frank J. Sullivan, San Francisco.*

#### RANCH PHILOSOPHY.

##### BLUE DAYS.

When a feller's down an' feelin' low,  
An' friends are scarce an' far between,  
It kinder does him good ter know  
That human kindness aint a dream.  
Beneath the grimy, tattered coat,  
Still hides the man o' flesh and blood;  
So help his shattered bark ter float,  
Just for the sake o' brotherhood.

When a feller's down an' feelin' low,  
An' strugglin' under trouble's weight,  
Jest show him where the roses grow  
Inside your own locked garden gate.  
Then open up your garden wide,  
An' laugh, an' whistle up a tune;  
You'll kinder smooth his troubled tide,  
If you let him know the month is June.

—SAM EXTON FOULDS.

#### "NERVE US WITH AFFIRMATIVES."

There is a mine of wealth in the affirmation. Louise Downes calls affirmations the rubbish of mind, and in a sense that is true. It may be that some get so far along in the soul life that they no longer need the affirmation. My experience is that my mind is always with me and when I come to the deep places, I don't hesitate to use the rubbish to raft me over. I do not know what it is that a real good course of affirmations will not accomplish. Are you a dyspeptic? Affirm that you are not and keep on affirming, and after a while you will be able to digest shingle-nails. I was not exactly a dyspeptic, but I reckon that I was next door to it, and I cured myself of "stomach trouble" by affirming. Henry Harrison Brown taught me that. I used to read his beautiful affirmation lessons in NOW (his fine little magazine) and enjoy them. But I was like you, didn't think was anything much in it. Nice reading,—poetical, rhetorical, but not practical. But he seemed to believe in it, so I said to myself: I'll try it. So I thought up all the things that I liked, but was afraid to eat, and carried them home for dinner. "Oh my!" said my wife, "Goin' to kill yourself? Don't you know you'll die if you eat that?" "No, madam; I'll not die. My stomach is all right. It will digest anything that I want to eat and all I want to eat of it. Serve up the repast!" The woman gave it me and I did eat, and ever since then I've known a great deal more than I ever did before. Oh, yes; make your affirmations, even though your faith doesn't seem to be as large as a mustard seed. Don't give up. The more you fail, the louder let your affirmations be. It took me a good while to get up unto high ground; but I got there, and so will you.—*The Reasoner.*

CONSCIENCE MUST BE FREE.—GARRISON.

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\*  
\* **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.]

O clap your hands, all ye peoples;  
Shout unto God with the voice of triumph.  
—Psalm XLVII.

My heart is light and glad, for I am alive. O, this glad sense of Being!

My pulses bound with gladness, and my soul shouts with joy.

I go singing all the day; my heart is so glad. My every moment is so full of cheer.

"God bless you," I think as I look upon every thing.

In my joy, I glance lovingly to every person, I pet every child, and give love to every animal I meet.

My words convey the good cheer of my soul, and my face shines with my gladness.

O, all the world is mine in which to live and enjoy!

O, all the universe is mine in which to be and enjoy!

O, the stars join in my good cheer, and every beam is bringing me happiness!

O, the sun shines for me; good cheer is every ray of its light!

Flowers bloom with joy in every petal; they but reflect that in my heart, for, like them, my soul blooms in beauty and in joy.

Orchards are laden for me, and every branch holds in its fruitage good cheer; it catches it from the happiness of my soul.

The grain fields wave with harvest for me. O, how beautiful is the cheer of their undulations; it is but the response of my soul to the All-Good for the blessing of Being!

Rivers flow for me; brooks babble in delight, for they, too, enjoy Being. My

Conscious life alone appreciates their flow, and "God bless you!" I murmur, because I can say, "Cheer," and they can only *be* cheer.

Ocean encircles the globe for me. In tide and wave, it brings me from all lands that which adds to my happiness. Its melody and beauty are but the adornments of my theater of Being.

O, how glad I am that I live! Glad for my Conscious life.

Clouds float for me, and in shadow paint my earth with beauty and my sky with splendor! Their drops bring forth the beauty of forest and field, ripen fruit and nodding grain for me.

All is mine! All this wondrous life about me is that I may be. I am! I enter these treasures and enjoy them.

My every act is one of pleasure. My tones are of cheerfulness; my words are words of praise; my thoughts are blessed thoughts of love.

All is mine! I enter into this world of life and beauty without, and the world of Love and Truth within, with a deep sense of responsibility that I enjoy, and in cheerfulness express the joy I have in Being.

O Father, most I thank thee that I live, that I am, and that all is Mine. This is enough for me. I am I, and I am that I *forever!* Amen!

PRESENT VS. FUTURE TENSE.

This prayer of Theodore Parker's is one of the noblest ever offered. Read it as it is, and then see how much stronger it is when paraphrased from the future tense into the present and made declaration instead of petition. This well shows the difference between the old thought and the New:—

"Give me, Lord, eyes to behold the truth;  
A seeing sense that knows the eternal right;  
A heart with pity filled, and gentlest ruth,  
A manly faith that makes all darkness light.  
Give me the power to labor for mankind;  
Make me the mouth of such as cannot speak;  
Eyes let me be to groping men and blind;  
A conscience to the base, and to the weak  
Let me be hands and feet."

Say: I Am—  
I am hands and feet.

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

\*\*\*\*\*  
\* ECHOES FROM "NOW" HOME. \*  
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I was taught at school that there are three kinds of time:—past, present, and future. These are merely relative terms as applied to the external life. To the Soul, there is no time. There is only the Eternal Now. Whittier says:

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

We deceive ourselves when we think we live in the external, in the senses. The Real Life is the Soul-life,—thought life. Therefore, in entering *consciously* the real life, we eliminate all thought of time from our minds. When we succeed in doing this, we will not grow old; only unfold. Only failure and death can result from neglecting the business of the *now*, to hold to a past which is dead or to pry into, or plan for, a future which never comes. In living the conscious soul-life, it is necessary to attend only to the *details* of our life each day as they come to the surface. God, our silent partner, attends to the *Principle* when we LET him. Now-time is Infinite and Eternal! When we learn to live in it and realize that it *is* Infinite and Eternal, we will outgrow the spirit of impatience which is causing the race so much suffering. But suffering is good. It is the voice of the Soul, bidding us, "Be still!" and let it direct our life's expression.

"I stay my haste, I make delays,  
For what avails this eager pace."

We cannot hurry God. How often we spoil the rose by picking open the bud! Realizing that we have all eternity for unfoldment, we are content to grow naturally as flowers bloom. God-in-the-Soul now manifests in the best way at the right time. JAMES.

—  
Last week, a friend had the blues. They were caused by a little misunderstanding. He reasoned from false premises. They were wholly imaginative. His thought was a mere fancy. This case caused me to question: What

is imagination? What is its relation to my Life's expression? Imagination is that faculty, or power, of the mind by which it conceives and forms ideals, —pictures of things communicated to it by the senses. Wadsworth says: "Imagination is that sacred power!" I make this broad statement: that imagination is an ever-present factor in our daily life. It is the creative faculty. Its power gives the impetus to the sculptor, artist, poet, author, and inventor,—to all who in any way create with hand or brain. The child at play with toys or dolls, grows through imagination. How much of present unfoldment is due to this faculty? I answer, all. As a Soul Culturist, I have learned to control my imagination to a great extent. I recognize the importance of this faculty and of its cultivation, for my unfoldment must come through it. We will direct our imaginative power toward health and happiness. This includes all that is good, beautiful and true. Thus will we express our highest ideal. No hand or brain in this work need be idle. By jewelled imagination, we clear our minds of sluggishness and, by learning from little children, we open the donjon gates of our souls and awaken the slumbering God within. RAYMOND.

—  
Everywhere there is the cry, "Lack of opportunity," while on every hand is to be found the opportunity of the ages, the opportunity of opportunities —the opportunity of Self-hood; the inherent right of every soul: Self-expression. Under the old thought, opportunity passed but once and, if the individual failed to grasp her, life was a failure. Under the new order of thinking, when the right mental attitude is assumed toward the objective life, opportunity is an endless chain, and the universe a university for individual expression. SAM.

—  
Health, happiness, and success, and their opposites, are merely mental habits. They are only one's way of looking at conditions. H. H. B.

\*\*\*\*\*  
\* PHENOMENA. \*  
\*\*\*\*\*

PSYCHOMETRIC FACTS.

The widow of Lieut.-Col. John G. Godfrey, who was on Gen. Hooker's staff during the civil war, writes me these facts concerning her husband. They can be understood only by a study of the Science and Art of Psychometry, which is the last round in the ladder of human progress as man leaves behind all the limitations of matter and becomes aware of his present immortality. From this height, one looks into the Promised Land of Spirit. Well does Dr. Buchanan call Psychometry, "the basis of a new civilization": While riding on his duties among the troops, he found to his surprise that he could locate water while riding on horseback,—could pick out the location of subterranean streams as fast as his horse could trot. In this way he located two wells at every camp, one for the men and one for the officers. He used no form of a dividing rod. He had a sense of drawing, or being drawn, when within 200 feet of a stream or vein of mineral, and, as soon as his foot came over it, he felt a shock as from an electric battery. This shock varied in strength as the material from which it came varied in quantity. I had heard that the geode would shock a sensitive if touched. We were in the museum in Central Park, New York City, and noticing a large geode, the colors of whose crystals were very brilliant, my husband at my request touched the top of the largest crystal with his finger. The shock was so instantaneous and powerful that it caused him to make so much noise that, to escape attention, we left the building. He rubbed his hands as we reached the open air, and said that he had never felt a more sharp shock from anything, and proposed to return and test the matter further when there were fewer in the building. We did so and, while he was touching the crystal, the veins on his forehead stood out prominently, his shoulders were drawn up close to his head, his breath seemed to be pressed out of him and his left hand was so clenched that the nails pierced the flesh. He could stand still only in

one place, which was a little East of North of the crystal.

In '70, '71 and '72, he tested himself on lead mines, and in one place in Missouri he was so strongly held that it was with great difficulty that he could get off. After that, he never went into such a region alone.

In '75, he came to California and successfully tested the gold bearing veins.

He made this discovery: In all his wanderings, he found that lightning struck only over the agents which attracted him.

If any of NOW readers have noticed similar effects with geodes, or this fact of lightning, will they please report.

THIS IS NOT TELEPATHY?

Testing a telepathic friend recently, this phenomenon occurred: Twenty names were written upon as many slips of paper, ten of them being persons in spirit life. He picked up each paper, which was closely folded, and gave the name accurately. Sometimes he would spell it backwards. Is not this like seeing the inverted image in the camera, and is it not clairvoyance? In one instance the gentleman, who is in spirit life, had three names but was always called by his middle name, therefore the friend wrote only the middle and last name. I was not aware that he had any other. The slip was taken up and the young man said: "Alive!" Looking at it, I said: "No." Folding it, I placed it among the other papers. Three times he did this, though he gave the others correctly. Finally he said: "Let me get the name." He gave the name that was not on the paper. I said, "No," but again he gave it. Again I denied. A third time he gave it, and added: "I know I am right for the man is not dead. He is standing by me and says his name is that which I gave." Such unexpected glimpses into the Soul life are convincing evidence that not yet do we know all.

Time past is gone, thou canst not it recall;  
Time is thou hast, improve thy portion small;  
Time future is not and may never be,  
Time present is the only time for thee.—Anon.

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

\*\*\*\*\*  
\* MISCELLANEOUS. \*  
\*\*\*\*\*

AN ACROSTIC.

Hail to the king of the good "NOW" time,  
Ever his brave song singing!  
Naught cares he how winds may blow,  
Röllicking with friend or foe,  
Youth and high hopes bringing.

Hail to the king, who knows no past,  
Asks not of future dreaming!  
Rolls old "Mortal Mind" a blast,  
Rouees him from scheming.  
Into the heart he flashes a flame,  
Seeking the golden thread of a Name;  
"Only," he says, "to the New Time bow;"  
NOW, it is! It is only NOW.

Beam along with your jolly crew,  
Reveal to the world what "NOW" Folk do.  
Only this can we truly say:—  
We will speed you on your way;  
NOW, of Brown, will win the day.

—Abbie Walker Gould.

UNITY OR DUALITY?

It is strange how hard the old idea of duality dies. Men who still have the old devil idea, cling to the dual conception of good and evil, which is the mental concept from which the personal devil was born. The power that manifests is either one, two, or many. Which shall it be? If One, there can be in that ONE no duality. It cannot be both good and evil. Were it so, it would be nothing, for they would neutralize each other. Once accept That-which-Is as one, and we have good and evil only as a human concept, not of That-which-Is, but of the effect of the manifestations of That-which-Is upon us. We name not Cause but we do name Effects as good and evil.

In like manner, we must find everywhere *Unity of Cause*. Science and Philosophy must come to the Unity of Cause. Until they do, there can be no accurate reasoning. Nature exists as a manifestation of One. Nature is a Unit. The Uni-verse is. This universe is one in manifestation. The old idea of attraction and repulsion must give way to Unity. Attraction is. It is more or less attraction. The moon is

not held in its place by the attraction of sun and repulsion of other bodies, not by the action of two forces,—one attractive and the other repellant. It is drawn by both sun and earth, and, when it finds a point of equilibrium, it rests. When the sun draws stronger, it will go nearer to it.

These remarks are called forth by the two extracts below. The first is from an article by Dr. E. D. Babbitt in the *Light of Truth*. Dr. Babbitt has done yeoman service, but he must get out of duality would he live as a twentieth century scientist:—

A New Thought magazine declares there is no such thing as repulsion in the universe—all is attraction. It is lovely in a writer to lead people into sweet and attractive lines of thought, but it is far nobler to guide them into supreme truth. Without repulsion, there could be no movement of atoms, no system of action and reaction, no play of positive and negative forces, and the universe would fall to pieces. It may sometimes make us shrink to face the reality of things, but in the end we shall find that "truth is beauty," and will lead to the greatest peace and satisfaction. A system of force without repulsion, is like making a work of art without any shadow, which of course would be impossible.

The other is from the address of Professor Wilhelm Ostwald, who came from Germany especially to dedicate the new chemical laboratory at the University of California. He said:—

Quantities of electricity are always produced in equal parts of the positive and negative kind, so that their Algebraic sum is always equal to zero. As a result of this, one can create any desired quantity of electricity without in any way running contrary to the law of conservation of capacity, since the total value of this factor always remains at zero.

The only meaning to me in this is, that whenever you calculate from duality you have zero. Positive and negative neutralize each other and nothing remains. Which is true! But how the Professor gets electricity from this zero to work with, is not explained. Probably his theory extends the claim that we telephone, or light, with pos-

itive electricity. But this is mere theory. Coming years will call that theory, not zero, but nothing. There is but one manifestation of the One, and that manifestation is Motion. Name these Modes of Motion as you may, it is one Motion, and the one Motion cannot both attract and repel. Call it attraction or repulsion as you may choose, it cannot be attraction and repulsion.

### MIND AND BODY.

Appetite is as necessary to the digestion of food as is interest in the acquiring of knowledge. We believe in the natural impulses of a healthy body. We believe the appetites and instincts, and all the cravings and desires of such a body, will lead any one to correct living and moral conduct. We believe that our bodies, if used according to laws that govern them, will guide us into paths of righteousness better than the physiologist or the theologian can do.—*Medical Talk.*

I like Dr. Carr. This is true with a "but". Am I governed by my body, or is my body subject to me? Are there any laws that govern the body save the laws of Mind? If there is a natural appetite and it is to be followed, how can an unnatural one be created except by some thought? If thinking creates an appetite, cannot thinking control the body by creating any desirable appetite? If it is in the power of an individual to create an unnatural appetite, is not the individual by that same power able to control his body and create what he desires? Where can we limit one's power over the body? Intemperance, tobacco habits, licentiousness, late hours, money seeking, politics, fashion, are all termed unnatural, i. e., created by man. Having this power of creation, has he not entire power over his body? Is there anything but his thought in the universe for him? Is not his body and his environment simply the representation in the lower vibrations of that which he is in mind? Logical answers to these questions will place one squarely on our Soul

Culture platform: i. e., *Man is Mind, and what he thinks that he is in external manifestation.*

### SOUL IS TRUTH.

There is more in Shakspeare's intellect than we have yet seen. It is what I call an unconscious intellect; there is more in it than he himself is aware of.—*Carlyle.*

Carlyle had a glimpse of a mighty fact. The Soul wrote Hamlet. Only the Soul knows its meaning. The Soul is the unconscious intellect. When Soul finds its unhampered expression we say, "genius." To touch the Soul and awaken it into a spontaneous expression, is the noblest function of Man. When that is done, there is a manifestation that lays all rules aside and, ignoring precedent, becomes precedent for mediocracy to follow. That the conscious Shakspeare knew what he meant in his plays, is a question. Genius writes ever above itself. It is man in the "superior condition." When one speaks from that spiritual plane, it may take him years to understand himself. The misunderstandings of utterances from these heights, make Messiahs, "founders," and fanatics. Blinded by excess of light, they act from the lower but see from the Higher life. To reach consciously this "Superior Condition" and to lift the conceptions of man from matter to Spirit, so that this condition may become continuous with him, is the purpose of Soul Culture. This condition is reached by meditation and by Affirmation.

### CELIA LOFTUS,

the coming star of the stage, is credited in an interview with the following statement which demonstrates that she has imbibed the Principle of the New Thought. This is far better than accepting its theory, as many do, and then believing in sickness and failure. There is no failure to him who will not fail:—

"Well," she says, defiantly, "I am not ambitious. I am more than that. I am certain, I am ab-

solutely confident of greatness. It doesn't make any difference to that confidence whether I fail every year for as many as twenty years; for I am as certain of the greatness that is in store for me as I am of the coming of the morrow. I never expected to succeed at the first bound any more than a painter would expect to paint his great canvass the first time he handled brush and paint. I am willing to wait. But I wait without the least anxiety, knowing positively that what I have mapped out for myself is inevitable.

**HEALTH FOODS.**

The *Montreal Medical Journal*, for May, in an editorial on "Public Abuses," speaks thus of the extensively advertised "health foods":—

None of the advertised so-called cereal health foods are as valuable as graham flour or better than common bread or porridge, the only difference being their higher price.

In good graham, one *knows* what he is eating. Some of the prepared foods look as if all the waste bread of hotels, restaurants, and from offal cans had been gathered, soaked, rolled, and dried. "NOW" Folk prefer to know what they eat. Whole wheat flour is good enough for them.

**A PHYSICIAN'S ADVICE TO YOUNG PRACTITIONERS.**

You must bear in mind that man is something more than stomach and body, and must constantly study the use of psychological aids and try to compel your patient's will to assist you. \* \* \* The mental management of the sick is often a more difficult task to manage than the physical. A close study of mental therapeutics is one of the necessities of the regular physician and one where he is extremely deficient. \* \* \* Irregulars often give placebos or useless agents which faith (psychological agency) on part of the patient potentizes and a wonderful cure (?) is the result.—*D. W. Cathell, in The Physician Himself.*

Each later wave is the best;  
 Today is a king in disguise,  
 Today is the special test.  
 Like a sawyer's work is life;  
 The present makes the flaw,  
 And the only field of strife  
 Is the inch before the saw.

—*John Boyle O'Riley.*

**DICKENS ON INSPIRATION.**

Charles Dickens, in a letter to Forster, the author of the "Life of Charles Dickens," says: "When in the midst of this trouble and pain, I sit down to write my books, some beneficent power shows it all to me, and tempts me to be interested; and I don't invent—really I do not—but see it and write it down." James T. Field, Dickens' American publisher, says Dickens told him that, when writing "The Old Curiosity Shop," little Nell was constantly at his elbow, no matter where he might happen to be, claiming his attention and demanding his sympathy, as if jealous when he spoke to anybody else. When he was writing "Martin Chuzzlewit," Mrs. Gamp kept him in such paroxysms of laughter by whispering to him in the most inopportune places—sometimes even in church—that he was compelled to fight her off by main force when he did not want her company, and threatened to have nothing more to do with her unless she could behave better and come only when she was called.

Get the whine out of your voice or it will stop the growth and development of your body. It will narrow and shrink your mind. It will drive away your friends. It will make you unpopular. Quit your whining. Brace up. Go to work. Be something. Stand for something. Fill your place in the universe. Face about and make something of yourself. There is nothing the matter with you. Just quit whining and go to work.—*Medical Talk.*

**CLUBBING LIST.**

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

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N O W .

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

SEPTEMBER, 1903.

**NOW,**

HENRY HARRISON BROWN,  
EDITOR.

A monthly Journal of Positive Affirmations.  
Devoted to the Science and Art of Soul Culture.  
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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 editor has been having a month's  
rest from class work, but he will re-  
sume them this month. Address this  
office for circulars and dates.

New subscribers should have their  
subscriptions date back to April, 1903.  
Vol. IV. begins with that number and  
since the Soul Culture Lessons upon,  
"How to be Happy through Affirma-  
tion," will run through the year, only  
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have missing numbers, as long as we  
have them, at 10c each. Subscribers  
should keep their file for binding, as  
NOW is perennial and will increase in  
value with the years.

San Francisco had the honor of enter-  
taining the G. A. R. during its 37th  
National Encampment from August  
17th to 22d. There was a notable  
turnout of veterans,—10,000 of them.  
The editor had opportunity to meet  
some old comrades, and of marching  
shoulder to shoulder with them dur-  
ing the parade. The folly of counting  
years was manifested to him for, in  
the real life, it was but yesterday that  
he "came marching home" in '66. On-  
ly by noticing external appearances  
could he bring himself to believe that  
it is thirty-eight years since then. The  
demonstration of Truth in him makes  
him constantly feel as young in mind  
and body as then. He never will be  
any older than now. The external  
signs of age in his comrades pained  
him. It was age and not unfoldment  
in them. Few were in sympathy with  
his line of thought. Why are not the  
Soldiers of Freedom foremost in this  
work? Why do so many who start in  
one line of liberty fail to broaden out?  
Why does anyone stop growing? To  
grow is to live. Stagnation is death.  
Why should we stop with '61-'64,  
when NOW has just as great a demand  
as then? Today has its opportunities  
and its victories as noble as then. I  
am proud of my Past; I love my sol-  
dier record, but *I live now*. Life offers  
just as much to me now as when a boy  
of 22 I entered service. I enjoy, love,  
and think more than then.

"We may love the old as we do,  
We may protect and cherish and bless,  
But our kisses we give to the New,  
For that alone can confess  
And return the dear caress."

One of NOW subscribers, Mrs. S. T.  
Hunt, of Mansfield, La., writes us  
saying that she would like to give a  
home to some homeless, friendless,  
"good" girl of good parentage. Any  
one knowing such a girl will confer a  
favor on both by corresponding as  
above.

NOW is the time to send in your sub-  
scription for NOW.

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

### GREETING FROM INDIA.

The many letters of appreciation received from India, that land of meditation and esoteric philosophy, endorsing the "NOW" Philosophy, are very gratifying. Truth is one. Seen in Orient, it bears necessarily the stamp of the eastern mind. The position humanity has gained during these centuries in the Occident, gives a new point of view; but when there shall have been sufficient time and acquaintance for an understanding, each of each, it will be seen that it is the same truth expressed in the symbols of unlike nations. Emerson and Spencer are not discordant with the Vedas, Ramayanna and the Damapaddah. The doctrines of Reincarnation and Transmigration are only the eastern view of that which we call Evolution, while Karma is the same spiritual view of the universal law of Cause and Effect. But when Occidentals try to interpret Indian Philosophy, they make the same mistake a child does when he tries to interpret Emerson. We cannot put ourselves in the place of the Hindoo who lives a spiritual life and thinks and talks in symbols, because we are materialistic and talk in sober prose. The difference between the East and the West, is the difference poetry and prose. Our attempts to interpret him is like the matter-of-fact theologian interpreting the symbolic language of psalm and parable as reality. Recognizing this difficulty, it is a rare pleasure to give NOW readers this contribution:—

#### [FOR THE EMERSON CHAIN.]

This greeting comes from two hundred souls, now united and become one, meeting together in the physical plane at "Thillai," the center of the world or created universe, (celebrated throughout the Vedic land and enshrined in the Holy of Holies, as divine mystery or "Chithambara Rahasyam," the Great Symbolic representation of God as Love, Light and Bliss,) and becoming one in every plane by the uniting power of Love, writes with ONE heart, ONE head, ONE hand, (though to the differentiated world it appears in the form of "One and one

makes two.") to express the love they bear to EMERSON, as the Great Soul that, towering high above the stars, caught the rays of Light that lighteth every light, from the great Orient where IT from eternity shines million orb'd, and infused it into the far West, making it possible for East and West to meet together in heart and soul made one by devotion to Love and Truth. Love that conquers all that intervenes between soul and soul. Long life and happiness to those that form the Emerson Chain, and God's liberty rest on those pure souls that, loving Emerson, learn through him to love the Truth, and live the Life of Truth he lived. Om tat sat.

In perfect Love and Truth,

[Signed] LOTUS ET ROSA.

Address: Huauda Mission, Ananda Home, Triplicane, Madras, East India.

J. Stitt Wilson, Henry Frank, and George Burnell are each giving lectures and holding classes in this city. Scores of others are also teaching. Truth, in all its many New Thought phases, finds a ready hearing among us.

Teachers, students, and investigators along the various lines of the New Thought, who are desirous of still deeper study and wish advice as to books, lines of study, etc., are invited to write to this office. Tell us how much you have studied, what are the obstacles, and what are the desires and purposes of your life. From 33 years experience, the editor will cheerfully advise you and suggest the course of study necessary.

#### New Thought Meetings in San Francisco.

SOUL CULTURE INSTITUTE, Odd Fellows' bldg., Market and 7th Streets. Henry Harrison Brown lectures every Sunday at 8 p. m.

Scientific Psychological Lectures by Herbert T. Shaw, Golden Gate Hall, Sunday mornings at 10:30, during month of May.

SOCIETY OF HUMAN ENDEAVOR, Golden Gate Hall, Sutter and Taylor Streets. Dr. O. N. Orlow lectures at 11 a. m. and 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.

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\* **EDITORIAL.** \*  
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**SOUL AND BODY.**

*Their Interdependence and Relations to Unity.*  
No. 6.

**THE UNIVERSE IS MY BODY.**

It nettles one that Truth should be so simple.—  
*Goethe.*

If matter can fall to the ground, it can also  
think.—*Schopenhaur.*

I am not contained between my hat and my  
boots.—*Walt Whitman.*

The arena of the new standpoint of science is  
that of the pupil's own mind.—*Prof. Elmer*  
*Gates, in "The Monist."*

Every physical problem runs at last into the  
inexplicable, into the ether question.—*Prof. E.*  
*A. Dolbear, in "Matter, Ether and Motion."*

Now is our knowledge of anything we know or  
feel more or less than a knowledge of states of  
consciousness?—*Huxley, in "Lay Sermons."*

Between God and the Human Soul there is a  
real kinship, although we may not be able to  
render any scientific account of it.—*John Fiske,*  
*in "Through Nature to God."*

Each Soul is in focus of world  
Where forces are constantly hurled,  
And Cosmos external and real  
Creates in it an ideal.  
—*Prof W. J. Powell, in "The Soul."*

Bodies are resolved into more and more simple  
and homogenous substances and it is the the-  
ory of some chemists that ultimate analysis  
will resolve them all into one simple kind so  
that every particle will be like every other in all  
its properties.—*J. W. Powell, in "Truth and*  
*Error."*

The whole struggle yet proceeding between  
Materialism and Spiritualism, and especially  
between Materialism and Idealism, must ap-  
pear futile and groundless to him who has once  
attained to knowledge of the untenability of  
the dualistic theory which always underlies it.  
—*Buchner, in "Force and Matter."*

Most wonderful is the fact that this rational,  
progressive and theological order of the ever  
*becoming* came at last to expression in the ra-  
tional and moral consciousness of man. Out of  
all this age and world process and play of ma-  
terial forces, and up from the beginnings of life  
in simple protoplasm, arose a being who was  
self-conscious and could say, "I am!" and look-  
ing at the world, the universe, could say, "It  
is!"—*Rev. H. W. Thomas, in a Sermon.*

What is the real character of this mighty world  
wonder that the realistic scientist calls "Na-

ture" or "The Universe," the idealistic philoso-  
pher call "Substance" or "The Cosmos," and  
the pious believer calls "God"? Can we affirm  
today that the marvelous progress of modern  
cosmology has solved "the problem of sub-  
stance," or at least that it has brought us any  
nearer to the solution? \* \* \* Towering above all  
the achievements and discoveries of the century  
we have the great and comprehensive "Law of  
Substance," the fundamental law of the con-  
stancy of force. The fact that substance is  
everywhere subject to eternal movement and  
transformation gives it also the character of  
the universal Law of Evolution. As this su-  
preme law has been firmly established and all  
others are subordinate to it, we arrive at con-  
viction of the universal unity of nature and the  
eternal validity of its laws.—*Haeckle, in "Rid-  
dle of the Universe."*

If there is one tendency of modern sci-  
entific and philosophic thought which  
is stronger than all others, it is the ten-  
dency to Unity. Religious and ethical  
thought is also more slowly coming  
to Unity. It is difficult to outgrow  
the devil idea. Thousands who have  
rejected the conception of a personal  
devil, still hold to the conception of  
evil. "There is one God!" is the Mo-  
hammedan's creed. Modern liberalism  
so affirms, and the question arises:—  
What creates evil? Belief in evil is a  
remnant of ancient devil-worship.  
There will be no logical reasoning up-  
on ethics; there will be no clear con-  
ception of Man, God, or Force; no  
clear understanding of Soul and body,  
till all remains of this ancient belief are  
left behind. There must be no more  
recognition of evil than there is of a  
personal devil. All study must be  
from this thought of Unity. God and  
devil was once the universal belief.  
Duality was the basis of all study.  
The remnants of this conception of  
duality remain in present conceptions  
of Life. We use the terms, good and  
evil, matter and spirit, Soul and body,  
light and darkness, health and disease.  
These distinctions must all pass away.  
There is One God, One Power, one  
form of manifestation. It is all God,  
one God or one It, from gas to Soul,  
from monad to man, from rock to  
anangel. All manifestations of the  
One are alike. The One is all that is.  
"Though I make my bed in hell, He is

there," and where He is, is Goodness if He is good; is evil if He is evil. The universe cannot exist half good and half evil. Neither can it exist half spirit and half matter; nor half light and half darkness. To accept Unity in one line of thought and deny it in others, is illogical. From Unity, all Soul Culture starts. In Unity it labors, and in Unity it ends.

Nowhere do we recognize duality. IT is all health. Everywhere we see more or less of life in manifestation; more or less of Infinite intelligence manifests in jelly-fish or man. There is more or less of light at midnight or noon. There is more or less of love in criminal or saint. These are but varying conditions in the One,—conditions of manifestations and not things. Not two warring Principles, but two manifestations of the One. These manifestations of the One are but different Modes of Motion. All the conditions which I know as sensations, are but various modes of motion in the One. These motions are non-ethical; they simply are Its, or God's, manifestations. I may name them as I choose. As far as the Universe, as far as God is concerned, they must be either all good or all evil. They may bear any place I choose in my thought. I call them Good.

This conception of the All Good must be understood. When it is understood, all Idealistic philosophy, be it in Berkeley or Mrs. Eddy, in Hegel or Helen Wilmans, will be understood. In this understanding, all the positions and discoveries of science will take their proper place, and this non-scientific talk about electricity being Life, and electric centers sending out light, magnetism, and other forces, will pass away. God is ALL that manifests. He has millions ways of manifestation. Electricity is one way; light is another; fire is another; jelly fish is another; man, another. Have light, electricity, and fire bodies? If they have not, then what is the reason for saying that fish and man have bodies? I affirm that light and electricity have

bodies just as much as I have. The wind has a body just as much as thought and love have. The earthquake has a body as much as mother-love has. These are all manifestations of the One, and are as body-less as IT is. These are embodied as God is. God embodies Himself in a Universe. Can his children do anything but what he does? "Made in his image?" Then I am embodied as he is, and the Universe is my body. (This I have shown in my previous editorials upon "The Cubic Inch of Space" and "The I Am Center.")

There is One Substance. IN it, I am! In it. Whatever IT is, I AM! I cannot be separated from IT. Where IT is, I AM! IT is limitless. It is Unity. Then I am limitless; I am Unity. IT'S body is the Universe; then my body is the same. Is this logical? If it is so, have the courage of your reasoning. Reason is the only evidence a sane man needs. If I am reasoning logically from Unity, then all idea of separateness in body from God must take its place beside all reasoning about Unity in spirit with God. I cannot be one in Spirit with God without being one in body with Him. "My Father and I are one," means Unity in all manifestations. I cannot, in the slightest degree, be separate from Him. I am One with Him forever and everywhere. His body and my body are one.

But where comes in the Ego? What am I? I am exactly that which all that I name *things* are:—only a center of IT in IT. A center *in* It. All centers have, as bodies, the medium in which they are. A center in God has God as its body. I am a God-Center. I radiate, as all centers do, throughout the medium in which I am, and I receive vibrations from all the medium in which I am. All God's modes of Motion are in me and I am in them. I vibrate throughout the Universe.

God's Modes of Motion are Infinite. Centers of electricity, centers of magnetism, centers of light, centers of varying chemical forces, are all in the One. Seventy centers, called elemen-

tary substances, chemists have found. They will find 7,000 times 7,000, and a million times that, when they know all that Unity is, and all each Soul is. There are centers of Life from jelly fish to mamilla. Centers of Love and Thought are only in Man. Tendencies to permanence there are below man. These are tendencies towards individuality. In man, the tendencies became realized in a perfect individual. "Be ye therefore perfect even as your Father in heaven is perfect." God is perfect then I am. Perfection means being capable of Infinite unfoldment through all the octaves of Infinite vibrations. Perfection means immortality. Where this perfection is, immortality of individuality is. Essence I always was and always will be. Until I became a center, with power to unfold and say, I AM, there was no personal immortality. It now is in me. I am One with the Omnipotent,—body with body, and Soul with soul. And I am One with It forever.

N. B.—Read the extracts at head of these articles in this thought and see if, from the position these authors take, there can be any other logical conclusion. I have not space to comment on them. I give them that the reader may see that the I am only developing thought along the same line. Next month, I shall consider: "WHAT A SOUL IS."

The demand for the booklet, "Dollars Want Me," is still increasing. The first edition is already exhausted and a new edition is in the press.

It is beginning to be vaguely recognized that it is not the drug that cures, but the mind influence that, in the majority of cases, is associated with it. There is a growing tendency, even in the medical profession, to substitute psychology for physic—to gain control of the body by an appeal to the mind.—*Light* (London).

Write this above me when my journey ends,  
"He left no dollars but ten thousand friends."  
—*Whim*.

I have always commended Eugene Del Mar's books and paper. This excerpt from a late number of his *Commonsense Advocate* is a clear cut statement of a fact that is to be well considered by both friend and opponent of New Thought:—

The New Thought has no acknowledged authority or formulation. Conflicting and opposing conceptions are mingled and labelled alike. There is a painful lack of agreement even in regard to the most fundamental principles. And while the New Thought rightly claims to be scientific, its usual presentation is lacking in anything that may be so regarded.

NOW is one of many journals in the New Thought movement. It has a place of its own and a philosophy of its own which it names, SOUL CULTURE. It is the only journal devoted to this line of expression. In that expression, it is scientific, inasmuch as it follows the lines of physical science, and is in harmony with every scientific demonstration. It is also in harmony with the Spencerian Philosophy. But it stands alone in its method of applying these to Human Unfoldment. NOW and my books are written with one purpose, and that purpose is: To bring individuals to a knowledge of their Infinite Possession, and put them through Self-Control into conscious possession of their birthright. Not a line appears in this journal that is not inspired by this recognition of the Infinite Possibility of the Soul and of the power of the individual to control, through Affirmation, his Destiny.

Oliver C. Sabins, of the Reformed Christian Science Church in Washington, D. C., and editor of the *News Letter*, has put out a little book of fourteen lectures upon "Divine Healing." Through the generosity of friends, he is enabled to send several thousand of them to those interested upon receipt of 6c for postage and expense of mailing. Those who feel they would like Col. Sabins' clear statements of Truth can send to him for it, care of Washington News Letter, Lock Box 374, Washington, D. C.

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\* \* \* ETHICS \* \* \*  
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HOW MANY HOURS SHALL WE LABOR.

Life in man is for enjoyment. Animals live from necessity. Man lives from Love. As far as man is subject to necessity, he is that far from outgrowing the animal. When Man really comes, he will be Master. He will know no necessity. He will love to do and do because he loves, and will do more than he now does. He will do it in a different way and with another purpose. Now he labors to live; then he will labor to enjoy.

Civilization develops in proportion that labor is decreased and opportunities for enjoyment increased. Opportunity to *be!* Man is needed, and opportunities to be do not exist while man is slave. The divine in man, man striving to be really Human, has harnessed external forces and invented machinery to work while he enters into the fruits of their labor.

When the Human really *has* come, and really *has* built a civilization, all sense of ownership will have passed away and enjoyment will be the only purpose of Man. Human evolution brings this. We are now in a most interesting transition stage. It marks the change from slavery to manhood.

Machines are saving labor *for the race*. The coal harnessed in a year equals the power of 70,000,000 men. This is labor saved the race. The next step is to equalize this saving. Machinery does little to save labor to the laborer. The machine that does the work of ten men often throws nine men into idleness or to other lines of labor, while the one man works just as long. When we become civilized out of the property idea, it will save nine-tenths the labor of each man. This equalization comes in the natural course of development. When it comes, *labor will own the machine*. Labor will be saved to the laborer. The products, like the

machine, will belong to labor—the public. In that civilization, *all* will labor, *all* will own, and *all* will enjoy.

Nothing is of value till it is used to unfold a Soul. This understood, every effort will be made to *use* the results of the machine's work. Every individual loves to be creative; every individual, by virtue of his divinity, loves to labor. Every one, by virtue of his individuality, will labor, and thus equalize the burden of creating. Only that which administers to life's expression in health and happiness will then be created.

An illustration of the present waste of labor and a hint of a method of future evolution, is found in the milk delivery in this city. As I came from lunch today, I saw four milk wagons in one block. At least two more visit that block. All the work done by the six drivers could be done easily by two, were there a systematic delivery. Under the present system, this would throw four idle men into an overcrowded labor market.

In a proper system, the present work and wages would be divided between the six, each man doing one-third his present work. Result:—No increase in cost, but larger profit, system, order, neatness, pleasure, and the unfoldment of manhood. How easily this would settle the labor problem. If proprietors will not do this, the laborers will sometime do it. Owners can now afford to pay six men \$459 to do the work of two, they can afford to pay the same the same amount if men will do the work in one-third the time. This method would not disturb present public conditions.

Who should have the pay for labor? Who should own the machine? Let our prophet, Emerson, answer:—

“Pay ransom to the owner,  
And fill the bag to the brim!  
Who is the owner? The slave is owner,  
And ever was! Pay him!”

NOW is a good journal to read when you are down on your luck. It will make you feel like you are IT.—*The Hourki*.

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

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 \* WITH NOW READERS. \*  
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[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.]

E. H. H., of Mass., asks some questions based upon some premises that I do not admit. We never indulge in argument. We *Affirm* that which we have *demonstrated* and that only I teach. As well ask a teacher of mathematics, or a navigator, to argue the truth of his positions. The only way to *know* Truth is to *live* it. This I have done till I know it as one knows his tables in multiplication. Therefore I am obliged to say to E. H. H. that, "for argument sake," I cannot admit his premises. It is not true that not one in ten can exert and manifest a marked hypnotic suggestive control over another. There is no such thing as "hypnotic control." It is a myth. The thought is based upon a false understanding of common phenomena. Suggestion is the limit of any person's power over another. And every person exercises it and can learn in a few minutes to produce all the phenomena of the stage hypnotist. Anyone that has the ordinary power to think can learn to do this simple work. I will agree to teach anyone who has confidence enough to say "Boo!" to a calf, to do it. And yet, common as it is, it is phenomena that, when understood, gives the KEY TO FATE. Therefore the percentage of people who are able to demonstrate over disease is not small. Demonstrative ability in this line is innate and inborn, focused and increased by practice, as you affirm, but it is not, as you think, limited to a few. It is as broad as humanity. The only limit is that of each person's ignorance of his or her possessions. All possess the power to conquer Fate. My little book so affirms. Study and practice till you "overcome." Then shall you have the "NEW NAME," promised to such—the name of Eternal Life, Here and Now!

"Why do you use the word "God" in your lectures."—S. F., of San Francisco.

Because it is the only word broad enough to cover all man can conceive and that which is beyond conception. It is the only word I can think of that is impossible of definition. I do not know what God is, and I know of no one who does know. But I do know that much exists that no one knows. THAT WHICH IS and which is beyond knowledge, save as we recognize ITS manifestations, is to me God. To say "Energy," does not include all I mean. Force, Mind, Power, Spirit, Soul, Time, Space, Wisdom, Truth, Love, do not cover ALL. There is much I can think of besides these that IS, besides much that I do not imagine. God includes all this, and so I use God as the ALL-INCLUSIVE.

"Can I cure timidity by Affirmation?"—J. O. S., of Texas.

Certainly. You cause it by Affirmation. You have affirmed: *I'm timid!* Now affirm: I AM FEARLESS! and note how soon your timidity will disappear. Forget yourself. Think of something else than self when in company, and you will find yourself fluent as all sensitives are when once they master self consciousness.

"What Affirmation shall I hold to cure myself of blunders?"—A. H., of Iowa.

When you blunder, say to yourself: *All right! It will not occur again!* Never on any account condemn nor even criticize yourself for any mistake. Paying attention to them is a Suggestion that causes others to follow.

*Eleanor Kirk's Idea* says: "Under the title of 'Dollars Want Me,' Henry Harrison Brown, editor of NOW, has written a very unique and inspiring pamphlet. It cannot fail to be of great assistance to the scared and the undecided upon this subject of dollars. Instead of, 'I need dollars,' the affirmation goes forth, 'Dollars need me! You are of no use until my hand and brain use you. You come to me to be used. I do not need a dollar. Dollars need me.' The little book is full of these original and life-stirring paragraphs. Do send for it, all you who need enlightenment concerning the acquisition of the comfort-producing dollar."

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

**MENTAL TONIC.**

A FAMILIAR WARNING.

When Gabriel on the final day  
Doth set the echoes humming,  
They'll hear the horn and clear the way,  
And think an auto's coming.  
—*Cleveland Plain Dealer.*

"He never looks on the sunny side of life."  
"Or, if he does, he complains of the heat.—*Trois Free Press.*

"Do you know what happens to little girls who tell lies?"  
"No'm; but I 'spect I'm going to find out pretty soon.—*Chicago Inter-Ocean.*

Ned: Yes, I've resolved to give up betting and drinking and all—  
Fred: Huh! You'll never keep that resolution.  
Ned: I'll bet you the drinks I do.—*Ex.*

SHOCKING MISUNDERSTANDING.

"Young man," said the slightly deaf elderly person, eyeing him severely, "you may be going there fast enough, but you ought to be ashamed to make a boast of it."  
"Ought to be ashamed to say I'm going to Belfast?" he responded in surprise. "What for?"  
—*Colorado Graphic.*

YOUTHFUL WISDOM.

Elschen: Mother, when I get married shall I have a husband like father?  
Mamma: Certainly, my dear.  
Elschen: And if I stay single, shall I be an old maid like Aunt Anna?  
Mamma: I think you will.  
Elschen (with a deep sigh): Well, I am in a fix.  
—*Just For Fun.*

Teacher: Oh, yes, Tommy, if you have a dog, you are the owner of a quadruped, aren't you?  
Tommy: No'm.  
Teacher: I explained to you yesterday that any animal with four legs was a quadruped.  
Tommy: Yes'm; but Rover lost one of his'n fighting a trolley car.—*Standard and Times.*

Nervous Old Lady (addressing officer on board a passenger steamer): Oh, captain, I wish you would go and speak to the man at the wheel. He keeps turning it first one way and then the other, and I'm sure he doesn't know his own mind.—*London King.*

WORDS OF GOLD.

I appreciate NOW greatly and regret very much I have not known of it before.—Edith Velaro, New York City.

An M. D. in Chicago, writes: "I want to say that I get great good out of your teachings. I have an old file of NOW from which I read daily especially in my quiet hours."

One of the prominent actors of the American stage made several calls at our office when playing in this city, and subscribed for NOW. In a recent letter from his New Jersey home, he says: "NOW is one of the most welcome visitors we have here. I am glad to see that it keeps up its high standard of excellence."

"NOW every month seems to give more realization of the many problems of life."—H. L. V.

"I shall never try to get along without your magazine, for it is invaluable to me."—C. V. K. of Virginia.

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

"I cannot tell you of the quiet and peace that comes to me when I receive NOW. I can scarcely wait from one month to another. Consider me always a subscriber."—Emma V. B., Penna.

"For the past eight years, — has been my favorite journal. Now NOW takes its place, as I get in it more solid food. My friends have borrowed my numbers for May and June and like them so much they do not return them, so please send me other copies."—Mrs. C. L., Wash.

A young man, not yet 20, writes: "Emerson's Essays and your NOW are revolutionizing and evolutionizing my life."

"Everything is going along nicely with me and I am enjoying better health than for several years, which I attribute in a large measure to your 'big little magazine.' So writes a young man in renewing his subscription.

"Through Swami Vallinayagam, I have received your three valuable books, 'How to Control Fate through Suggestion,' 'Not Hypnotism but Suggestion,' and 'Man's Greatest Discovery.' I have studied them with much care. It has totally avoided the fear of death in me and always keeps me in perfect ease, because the food you give is in its nature affirming immortality." So writes M. Krishnas-ami, Superintendent of the Madras (India) Ice Factory.

I AM CONSCIOUS OF ETERNAL LIFE.—THEODORE PARKER.

BOOK REVIEWS.

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

The Literary Digest, which is one of our most valuable exchanges, for August has an excellent article copied from Harper's for this month, entitled: "Why not Speak English?" In prefacing the article, it quotes Bradner Matthews as saying that in the year 2000, English will be considered a world-language. At the beginning of the Nineteenth Century, English was spoken by only 20,000,000 people. At the end of the century, it was the language of 130,000,000. During the next century, that language must be simplified in its spelling and in its syntax, and thus fitted for wider service. The article is a plea for the Anglicizing and non-use of all foreign words. Why not use English? Never use a foreign word when an English word can be used in its stead. But I go farther and ask: Why not use good English? Carelessness, fashion and slang, are corrupting the best language man ever used. The best of us are unconsciously drawn into the current of poor English. To avoid this, we need to watch and be watched. There is nothing better in this line than Mrs. Baker's journal, Correct English, published in Chicago at \$1.00 per year. We find that it helps us. It is read at our dinner table every month, its helpful suggestions adopted, and the errors it points out avoided. We often learn that we use poor English without being aware of it. Use English, and good English. Sometime our schools will educate pupils in use of good English.

Mrs. Shephard's magazine (Allegheny, Pa.) has been changed in title from the New Thought to the New Thought Searchlight. This has been necessary because, after she had used the title for quite a while, another editor appropriated it for his magazine.

The New Life is a new journal along New Thought lines. It is announced as "A periodical devoted to attaining a finer and nobler realization of Life." This is a noble aim, and we wish the little journal success. Published at Orifno, Idaho. 75c per year.

"The Secret of Power," by G. Ralph Weston, M. D., San Antonio, Texas. Published by the

author. Dr. Weston is editor of It. Those who know his style of expression and his thought in his magazine, will find him at his best in this. He wastes no words and never minces matters. Says his say in clear-cut phrases, and you have no hesitancy in deciding what he means. And he means just what NOW does in its Lessons on Success and Happiness. The legend on the cover conveys the thought of the book. CREATE WHAT YOU WANT. YOU CAN DO IT. 25c.

Christine Brown, of Back Bay P. O., Boston, Mass., sends NOW an "Emerson Spectrum." It is hand painted and the seven colors are used to represent the different phases of Emerson's thought. This note accompanies the gift: "The star that shone over Concord, whose white light, refracted and broken into thoughts, give us a spectrum of the representative, fundamental ideas of Emerson as revealed in the colored spectra." A copy can be obtained by enclosing 25c to above address. In her letter accompanying this, Mrs. Brown says: "After reading NOW one would almost think the sun had changed its course and rose in the west now. In the matter of time, the hour is essential, so in the matter of place, the here; for both, the now is essential. Somewhere the birds are singing evermore! The spirit of your idea is what I feel: the living truth. I send this gem from this crevice of Being:—'Affection is a pillow; Love is a dynamo.'"

"How to Control Fate through Suggestion," "Not Hypnotism but Suggestion," and "Man's Greatest Discovery," are three neat pamphlets that come to me from "NOW" Folk, San Francisco. Their author is Henry Harrison Brown, editor of NOW, one of the clearest and brightest thinkers in the New Thought work. One of the great advantages of all Mr. Brown's books is their helpfulness. Some books are read merely for pastime, others are read for assimilation and the satisfaction of knowing their contents, and still others are read to be made a very part of your being and for stimulation to helpful and growing activity. Of this latter class are these books. Thought them all, the important feature is Soul Culture, and surely all must concede the great value of development of the individual, whatever term we may use to express it. These appeals in behalf of this idea are well-worth reading and making a part of your daily life. The price of each is 25c and can be had by addressing the publishers.—Soundview.

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

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