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NOW

THOUGHT IS POWER

A Journal of Affirmation

HENRY HARRISON BROWN,
Editor.

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



SOUL CULTURE

ART OF LIVING

PSYCHOMETRY

INSPIRATION

SPIRITUAL HEALING

MENTAL SCIENCE

SUGGESTION

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"NOW" FOLK PUBLICATIONS:

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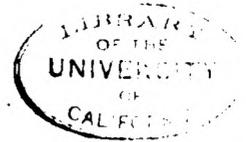
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From all Life's Grapes I press sweet wine.—

Henry Harrison Brown



NOW



A JOURNAL OF AFFIRMATION

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NO. 5

A Light Divine. * *

"But for a friend, life is too short."—Emerson.

O day of days! You brought to me a Soul,
So pure and white, so full of beauty rare,
My slumbering nature woke at sight so fair,
And Peace-of-God through all my being stole.
A Light Divine glowed radiant through the
whole,
As sunlight through a ruby goblet glows:
And over all rested refined repose,
Attesting royal thought was dwelling there.

As needle swift obeys magnetic lord,
And brings its atoms to harmonious line,
So did my being thrill, for I adored
Like devotee before some sacred shrine,
For God I saw within this goodness lend
Himself to me under the guise of . . . Friend.

HENRY HARRISON BROWN.

. . .

The Unseen. * *

These eyes of mine see not the hidden thing
That centers in the heart of everywhere,
They fail to see that ring within a ring
That builds the earth, its trees and flowers
fair;
Mine eyes see not the bands that steady hold
The planets in their place eternally;
These eyes see not the love that doth unfold
And fill the Universe supernally.

The thing I touch, the thing I love, in sooth,
Mine eyesight dulls, as day the moon-eyed
owl;

In hidden things I feel the richer truth,
Like smiles that lurk behind the blackest
scowl;

Thy hand, O God, mine eyes refuse to see,
Although I feel thy touch incessantly.

SAM EXTON FOULDS.

. . .

Truth speaks in the senseless, the spirit;
But here in this palpable part
We sound the low notes, but are silent
To music sublimed in the heart.

—John Boyle O'Reilly.

I Am Comfortable. * *

"How are you today?" I heard one person ask of another. "O comfortable!" was the answer. What better condition is there than this? What more can one ask? Let us be comfortable. Let us seek comfort. The one center toward which all men tend in their thoughts; the one great idea for which they contend is Comfort. NOW stands for comfort. Be comfortable! Many are questioning what New Thought stands for, and what it will do for them. The best possible answer is . . . It will make you comfortable.

Comfort has relation to every condition in life. It means health, supply, companionship, peace of mind, and *ease* in every way. The rule for each is . . . Seek comfort. And the Affirmation of New Thought is . . . *I am comfortable.*

There is too much anticipation in the ordinary life. The average person says . . . "I hope to be comfortable sometime; I am preparing to be comfortable; I am going to be comfortable, when I get more money; or when I get married; or when I get well; or, when I go East; or, when I find suitable work." There are as many excuses for not being comfortable, as there are

**Come forth! In love and life divine!
Thou child of God! The world is thine.—**

Harriet Ware Hall

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occasions or persons. But the only reason for *not* being comfortable is, that an excuse can be formulated for not so being. Were it not possible for a person to tell *why* he was not comfortable, he would be comfortable. In one's own power lies his destiny, and each person can be either happy or unhappy. In this last fact lies the only excuse one has for being either.

Were humanity so constituted that it could not be *un*-comfortable, it could not be comfortable, for each of these is but a name for a state of consciousness. And consciousness is but the recognition of a continual change. The moment a state of consciousness became permanent it would cease to be consciousness, because it would be to the individual a loss of identity. That, I *can* change, that it is a necessity of my being to constantly change, not alone my states of consciousness, but my recognition of them, constitutes my humanity and my individuality. When this recognition is destroyed, by concussions, disease, or drugs, I become unconscious, that is, there is no consciousness. When, as in the idiot, this consciousness is latent to the extent that he is not conscious, he is not human, but animal.

Comfort then lies in recognition of some state of consciousness, and it is the individual's decision. The soldier finds comfort, as I often did, when lying on two rails, in thinking he is not in the mud. The cook in heated kitchen is comfortable when a slight breeze is entering the window. But the victim of insomnia is uncomfortable on bed of down,

and the devotee of fashion in the cool salon.

Comfort is but our decision as to the way any condition shall affect us. Two persons in the same, or in similar conditions, will give opposite decisions as to their effects. On a recent morning I was finding it delightful, and a gentleman with me remarked, "It is an uncomfortable morning!" He meant that *he* was uncomfortable. I said, "Why, it is delightful. Do you notice how it braces one up!" "No!" he replied. After a few moments he said: "Well, it really does! I feel better! What stimulant there is in the air, now I breathe deeply, as you do!" Comfort lay in thinking comfort. I love to camp out, and find comfort in every circumstance; but I have discovered that some persons will find none under any condition, and if allowed will make the camp miserable. I have camped with friends, with whom sleeping on the ground and eating the plainest fare was joy. We had our "Camp Heaven" no matter what the external conditions were because "Comfort" was our Affirmation. We came for comfort. We brought comfort with us. We found comfort there. It lay around everywhere. It went ahead. It followed us. It stayed with us. When rain filled our tent, or wind blew it down, or provisions played out, there was still comfort, for we were there to be happy, and nothing could make us uncomfortable. Life is a camp, and if we WILL it so, it is comfortable. One thought will make Life "Camp Heaven," and that thought is . . . *I am comfortable!*

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

Edith M. Thomas

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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.

Stillness. ❁ ❁

I enter the silence of meditation and all is still.

I close the senses, the doors to the outer world, and find the stillness of the Soul.

All centers are still and I find the central quietness when I close my self to the external noises and listen to the Inner Voice.

The Soul is a center in the Universal Spirit and is always quiet.

Stillness reigns supreme within the Soul, and I listen for its "Peace be still."

I enter the stillness of the Soul and the Voice says to me: "Be still and you shall know that I am."

I seek wisdom to guide my daily life; I find it in the stillness of the Soul.

I seek strength for my daily tasks, and I find it in the stillness of the Soul.

I seek rest from the labors and excitements of the day, and find it in the stillness of the Soul.

I seek companionship and find it in the stillness of the Soul.

All my wants are supplied when I enter the stillness.

All my desires are gratified when I enter the stillness.

All my pain is stilled when I enter the stillness.

All my heart-hunger is forgotten when I enter the stillness.

All my griefs and sorrows are turned to blessings when I enter the stillness.

I find power in the stillness of the Soul.

I find health in the stillness of the Soul.

I find Supply in the stillness of the Soul.

I find Truth in the stillness of the Soul.

I find Love in the stillness of the Soul.

I find peace in the stillness of the Soul.

I am learning to live in the stillness by the practice of meditation each day.

I cultivate a peace of mind that enables me to live constantly in the silence.

I am making myself passive to the Voice of the Soul so that I may be at all times quiet.

As I live in the stillness of the Soul I live in peace and unfold in Truth and Love.

Daily I grow in the consciousness of the stillness and find Life, Joy, Health and Opulence.

I know that my redeemer lives in stillness, and I enter the silence where he comforts me with his peace.

In the stillness of silence Soul is restored and all is peace with me.

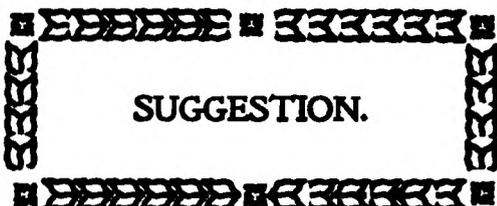
"Peace! Be still!" I hear. I listen, I become still, and peace is mine.

All is well with me, for I am silence.

The hero is not fed on sweets;
Daily his own heart he eats.—

Emerson

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

Lesson 5.

How to Think. ♣

Since I am that which I think I am, it follows that it is important that I know not alone *what* and *when* to think but *how* to think also.

What is thinking? It is hard to define mental action, but Thinking, we are told, is "mental action." I will add to this "a", and say, "Thinking is a form of mental action." Reasoning is not properly thinking. Reasoning is thinking *over*; is thinking a certain line of thoughts a second time. First-hand thinking we wish to consider.

Were it true that "thought is a product of the brain," we would have reason to say that thinking was the conscious exercise of the brain. But thought is not a product of the brain! Thought is a manifestation of Life. Life builds brain, and Life uses the brain through which to think. Life also uses the brain to apply thought to its objective manifestation. Newly born infants are obliged to develop the function of thinking, and later the ability to reason. Therefore the law of Suggestion is . . . *I am that which I think I am.* It is not, "I am that which I reason I am."

Without further discussing this point, I wish my student to understand that he is to *think* well of

himself, if he is to be well in objective manifestation. Thinking comes from the *sub*-jective; reason applies thoughts to *ob*-jective use. Since the Ego is itself Truth, it will obey only that perception of itself which it has given to the consciousness, and pays no attention to those partial understandings of Truth which we have reasoned out. We may say, the individual is in expression that much of Truth which has unfolded itself to his consciousness. Truth being the individual's perception of the One, he is that which he thinks he is because he can think only that which he is. Reasoning is very often very far from Truth. We correct our reasoning, never our perceptions of Truth. Truth is Principle; Reasoning is detail.

The *how* of thinking lies not in the methods of the schools. It is not memorising nor reasoning upon what others have stated. It consists in going to the same fountain, in getting perceptions of Truth in the same way, others have. Emerson says . . . "Not possibly will the Soul all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice; for the ear and the tongue are two organs of one nature."

Thus we have our answer . . . *Thinking is listening to the Soul.* Its proper name is Inspiration. The needed knowledge is how to cultivate Inspiration. We are aware that thoughts force themselves upon us. Poems, orations, statues, pictures, inventions, force themselves into consciousness. We call look-

**One day with life and heart
is more than time enough to find a world.→**

Lowell

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ing at these thoughts, thinking, but it is reasoning, weighing, judging, fitting, them to the desired objective expression. The architect thinks when his plans fall into his mind; he works, when fitting them on paper, as truly as the artisan works in putting them into wood or stone. Thinking is obeying the command of Jesus . . . "Let your light shine"! Truth in the Soul finds expression in instinctive action, which is animal. It finds expression in Thought which is Human. To think is to be Man. To reason and fit Truth to one's desire in reasoning and expression constitutes one's individuality. Therefore the question . . . How to think? means, How shall I cultivate my individuality? How shall I be myself?

The first condition for thinking is self-respect. The second is self-confidence. The third is self-reliance. The fourth is self-control. Since you are Human some thinking will be done involuntarily, but you wish to grow into the ability to draw at will from the Infinite Truth you are. These self qualities lie at the base of all inspiration. Faith in self results in the forgetfulness of personality. In self-forgetfulness the Soul has the necessary condition in which to give through the most highly developed portion of the brain, Spirituality, Thought which is directed in its expression by the intellectual faculties. If one is highly idealistic, poetry is the the form; if there be the necessary organism, it is a statute, a machine, an oration, some reform or philanthropic work. At the fountain it is all the One, which is Truth.

To think, learn to be passive to the Soul. Learn to quiet the reason. LET thought come. Its revelations oftentimes startle, and we have to reason a long time before we understand. Apprehension must long precede comprehension.

To understand the great significance of Suggestion you must realize its power, when rightly used, to open you to Inspiration along any desired line. "How do you make your discoveries?" some one asked Newton. "By always intending my mind!" was his answer. This concentration is possible only through Suggestion; it is desire interpreted through Suggestion.

To think along any desired line, to be inspired, in any direction, cultivate the ability through Affirmation. When you *feel* the Affirmation the Soul replies in inspiration. By perfect passivity, through forgetfulness of desire and all objective sensation, place yourself in position for the flow of thought, through the Affirmation . . . *Truth is mine and I let it flow..* Forget the Affirmation and LET it flow. At first it cannot be a clear or rapid stream, but practice will so deepen it, that you will not only draw at will, but the habit of acting from Inspiration will be acquired. You will involuntarily act from thinking, and not from reason. You will have developed instinct into intuition, and impulse into inspiration. Self-Suggestion through Affirmation is the Way and the How of thinking.

The republican form of government is the highest form of government, but because of this it requires the highest type of human nature—a type nowhere at present existing.

—Herbert Spencer.

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

Elizabeth Stuart Phelps

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

Sympathetic Vibration. ♣

Star to star vibrates light: may soul to soul
Strike thro' a finer element of her own?

—*Tennyson.*

When a piano is played in a room where there are other musical instruments, and notes that are in accord with them are struck, they will vibrate. I note that the pendants on the chandelier in our parlor vibrate musically when a certain note is struck. This fact is known in science as "Sympathetic Vibration."

What this form of vibration is to physical science Psychometric sensation is to spiritual science. When we feel the "human electricity" as Emerson did, we are in sympathetic vibration with that person. As all sensation is the result of a motion set up in the body, the psychic aura and the soul, it is safe to say, all our conscious life is the result of sympathetic vibration. There is a vibration that causes the feeling we term light which brings us into consciousness of all that world which we term light and color. In like manner there are vibrations which open to us the world we call Thought and Love. And as separate tones and tints are recognized by trained eyes and ears, so the different passions and human characteristics are recognized by

the psychometer from the sensations they awaken in him.

When one vibrates with the sonata he enters into sympathy with the feelings in the composer out of which it was born. In like manner one can enter into the thoughts and life of the individual from whom he receives feelings be they pleasant or otherwise.

Therefore to develop the psychometric sense you are to learn how to become negative to the person or thing you wish to know and vibrate with him or it. This you do unconsciously and involuntarily now, and shrink from or are drawn to a person. This makes you the slave of your feelings. When you can at will thus enter or shut out the vibrations of another you are master. This mastery can come only through conscious practice such as I shall advise.

It is necessary that you note your sensations as you go into new localities, new rooms, meet new people, handle letters, books, relics, and in fact those that come from everything with which you come in contact in any manner. You can do no better thing for yourself than to analyze your sensations from friends and associates and thus learn how honor, virtue, truth, love, fear, distrust and the various characteristics of your friends cause you to feel. When you feel the same towards any other person you will know from what the sensation comes. When you are drawn to a person learn what it is in him that draws you. When you are repelled, learn what in him repels you. Learn to recognize ordi-

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

Ingersoll

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nary sensations that you may learn to note the finer ones. You at present suffer from this sensitiveness. You take others' pains. You feel their blues, their sorrows. You enter into their griefs. You make without desire their life your own and bear their burdens not because you wish to but because you do not know how to avoid them. You are carried away by their joys and enter into the excitement of the hour and then there is a reaction. You know you are like a leaf in the wind and see no way to stop this sympathetic vibration which scarcely allows you to be yourself at any moment. Thousands thus suffer and die. Learn to cultivate and exercise your finer powers of recognition as you have those of ear and eye and you will open to yourself a new world, just as civilization has opened one to the once savage, then that which now pains and diseases will give joy and heal.

It becomes necessary that you have some vocabulary through which you may designate the faculties and characteristics of persons. You need language to enable you to define and describe. Therefore obtain some work upon psychology and become familiar with terms, so like a physician diagnosing his case, you may have terms that mean something definite to you and others, I often recommend a phrenological manual for its classification and description of the characteristics of human nature. For instance when you use the terms, avaricious, benevolent, tune, time form, you will understand their meaning. When these are small

you will not feel the vibrations from them. They will not appear in your description. When they are large they will be sensed. When you understand what the phrenologist means by cultivate or restrain, you will understand how to advise those with whom you come into this sympathy. The strongest characteristics are felt first and the most strongly. You will look for sensations from some organs and not find them. If they are those of manliness and desired traits you will not give such your confidence. I find the danger to lie in the recognition of traits possessed, and resting upon these, forgetting that the absence of desirable traits will often overbalance the desirable ones we do sense.

Practice this studying of persons by the silent method of sensation. When you are able to read character thus, it will become second nature in you to shrink from those with whom you are not in sympathy and to be drawn intelligently to those with whom you are. Through experience, and there is no other school for you, you will learn whom to trust and whom not to trust by the feelings you have from them. You act now instinctively as the hound does in scenting his game. You will then act intelligently as an human being, sensing the plane to which the soul of your brother has unfolded.

• • •

NOW is one of the very best New Thought magazines coming to my desk. It is one of the few that has shown a gradual, wholesome and healthful growth. It looks and acts successful. There are well-defined symptoms of health and disease in a magazine, as in a man. I should say NOW enjoyed good health.

—A Stuffed Club.

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

Bayard Taylor

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NOW, and Oriental Philosophy.

Subjective and Objective World. * *

I am glad to see NOW in its new and improved garb. I always welcome NOW and give my first attention to it. It is so full of Vedantic Philosophy, and it is so refreshing to read the original and striking thoughts of the editor, who boldly rises above conventions in a world of conventionalities, and faces Truth as it invariably presents itself to an earnest seeker after it. I write this to correct one misapprehension into which NOW has fallen, apparently owing to the misinterpretation of Oriental Philosophy by some half-trained yogi or so-called savants. On page 38 of May NOW occurs this passage: "... It is customary to throw all responsibility upon the Absolute, upon God, or to deny any real existence to the objective life and to treat it as an illusion." The editor refers probably to the doctrine of Maya, the least understood of the Vedanta doctrines. It is called "Anirvachyan," [i. e. you cannot positively predicate anything about it, such as "It is" or "It is not."] To the Jina [that is the sentient soul of man], even to the highest degree of development, Nature, (Prakirte, or Maya,) is a matter of fact. It is, for him; but for the (Mukta,) the freed soul, that has transcended the world of vibrations and has attained the stage of Oneness with God, ("the One only without a second," of the Advaita Philosophy,) Nature, is not, because he has conquered all. All vibrations are under control of the one who transcends all the states of vibration. All control is from above downwards. You cannot control a higher state of vibration from a lower. What you call a "state of vibration" is called by Oriental philosophers by the generic name of Loka, (meaning "the world" or "kingdom.") Therefore the Oriental Philosophy does not postulate that the objective world is non-existent. It simply says, that, compared with the state of Perfection

(or "God at rest"), the fleeting, ephemeral world is unreal, i. e. impermanent. That is the meaning of the word "Illusion," when applied to the objective world. The way to the Attainment of the Ideal Unity or the Absolute ("Nirguna Brahm") is through the worship of the Ideal with forms (Saguna Brahm"). The objective and the subjective worlds are one, one being the reflection of the other. One can realize the "Absolutely Perfect" only after the realization of the Perfect in objective manifestation, [Nama Rupa] or Name and Form. * * In other words the Absolute can be realized only after the realization of the Perfect in terms of time and space: ending in Light [or Bhindu] and time ending in Sound Absolute [or Nadham.] These two [Nadham and Bhinda] are the two poles of Motion, which is personified as [Sakte], "The eternal Motherhood in God," and the involution of this ["the Original One without a second"] has the effect of stopping all motion, producing, as it were, a polarization of the two poles of Motion.

I write thus at length because NOW is so devoted an adherent of Truth and its editor so plucky a champion of it that I cannot bear to see either, labor under a misapprehension as to the import of Oriental philosophy with which NOW Philosophy is in so many respects quite identical.

SATYANANDA SANTA SATMA.

Ananda Mission, Anandashvama, Triplicane, 17,
Madras, India, East.

* * *

Make for yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against adversity; bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us; houses built without hands for our souls to live in.—*John Ruskin in "The Eagle's Nest"*

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

William Morris

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RANCH PHILOSOPHY.

Trust. ❁ ❁

I never see a blade o' grass
But it makes me feel ashamed,
To watch its graceful wind-blown dance,
While I'm all stiff an' maimed—
Why it doesn't even seem to try
To make folks think it's smart:
Jest kinder knows that God is nigh,
An' trusts with all it's heart.

I never bid a day good-bye
As it hurries home to the west,
But I kinder raise a thankful heart,
Thet I have stood its test—
An' done my work, an' done it well,
In a proud an' patient way:
For in spite o' men an' men made creeds
To-day's the judgement-day.

I never see a sinner kneel
Low at the mourners bench,
But I want to tighten his self-respect
With a spiritual monkey-wrench—
The grass aint botherin about God's hand,
An' the gay, swift-flittin' day,
Don't bother its head 'bout penitence,
"Though its dyin'", as poets say.

I never see a blessed smile
Illumine a baby-face,
But it seems that God has held a match
To tapers 'o infinite grace—
An' I cannot think a baby hand,
So winsom', so pure an' fair,
Can ever be mucked by a thing called sin,
Though it know a world o' care.

I never see a heavenly lamp
Bright-hangin' afar in the night,
But I know that God smiles down on earth,
An' everything is right:
I aint a askin' the years to come,
Then where my home 'll be:
For the more I gaze on the wings o' night,
I trust eternity.

SAM EXTON FOULDS.

* * *

Life Not a Failure ❁ ❁

I say unto thee, thy life is one grand sweet song, sung to the glory of God. No, thou hast not failed, but most gloriously conquered. Up! On! Let thy victory give thee new strength for the trial yet before thee. Gird on the sword. Rest not on thy laurels, upward and onward wing thy flight towards that blue empyrean, that soul-world, which the gross call heaven, but which thou knowest to be but the environment of the awakened soul.

"Awake, Oh, my soul; awake, lute and harp; I, myself will awake right early."

ALICE ROBBINS.

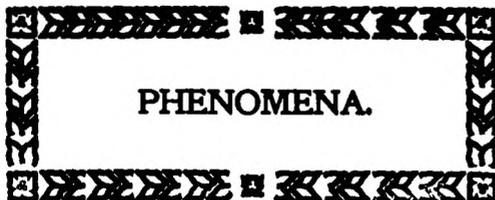
* * *

NOW Philosophy and the Oriental ❁

Gladly do I print on page 110 the letter from the editor of "The Chintamani" published, in the Tamil idiom at Madras, India. A cursory study of Hindu philosophy has taught me that much that is taught as such is a false and bastard system based upon a misunderstanding of the teachings of The Buddha. I have read the translations of "The Books of The East" by Max Muller, and find much in them that agrees, when stripped of oriental imagery, exaggeration and symbolism with our Occidental common-sense. Especially has "The Dhammapadda" and the "Bhagavat Gita" helped in my own development. I feel sorrow for those among us who are carried away by those who are trying to orientalize the western mind. With pleasure I receive every month letters from eastern "Swamis" who congratulate me on the fidelity with which NOW and our books are interpreting their ancient philosophy. One need not to delve deeply into any ancient system. Truth, Human life, Human experience, Human reason, Human intuition are all one. To each person is given Truth as is fitted for him. When he lives his own expression he harmonizes with all other expressions of Truth. He who writes rationally of life finds himself one with all wise teachers. NOW recognizes no artificial lines and refuses, when east, and west, old and new, are spoken of

"To draw a line between the two
Where God has not."

In the December number of the above mentioned eastern magazine is a four page review of our "NEW THOUGHT PRIMER." If any of our readers can translate it. I will gladly send it to them for that purpose.



PHENOMENA.

[The following was written by the editor of NOW for *Suggestion* (Chicago), and was published in the August number of that worthy magazine, together with other valuable material along the line of Suggestive Therapeutics and New Thought.]

A Scientific

Demonstration of Telepathy. * *

At the close of my lecture in Memorial Hall, Odd Fellows building, San Francisco, Cal., Sunday evening, January 31, Mr. Samuel Exton Foulds, a member of "NOW" folk, came upon the platform. He called as committee from the audience two gentlemen, both strangers to him and myself. One he took into an ante-room with him, and was there blindfolded by him: first with a pair of kid gloves; over these was tied a white silk handkerchief; and over this a black one.

To the other committeeman was given a drawing-board upon which several pieces of paper were pinned. He was requested to go to some one whom he was to select and request that he draw upon it some diagram or picture. He went to a lady, also a stranger to us. The diagram was drawn. It was held in view of the audience without a word being spoken. The paper was then taken off the board and handed to a gentleman who placed it in his pocket. The board was then placed upon a table, and Mr. Foulds called into the room. He stepped to the table and after a few moments drew an equilateral triangle, which was almost a perfect reproduction in size of the one the lady drew.

He then said: "Now for the person who drew this," and without any one touching him (and he had not been touched since he came into the room) he went directly down the aisle to

the lady and said, "This lady drew it." He then said, "Now for the paper," and went directly to the man who had it. The man had taken the paper from his pocket and had it crumpled up in his shut right hand. Mr. Foulds instantly grasped that hand and said "Here's the paper." He then ran back to the platform. No one had in any way touched or communicated with him from the time he struck the table till he returned to the platform.

* * *

Case of Auto-Suggestion * *

Dr. C. Ewald has recently described an interesting case of a child who thought he had something the matter with him. The little fellow of nine years of age suffered from very severe vomiting, which was attributed to a bone he was believed to have swallowed some time previously, and which he thought he could feel in his body. He was kept under observation, and after some time was told that he had passed the bone. From that time the vomiting gradually ceased and he was sent home quite well. Two years later he again appeared unwell, but from no apparent cause. This time the doctor put him under an anesthetic, made a slight skin-deep incision, and stitched it up. The boy took a morbid interest in describing the wound thus acquired, and was extremely disappointed at not getting "wound fever." He even felt pain in the wound. The operation, he was told, would cure him of all illness, and at the end of a week he went home in splendid health.—*Science Siftings*.

MAUDE A. MILLER

Mineral Psychometrist

600 S. Ninth St. SAN JOSE, Cal.

Psychometry of Minerals and Advice on
Mines, \$5.



MISCELLANEOUS.

Herbert Spencer on Athletics. * * *

In Herbert Spencer's last book, "Facts and Comments," is an essay upon "Gymnastics" well worth attention. He shows the fallacy of assuming the identification of muscular strength with constitutional strength. "Muscularity and the putting out of great mechanical force, are no measures of strength in the sense of the word which chiefly concerns men" he says. "Such power of limb as results from the daily activities of boyhood, is quite enough preparation for the contingencies of ordinary life, and of life deviating a good deal from the ordinary."

He also contends that any increase of vigor in muscles by athletic exercises, that is not needed by muscles in ordinary use, is a loss of real vigor in the ability to use the body as a whole in daily labor. "The abnormal powers," he says, "acquired by gymnasts may be at the cost of constitutional deterioration."

One point he makes is in full accord with every principle of Mental Science. I quote at length:

"There has to be added the further great mistake that it matters not whether exercise is pleasurable or otherwise. The current conception is, that, given a certain amount of muscular activity gone through, the beneficial effect is the same, if instead of an accompanying gratification, there is an accompanying indifference, or even partial pain, which great strain implies. Again we meet with a physiological blunder. Every medical man has daily proof that an agreeable state of feeling goes a long way towards curing illness; and there is scarcely a household in which all the

members have not from time to time seen illustrations of this truth. Yet there seems a refusal to draw the inference that, if pleasure is beneficial to an invalid, so also is it to a person in health. In him the effect is not so conspicuous but it is still there. * *

* * * Underneath these errors lies the vicious conception which pervades the thought of teachers at large. Culture, no matter of what kind, must take the shape of *tasks*. In the mind of most people education and pleasure are exclusive ideas. Disagreeable strain is regarded as necessarily accompanying mental development; and here we see that the same connection of thoughts is extended to bodily development, this must be achieved by the disagreeable muscular strains constituting gymnastics. Moreover we are shown the ingrained faith in coercion. Pupil and master are correlatives; and the master is conceived as one who exercises such force as he deems needful. Nowadays this coercive relation, once marked enough, is fading, but the dominant idea in the pupil's mind, continues to be, fulfilment of the master's will, rather than the acquisition of knowledge and mental power. * * * * In bodily culture known as gymnastics there survives the thought of filling the requirements of subjection to the demands of the system. * * * * War originated gymnastics. * * * * With the advance towards a peaceful state of society, the need for making strength of limb the chief qualification in the citizen, diminishes, and, along with its diminution, coercive and ascetic culture loses its fitness. In place of artificial appliances for bodily development come in the natural appliances furnished by games and spontaneous exercises."

All breaches of health are physical sins.

—Herbert Spencer.

* * *

Twenty men can gain money for one who can use it. Not how much do they make, but How do they use it? is the question.—*Buskirk*.

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

Elmer Gates

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To My Friend * *

The editor of NOW, on his 64th birthday.

H-ail, happy stars, above earth's sorrow shining,

E-ach in his appointed place, a jewel in Love's way.

N-estle close, ye flowers, nor list to our repining;

R-aise anew your lovely crowns, as we, all care resigning,

Y-ield ourselves to mirth and joy upon this natal day.

H-asten with your starry wreath, to crown our friend in greeting;

A-ll blossoms of the field should hang their tribute there.

R-oses bright, and sweetest pinks, and every pretty sweeting;

R-egal palms, and lilies, with apple blossoms fair;

I-ris with her eyes of blue and pansies with their message;

S-ouls of tender thoughts that fly 'twixt heaven and earth.

O-ffer it with thoughts of Love's inspiring pre-
sage.

N-ow loyal hearts all join in witness to his worth.

F. B. H.

. . .

A Popular Teacher on "New Thought Primer." * *

There is good reason for the course of the writer who has recently put out a booklet on the "Origin, History and Principles of the Movement" in devoting his treatise to tracing the growth of liberal thought in religion from an early period, especially through the last century as evidenced in the contribution to this development made by such names as Channing, Emerson, Hicks, Murray and Parker, and by such religious movements as Universalism, Unitarism, Transcendentalism, Quakerism and Spiritualism. If one may not go with the author so far as to consider these religious phenomena as deserving a place in what may strictly be called a history of the New Thought Movement, it must be admitted by the fair-minded student that this evolution of religious thought paved the way for the more perfect realization in consciousness of the fundamental religious truths held by the New

Thought adherents. It is only part of an honest mind to acknowledge the debt he owes to the past. This only illustrates again the thought in the mind of the poet when he sang:

"Step by step since time began
We see the steady gain of man;
That all of good the past time had,
Remains to make our own time glad."
—William J. Leonard in *Practical Ideals*.

* * *

Weaving Music In Color. * *

A recent traveler through Northern India tells an interesting incident of a visit which she made to one of the rude little houses in Cashmere, where the world-renowned India shawls are made. It chanced to be a very hot day, even for India, and when our traveler found herself being conducted through a dusty, dingy, narrow street toward a squalid little house, she almost regretted her thirst for knowledge.

However, upon retiring to a little room she found ten or a dozen men sitting on the floor, patiently weaving the richly-hued threads in and out, and evidently happy, since, notwithstanding the general dinginess and heat, they were chanting some pleasing little melody.

While watching them at their careful, painstaking labor she noticed that each man had a little slip of paper pinned to his work, which she naturally took to be the design of his particular shawl. Upon closer investigation, however, she found that they all contained musical notes.

Fancy her surprise to learn that it really was the pattern expressed in musical notation and represented, in point of fact, the tune the men were then singing. She further learned that they had discovered a curious relation between color and sound whereby they determined the colors they were to use by the way they harmonized the music—an inharmonious blending of tones always signifying inharmonious coloring.—*The Talisman*.

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

Francis Ellingwood Abbot

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Now. * *

Days, months and years were made
For our delusion,
That to our idols we might prate and vow;
There is no time,
What seems so is illusion;
God's measure is a grand, eternal Now!

—ALICE ROBBINS.

* * *

Suggestion Cures. * *

The philosophy of all cures wrought under the influence of Christian Science, Divine Science, Mental Science, and all the mind and faith cures, is absolutely explained. It has been found that these cures depend entirely upon suggestion. The explanation is simple and scientific. Any man or woman of ordinary intelligence and a common education can understand it. Not only so, but when properly understood and rightly applied in practice, by what we call specific Suggestion, the mangement of all diseases heretofore treated by all mental or mind-cure methods is reduced to a positive science, and the results are marvelous. We assume that the law has been discovered by which the mind can be trained to control the bodily functions in health and disease, and that under this law, by suggestion, all diseases are amenable to relief and cure.

By suggestion in the treatment of disease we mean the presentation of thoughts to the mind of the patient in a manner and under conditions that will result in the functional and organic changes necessary to restore conditions of health.

That Christian Science, Divine Science, Mental Science, and other mental cure methods have relieved thousands of people nobody can deny, we should give them credit for all they have done, and for what they are still doing. But Specific Suggestion is always in advance of all of these; it not only takes in all other methods of cure, but it simplifies them, and shows that they are all under the operation of one common,

positive law, and that all people and all diseases can be reached and cured under this law, provided, however, that a cure be within the bounds of possibility.—By E. Hood Corson, D.S.T., M.E., in our *Home Rights*.

* * *

The Method of God * *

in the nature of Revelation is long concealed in order to give man the noblest possible part in his own creation. This zeal for the house, or perfect manifestation of God, is to be the one controlling passion of our most perfected humanity. Those who have this zeal will possess nothing that is not for the common good. In working for self they will always be working for all. In seeking for God, they will be laboring to make the Divine visible in the whole temper and conduct of life. Such will have no delight in the inward vision save as a help in the practical material work of the world.

This will carry the ideal into all that is real and the real into all that is ideal. In the life within, we discover that the body of God, the Ether, is a perfect instrument of expression. Every thought of God finds instant and perfect manifestation. As yet, our human bodies are not wholly and instantaneously obedient to our highest thoughts and desires. The time will come, however, when the visible body of man on earth in objective being, will be as obedient to the Will as the Ethereal Substance is to the wish of God. At present our intellectual discernments are often in advance of our manifestations in the temper and quality of goodness.

We know that we ought to be kept in the peace which passeth understanding, and yet we become excited and agitated over things wholly insignificant in themselves.

When the perfect comes it will drive out these low states of exchange with the small cords of their light afflictions.

—George Chainy in *The Interpreter*.

OFFICE OF NOW
1437 Market street, San Francisco, California

AUGUST, 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
not credited to others is his.

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

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OCTOBER 19.

Remember the date.

Our trip will be over the S. P. and
the Mo. P. R. R. We start from
San Francisco on October 19 for
the St. Louis New Thought Con-
vention by way of Denver, Ogden
and Kansas City. Thus far the
only railroad rates offered are the
regular Fair excursion rates of
\$67.50 for the round trip. We
wish to unite those who are going
from this coast in one social com-
pany. We have assurances from
the St. Louis Committee that a
still lower rate over this route will
be arranged for this occasion but
we have, as yet, no official notice.

While July and August have been

very warm months in other States
San Francisco has been very cool.
The thermometer in my room reg-
isters daily from 60 to 65 degrees.
At the present writing it marks 60
degrees. The papers report this
city as the coolest in the United
States. Cool days are good work-
ing days. When we desire a
warmer climate we take a street car,
or a boat, and, with a few minutes'
ride, are out where the sun is very
warm.

It is a surprise and pleasure to us,
that NOW interests so many min-
ing people. A gentleman who is
the head of a large mining corpora-
tion remarked to one of my co-
workers that the most of his em-
ployees were familiar with the prin-
ciples of the New Thought, and
that he desired them all to become
so. Certainly much better work
will be done where each one under-
stands the principles of self-control.

NOW reaches you with the same
spirit of helpfulness this month it
ever brings. Delays have only
taught us how much it is appre-
ciated. Many letters have come to
us during the last six weeks say-
ing: "I miss NOW so much."
Do YOU miss it when it does
not come? Then we expect you
to help its circulation by calling
attention to it, so that where it
now benefits a few, it may be of
help to millions. How easy for
YOU to bring us one subscriber.
How easy for YOU to order for
some one our books. Will YOU
help others to miss NOW as you
do, when it is delayed?

July and August have been slow

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

William Lloyd Garrison

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months judging from our mail. Send in YOUR orders at once—we can use the money.

Mrs. Maude A. Miller's advertisement relative to Pyschometric Readings of MINERALS, appears for the first time in this number. She is a personal friend of the editor and through his suggestion she started in this larger field of public work. She has a rare ability of reading minerals through psychic power. She has done comparatively little heretofore in a commercial way having had many family cares. In many ways she has proven her power to us and her many friends, and we regard her work too valuable not to be further utilized.

The editor of NOW has accepted the invitation to address the New Thought Convention. Mrs. M. E. Cramer of the Divine Science College and hear the Pacific Coast representatives on the Advisory Board. Persons going to the Convention are requested to confer with the editor and go with the party. Railroad concessions are anticipated. Additional notes will be given in September NOW.

Those who desire to hear Mr. Brown lecture, or arrange for classes, during November, are respectfully requested to communicate with him as soon as possible. He will make no stops on the way to the Convention. He will arrange to stop over at places which are large enough to insure a class. Denver, Topeka, Kansas City, Omaha, St. Louis and Chicago are especially favorable points.

I have been reading your journal for several years, and am unable to get myself square on some subjects, and wish to ask you a few questions that I think will interest many other readers besides myself. What are the relations of Spirit, Soul and Mind? If Spirit is the Ego or Life Principle, what relation to the Ego does the Soul bear? What relation to Soul does Mind bear? Do any of these, Spirit, Soul, Mind, correspond with Hudson's "subconscious" or "Subjective Mind?" We are told that "All is Unity" and yet we have a "super-conscious mind." I am all mixed up on this subject, and I am led to believe many others are, also. It is my opinion that if there was a certain name given to Spirit, and one to Soul, and one to Mind and Thought, and the relations that each bears to the other, clearly defined—a kind of kindergarten system of teaching—much confusion would be avoided.

—Dr. G. W. S.

I would call the doctor's attention to the standing declaration at the head of the editorial page: *Man is Spirit here and now, with all the possibilities of Divinity in him.* The Standard Dictionary defines Spirit thus: *The form of being or Substance characterized by self-consciousness, self-activity, personality, and by the absence of the properties that distinctly belong to matter.* It thus defines Soul: *In present general acceptance, the incorporeal nature of man.* Mind is thus defined: *That which thinks, feels and wills, the entire physical being of man.* Ego: *Self, considered as the seat of consciousness. The "I" as distinct from the "Not-I."*

It will be noticed that in all my writings I have observed these distinctions. I never use the article *a* before spirit. I do not like the phrase "*a* spirit" "*a* God." To apply the *a* thus is to erect all the theologic limitations of the past. Man is spirit. A man is a soul. Mind is a term so confusing that Herbert Spencer uses "Consciousness" in its stead. Spirit is not the Ego. The Soul (or Ego) is an individualized manifestation of Spirit, as a mountain is an individualized manifestation of earth (or of matter). The Life Principle as a manifestation of Spirit, or as the definition has it, of "Being," "Substance."

In regard to Hudson's distinctions, it is not my practice to tell what any one means. That is his business. If

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

Walt Whitman

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he has not told so the reader understands, how is any one else to tell it for him? To me, Hudson is neither scientific or logical, and has greatly muddled the investigator. A man, a soul is not a duality. The soul is a unit. That unit may have many forms of manifestation. I recognize in ourselves two forms, the conscious, and the sub-conscious. Some authors have a super-conscious, but I see no need of this distinction. This is the requested kindergarten lesson. I shall always mind these distinctions. My readers are cautioned about trying to read another author's opinions into my lines. Read to see what I say. I am under obligations to use words in the dictionary sense, but am under none to obscure authors to explain their meaning. Spirit, Soul, Mind, Man, Ego, Consciousness, as used in NOW and my books will always mean as defined above.

* * *

New Thought Convention,

St. Louis, October 25, 26, 27 and 28.

Enthusiastic reports are being received from all parts of the country of the great interest being taken in the New Thought Convention at St. Louis.

The Convention is to be held in the most beautiful month in the year. The committees report the interest so great that those who wish seats must secure them at once for the whole 3,000 are being rapidly called for. Address Rev. J. D. Perrin, 4606 Morgan street; St. Louis, for tickets. Price, \$1. good for every session.

The 28th is designated by the World's Fair Commissioners as New Thought Day, and so printed on official programme, and a reception will be held on the Fair ground that day. A chorus of 300 voices will lead congregational sing-

ing. The most prominent speakers in the New Thought field have accepted invitations to address the Convention. Never has there been such an opportunity to come into personal acquaintance with advanced thinkers.

There will be a special booth in the rotunda of the Music Hall where the Convention is to be held, where all New Thought books and periodicals will be displayed and for sale. There will be no advertising outside the booth. (Good.) At the church of "Practical Christianity," Rev. J. D. Perrin, West Belle and Vanderverter avenues, free reading-room, library, information bureau, and a place of rest is to be maintained. All publishers are requested to donate books and periodicals. Address Mrs. Nancy McKay Gordon, 4606 W. Morgan street. It is the best time to attend the greatest of all the Fairs, and take in the greatest of all Conventions.

* * *

We will all meet there—at the St. Louis New Thought Convention, October 25-28, 1904.

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EDITORIAL.

Is All Matter Alive? * *

This is the title of an article by Professor Larkin of Mt. Low Observatory in *San Francisco Examiner*. It is a question forced more and more upon scientists by recent discoveries. Says the Professor; "Five years ago the phrase, Life of matter; would have appeared strange; it excites little comment now. It has been known for several years that the wall between plants and animals has been overthrown, and that the vegetable world passes into animal with imperceptible gradations A great controversy is raging now, and has for centuries, as to whether the atom has a motive force of its own, inherent and eternal. Vast problems rest upon this question; for if they have, then they act as though endowed with high intelligence as exalted as is the highest human reason."

All this has been considered in editorials in the two preceding volumes of NOW entitled "Soul and Body" and "The Science of Mental healing." The positions taken in those articles, before the great discoveries of the last year are sustained; they are but prophecies of the future positions of science. This question "Is matter alive?" has but one answer . . . No! Why? For the same reason that water is not wet. Water wets other con-

ditions of so-called matter. Matter and life are ONE. Matter is Life. The question carries with it the possibility of two things, one of which is matter, and something which is injected into matter making it alive. There is but one Substance, one Something, which we may name what we choose. This substance manifests in myriads of ways. If we name that One, Force, then All is Force; if we name that One, God then All is God; if we name IT, Intelligence, then All is Intelligence; if we name IT, Life then all is Life; if we name It Matter then all is Matter. Scientists find no matter, for each condition of the One which we name a thing, can be reduced to that which is not matter, but Motion. All is then Motion. Motion being All, the only logical conclusion we can reach when we see Intelligence in Motion, is that, Motion and Intelligence are ONE. We find that as Motion varies in its manifestations, so does Intelligence vary. Never has Motion been separated from Intelligence.

Science is now finding in that hypothetical condition of Motion, called atom and supposed to be "one of the smallest portions into which matter can be divided," other and smaller portions of matter, and is obliged to abandon the thought of atom because since there is no matter, there can be no atom, and we have the new terms "ion" and "electron" to express scientific imagination as atom has expressed it for many years.

There is no limit to the possibilities of the ONE, the infinitely large and the infinitely small to human

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

W. C. Henley

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conception, are the same to the infinite ONE.

There is no great or small
To the God that maketh all

says Emerson. Long ago he answered Professor Larkin's question by saying: "God has delegated his own divinity to the atom." The "ion" and "electron" hypothesis cause many minds to affirm that All is electricity, and electricity is All. Let us see the error of this. Electricity is regarded as a mode of Motion. So is sunlight. So is magnetism. So is heat, light, attraction, and thousands of other forms of the One Eternal Energy. Electricity is but one of many forms. It is the one we are at present handling and know the most about. Electricity is but a changed form, of some other mode of motion. Gravity in falling water is changed through friction to electricity. All forms of Motion can be changed. If the Law of the Conservation of Energy were better understood there would be little trouble with this question. All forms of Energy can by man be resolved back into the One. Nature is doing this all the time. That Law is stated thus . . . No energy is ever created or annihilated. We have to do with endless transformations of it from one form to another. This Principle of Conservation explains the transmutation the scientists are finding in the change of radium into helium. It is the same principle that is applied in transmuting gravity into electricity, and electricity into light, or heat. These discoveries are of comparatively little value to hu-

manity save as they lead up to the still greater application of the Law of Conservation to Life, Love and Thought. Man made his Greatest Discovery when through Telepathy he found Thought to be a Mode of Motion, one in origin with light, heat and electricity. The necessary step from this was to learn that the emotions of the Human Soul were also modes of Motion, and consequently that Life itself is but a mode of Eternal Energy, and by the Law of Conservation is transmuted into Love and Thought. Therefore Life is as Infinite, as Omnipotent, as Omnipresent, as the One. God is Life. Life is a manifestation of God. Therefore no thing is alive, but each thing is LIFE. When studying each individual thing, from hypothetical ion, up to solar systems, we are studying Life. Tennyson by inspiration foresaw this Truth, toward which science is slowly groping, when he wrote "Flower in crannied wall." Each individual thing tells, when we know it, All "that God and Man is." I start this discussion that I may from it emphasize the position which was laid down in the articles in last volume on the "Food question." The position which was there taken is original. Up to the present time I have seen no similar statement from any author. But it is the position to which all science is leading us, and is the only tenable one for Metaphysicians. All so-called New Thought teachings, not based upon similar foundations, must ultimately be dropped as error.

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

Thoreau

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That position as laid down in NOW for September 1903 is: "*Food never supplied one ounce of vitality to the body and never can.*" In six articles I discussed this proposition . . . *Food bears the same relation to body that gymnastic apparatus bears. It gives Life the conditions to materialize.*"

Now that this question of Professor Larkin's has come into scientific discussion, I wish to help its solution by saying, that since All is Life, so-called Matter is materialized Life. Therefore the human body is materialized Life. Can there be any more Life added to the Life that builds body? All Life builds body, and all Life builds food. What can food add to the All of body?

There is but one conclusion, and that is, that, as elsewhere all manifestations of the ONE Energy are only known by contrast, so Life can only manifest in connection with some other form of the One Energy. Therefore it manifests as a higher vibration using the lower vibration of food. Just as Life swings the club and materializes muscle from itself, so Life uses bread and materializes from Itself blood and nerve tissue, and through that blood and nerve, finds channel for those forms of energy we name emotion and thought.

A step towards the Truth has been made by Dr. George W. Carey in his system of "Biochemistry." He says:

Animal tissue is formed from air inhaled and not from food. The food of course serves a purpose: it acts as the negative pole, as does the earth to plant and vegetable life; furnishing

the inorganic salts, the workers, that carry on the chemistry of life; and sets free the magnetism, heat, and electric forces by disintegration and fermentation of the organic portions of food.

Dr. Carey has made a great advance but this question rises: . . . Why does Life in the body need the assistance of Life in food? Since Life in food has developed to electric, magnetic and heat forces, why does Life in Man need this addition from food when it originally has all these in Itself and can convert ITSELF into them while in a Human body, just as well as when it is in a vegetable body? Surely Life is equal to conditions in every case. It seems more rational to assume, till it is proven, that Life materializes from Itself plant and animal bodies, and that all the use any organic or inorganic substance has for Life is to give It opportunity for the expression of its latent powers. And, Doctor Carey, there are no lines in science now dividing the organic and inorganic, the vegetable and the animal forms of Life. Lines were arbitrarily drawn once, but are now obliterated. All is One. Out of the One Life come all manifestations of so-called matter.

One question arises . . . Can anything be added to Life? Does reason demand that we look outside Life for anything? Logic does not call us to put into one form of Life, anything, so that a body may manifest in that form. Each form of motion makes its body from itself. Electricity makes light out of itself. Coal makes heat out of itself. Earth makes itself into forms, and

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

Geo. C. Lorimer

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takes nothing from ether when it would make something. Water makes ice of itself. Water makes steam of itself. In like manner God from Himself (or Itself) makes suns, stones, flowers, and man. Tennyson, with a poet's insight, saw this, and says:

"God made Himself an awful rose of dawn."

Yes! out of Himself, He made all things. What the One is to the Universe, the Human Soul is to its universe the body. The Universe is but the bodying forth of the One; the Human body is but the bodying forth of the Human Soul. Out of God is the world made; out of the Individualized God-man is the body made. As water uses rock and soil upon which to manifest its powers and to transmute some of Itself into other forms of the One Motion, so does the Soul use food that it may manifest Itself, and transmute some of Itself into cruder forms of Motion called body. In like manner through using body it transmutes some of Itself into Love and Thought. Once the principle of Unity is accepted, once all reasoning and scientific investigation are based upon Unity and the Law of Conservation of Force, then will Human Life, in all its phases, be understood. Then the questions of matter and of food will be solved, by recognizing all as manifestations of, not as parts of, the ONE.

* * *

Greatness is to live in the present, to magnify the present, to know its duties, and carry up the present knot of affairs over Greece, or Rome, or Palestine. We are absurdly historical; we neglect the

plain duty of the moment, to honor some dead duty—of some dead moment. We keep Fourth of July, and our eyes are always nailed onto mouldering escutcheons.—*Emerson*

* * *

The Children. ❁ ❁

"Whoso receiveth one such little child in my name, receiveth me."

The Christ looks forth from my baby's face
With a smile that is joy to see;
O, what can compare with his innocent grace!
My child has brought heaven to me!

We may search the world for its treasures of art,
And jewels that wealth may command;
But find nothing so pure as a baby's heart,
Nor so fair as a baby's hand.

Why look we afar for a heaven of bliss,
Or long for Elysian isles,
When rapture dwells in a baby's kiss,
And the light of a baby's smiles?

To every mother the Christ is born;
But we know him not... Ah me!
And every morn is a Christmas morn,
But blind and deaf are we.

Has Christ in our hearts been slain again,
That he leaps not forth to meet
The Christ in the hearts of our fellowmen
And in children pure and sweet?—A. V. H.

* * *

The remedy for business corruption is to reconstruct our ideals of what is excellent. Public sentiment, the mighty arbiter, must ask of wealth to justify its existence by what it does. The time is coming when wealth, in order to be respected, must not only show legitimacy and honor in the making, but an ethical purpose, a public spirit and devotion to the common weal on the part of the holder after it is made. Wealth is a trust, and its value is commensurate with the dignity of the trustee and the faithfulness of the trusteeship.

—*Rev. Jenken Lloyd Jones (Unitarian).*

* * *

Love is the Key. ❁ ❁

Love is the key of life and death,
Of hidden heavenly mystery;
Of all Christ is, of all he saith,
Love is the key.

As three times to his saint he saith,
He saith to me, he saith to thee,
Breathing his grace-conferring breath,
"Lovest thou me?"

Ah, Lord, I have such feeble faith,
Such feeble hope to comfort me,
But love it is as strong as death,
And I love thee.

—*Christian G. Rossetti.*

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

George Eliot

123

"NOW" HOME ECHOES.

I am taking the Lessons in Suggestion and studying them carefully. I am getting along nicely. Slow but sure, is my motto. I am happy and contented now and enjoy my work where once I did not. I have time to read and think. I have nice "thinks" every day. In this way I am getting to know myself. Each day I sense that I am growing strong within.

—FLORENCE.

Our radiations are either strong or weak, light or dark. Through them we influence our companions, pleasantly or otherwise. Our presence should always be uplifting to others. We can give only what we possess. Jesus said: "If I be lifted up, I will draw all men unto me!" So if I be lifted up out of old thoughts into the beautiful spirit of love and Truth, will I not have power to draw others and thus lift them? I realize that the Christ dwells within me and in my brother also. I must realize divinity within myself before I can see it in others. I must do before I can teach my brother how to do. —MRS. R.

How blessed am I in my new unfoldment. So far as appearances go, my life has not changed, my work is the same, but my life has been made grand and beautiful by my changed mental attitude toward everything. The change is all within myself. I gain strength and spiritual power while doing my daily tasks. I look upon each thing as a means of calling me into expression. While at my housework I sing or recite some lines from my favorite authors, but the joy that exceeds all others is the bubbling of inspiration within myself. Dreams and visions come for my special needs, and I interpret them. I

draw from the fountain of knowledge within my own soul. Life has become an open book which I read and am satisfied. —GIRALDA.

Children's lives are so simple and natural. They express freely what they feel and think, regardless of consequences. They are spontaneous and because they never think of consequences they are innocent of any thought of right or wrong. They simply do because they want to do. Before we can unfold we must create within ourselves this spontaneity of childhood. Sure of our motives, loving the good and the true, we need hold no fear over ourselves. This mental attitude will always lead us to right doing. I learned some simple lines long ago, they are right to the point:

"Little Mary Wood,
Did the best she could
Let us follow Mary's plan!
Do the very best we can."

—CLOUD.

George Herbert says:

"If thou do ill, thy joy feeds but thy pains;
If well, thy pain doth fade, thy joy remains."
While we do not use the words "good" and "ill" in the old thought sense, we yet know there is a principle that makes for us weal or woe, as we may apply it. Our attitude toward it determines its effects. We must take life as it is and make the most of it, through the wisdom of experience. Each experience gives us strength and helps to unfoldment. In this attitude we soon recognize the Everpresent and Infinite Good. In this recognition, all pain vanishes and we open ourselves to the influx of the Universal Love and to everything beautiful. "He that conquereth himself is greater than he that taketh a city." Weakness brings pain, and weakness increases weakness. Day by day we are to mold our characters into harmony, and bring the god within into expression. At the soul center all is power and peace. —MARGARET.

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

Bradford Torrey

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Will you kindly let me know through your paper whether a man can live upon milk alone and keep good health. I am trying that experiment, so I ask you if I may continue.

—Swami Vallinayakam, Kuttalam, Tenkasi, Madras.

The question of food must be settled metaphysically. It depends upon the thought with which the experiment is tried. As an experiment to see *if* one can so live, it will probably fail. If tried in the consciousness and with the faith that the Human Soul has all power and can use anything, best at time and place, he will find he can live on milk. Faith decides the results of all food. Paul gave the best advice when he said: "Whatever is set before you eat, asking no questions for conscience sake." Any attention paid to food save that of choice because it is liked, is non-conducive to health. Eat your choice of that set before you knowing that the Soul has power over every form of so-called matter and can build its body through the use of any necessary food. If our Indian friend *loves* milk, and takes it as his only food because he prefers it, he will find health and strength. The Law of Adaptation will gradually cause that correlation of all the organs which renders it as natural for him to live on milk, as it is now natural for the originally grass-eating horse

to thrive on the more condensed matter in corn and oats. In time the same change will occur with him that occurred in the sheep, that was changed by environment into a flesh-eating animal. Consider when dealing with the food question, that Life has power to adapt its organism to the situation, and is thus victor and not the victim of circumstances.

Is it right for me to wish for a plenty, so that I can enjoy myself?

—Miss A. N.

As to wishing, NO! To merely wish, weakens character. Desire! Expect! Demand!

As a daughter of the Most High, ask for all you can possibly use in the line of your desire. Expect it, for your "Father knoweth that ye have need of all these things". Read "Dollars Want Me", page 14, and claim abundant supply.

How about sick children? They have no beliefs?

—Mrs. C.

Children represent the beliefs under which they were gestated, born and reared. Until the individual takes control of his own life he is under control of birth-thought, race-thought, and thoughts among which he moves. Therefore the evolution of individuality consists in supplanting these thoughts by self-chosen ones. Affirmations of Truth will soon bring the child to self-control.

* * *

All becomes poetry when we look from within and are using all as if the mind made it.—Emerson, notes of essay on "Poetry and Imagination"

Within One's self must be the source of strength, the basis of consolation.←

Marcus Aurelius

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BOOK REVIEWS.

[Books and pamphlets received will be acknowledged in this column. Those for which we have space will be honestly noticed.]

VACCINATION BROUGHT HOME TO YOU. R. Swinburn Clymer, Ph. D., M. D. For sale at office of "Vaccination," Terre Haute, Ind. Price, probably 25 cents. Welcome are all efforts to free humanity from this inhuman, unscientific and filthy practice. This little book is calculated to do much good.

AUTOBIOGRAPHICAL SKETCHES AND PERSONAL RECOLLECTIONS. By Geo. T. Angel, President of the American Humane Education Society and the Massachusetts Society for the Prevention of Cruelty to Animals, etc. This is a book of deep interest. I wish it could be read at every tea-table. It is the record of an honest, great soul, and an earnest man. He has revolutionized the continent in its treatment of brute-life, and thus made humanity more human in its treatment of each other. Send 10 cents *now*; get it and learn how to be happy through kindness. 19 Milk street, Boston.

WORRY, HURRY, SCURRY, FLURRY, CURED. By Blissful Prophet and William E. Towne; published by William E. Towne, Holyoke, Mass., 25c. I honestly repeat the authors saying in their "Fore-word:" "Keep this little booklet constantly near at hand. Study and read it repeatedly. It will cure the worrying, hurrying habit." Its 32 pages are filled with aphorisms of New Thought, which, when mentally accepted and digested will make for the "Peace that passeth understanding."

LOVE, THE DIVINE FORCE WHICH

RULES THE UNIVERSE. By Hannah Barron Hibbard; Reed Pub Co., Denver, Colo.; pp. 92. A nice specimen of typographical art and finely bound. A pleasant and well-written essay upon common-place themes in New Thought lines; makes the reader *feel* good, and since feeling is the real seat of happiness and health, this little book has an important place. Especially recommended to those of great ideality and of a strong religious nature. It will feed without spiritually intoxicating.

THE NEW THOUGHT AND HOW TO APPLY IT. By Lillian E. McNair, 67 Ashmont street, Providence, R. I., small pamphlet of 64 pages. Price, 50 cents. A simple and easily understood lesson. Just what it pretends to be.

A COURSE OF INSTRUCTIONS IN THE SCIENCE OF BIOCHEMISTRY. By Dr. George W. Carey, 337 Summer street, Boston, Mass. Pamphlet of 44 pages. Price, \$3.00. Dr. Carey is the discoverer (inventor?) of this system of treating disease. He states his theory thus: "Biochemistry is the chemistry of life. The healing remedies are the inorganic salts as found in healthy human blood." When any of these are lacking they are to be supplied through administration of them through Biochemistry. "Disease is a lack of proper proportion of these salts. There are twelve salts to correspond with the twelve signs of the zodiac." He refutes the germ theory, Much he says all New Thought people can accept, and upon this common ground he founds his peculiar theory. Those who study this book and show by letters that they understand the principles, can, under certain conditions, receive from the doctor a diploma which will show they have a knowledge, which the Medical Boards will not recognize.

MIND for August is an exceptionally fine number. The first articles, "Miracles and Law," and "The New Thought and Its Object," are especi-

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

Socrates

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ally good. "The Plea for Spiritual Development" is stimulating. "Man's Dominion" is a fine exposition of the "I-Am-Power." \$2.50 a year; 25c a number. 11 East 32d st., N. Y.

THE ARENA for August shows the improvement of the new management. It is a fine specimen of typographical art. Its contents are rich. Especially interesting is the article by the editor upon "A Golden Day in Boston's History," with illustrations of the notables that have made that city famous. I have been also deeply interested in Edwin Markham's article on Poe. The political articles are progressive and trenchant. The frontispiece is a fine picture of Prof. Frank Parsons. \$2.50 a year, 25c a single number.

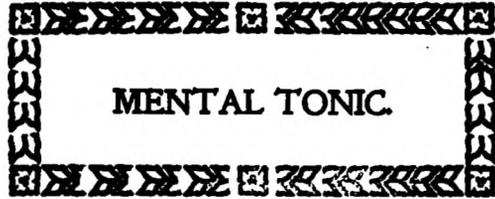
* * *

Refuse to express a passion and it dies. Count ten before venting your anger, and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all who have experience know: If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cool-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate. Smooth the brow, brighten the eyes, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment, and your heart must be frigid indeed if it does not gradually thaw.

—Prof. James.

Here is the proposition: Every man, woman and child has within their physical bodies, which decay and die, a spirit body which does not decay and does not die. This spirit body is the real man, woman and child, and yet it is held captive and reduced to slavery by the unreal physical body with its sense perceptions continually exercised upon equally unreal physical or material surroundings. To liberate the captive and enslaved spirit body by liberating the sense perceptions of the physical body through education based on the revelations of spirit return dealing with the spirit body's status after the decay and death of the physical body, is the fundamental principle of the twentieth century abolition movement.

—The Light of Truth.



MENTAL TONIC.

A most pious man from Trenton
A true, holy-mission was bent on;
He stepped on a tack,
In the midst of pain's rack,
The prayer that he made I'll not mention.

Adelbert's prescription for Ethel's doll was:
"Medicine, five cents a dose. Let her drink
half, and rub the other half on her ankle."—
Progress.

"Why," asks a Missouri paper, "does Missouri
stand at the head in raising mules?" "Be-
cause," replies the *Paw Paw Corner Basoo*,
"that is the only safe place to stand."

Congressman William Alden Smith of Michigan
tells of a little girl in his Sabbath-school at
Grand Rapids who defined a "sin of omission"
as "one of them sins that aint been committed
yet, but ought to be."

"That's a pretty big buckwheat cake for a boy
of your size," said papa at breakfast to Jimmy
boy. "It looks big," said Jimmy boy, "but
really it isn't. It's got lots of poruses in it."—
Harper's Young People.

Mrs. Jawworker: "So you are going to leave
me, Bridget. Have n't I treated you like one
of the family?" Bridget: "Indade ye have,
mum, and Oi've shtood it as long as Oi'm
goin' to!"—*Smart Set.*

A little Rochester girl drew the picture of a dog
and cat on her slate, and calling her mother's
attention to it, said: "A cat ought n't to have
but four legs; but I drew it with six, so she
could run away from the dog."—*Exchange.*

His mother: "Why, Mary, what's the matter
with the child?" Mary: "Sure, ma'am, he's
been crying all the way home because the man
as sells fruit, told him he never kept star-span-
gled bananas."—*Sacred Heart Review.*

* * *

A CARROLL-ETTE.

He thought he saw a bullfrog dance
The can-can on a rope;
He looked again and saw it was
A stick of shaving soap.
"O deary me," he trembling cried,
"Im scared as I can be,
He really makes me nervous
For I'm sure he'll lather me!"

—S. E. F.

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