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A Journal of Affirmation

HENRY HARRISON BROWN
EDITOR

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This Number Last of Volume VI.

THE PUBLISHERS OF "NOW" FEEL SATISFIED with the past year's work.

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From all Life's Grapes I press sweet wine

Henry Harrison Brown

NOW

A JOURNAL OF AFFIRMATION

HENRY HARRISON BROWN, Editor

Vol. VI

AUGUST, 1906

No. 12

MY LIFE.

With Autumn's promise, sprouted seed in
May;

In June it found the light; it lusty grew
Through all the hot July, till buds pushed
through

The calyx green, and there in beauty lay
Sweet blossoms bright, that gladdened all
the way:

Each held at morn its drop of diamond
dew

That back to heaven reflected roseate
hue

Of brighter bloom, that made the perfect
day.

So Life to me! Bloom after bloom! The
fruit?

Midsummer now; the fruit in Autumn
time.

The thro' of Spring and May is at my
root;

Ten million years before the Winter's
rime!

Who may, can look for fruit! 'Tis his who
finds!

Enough for me the bloom in sun and
winds!

—HENRY HARRISON BROWN.

CAMP "EVERETT RAYMOND."

June 26, 1906.

Our thoughts are moulding unmade spheres,

And like a blessing or a curse

They thunder down the formless years,

And ring through the universe.

We build our futures by the shape

Of our desires, and not by acts.

There is no pathway of escape;

No man-made creeds can alter facts.

—Ella Wheeler Wilcox.

The American Government Founded in Idealism.

On the Fourth I gave a short address
in our grove. As I had thoughts I never
before expressed I wish to give them
here.

When we tell a sick person to affirm,
"I AM HEALTH!" when we tell a
person who is a failure to affirm,—
"Success!" we are met with sarcasm,
incredulity or with the words, "You
want me to lie?" But this is the only
way any thing, or condition, comes to
any one. It must be first created in
the mind as an ideal, and then LET
manifest.

On the Fourth of July, 1776, the Am-
erican Fathers declared. "These United
Colonies ARE, and of right ought
to be, free and independent states!"
On the 3d of September, 1783, the def-
inite treaty was signed "recognizing
in its first article the independence of
the several thirteen states!" Thus
seven years and two months before
they were free in the objective mani-
festation, our fathers declared them-
selves "FREE AND INDEPENDEN-
DEPENDENT!" and then battled till
they made Freedom manifest. Thus
OUR GOVERNMENT rests upon the
Fundamental Principle of New
Thought Affirmation. Affirm that a

condition IS so, and by Affirmation make it so. Here is the Law as I teach, and as laid down in "How to Control Fate Through Suggestion," pp. 39 and 40. "*Affirm that which you desire as a present reality! Live as if it were already manifest and you shall find it manifest.*"

So Our Fathers believed! So they acted. We enjoy the fruits of their Idealism.

Affirmations.

Relaxing.

I've let go. O, what a rest.

The tension of the business world has gone.

There's peace now from the Inner Self stealing over me.

The anxiety that has strained my nerves has passed away.

The peace that blesses childhood now falls upon me.

The fears that haunted my pathway night and day have vanished with my entrance into Silence.

Sweet peace dwells here with all her attendant angels.

The pains and aches that follow un-welcome labor are forgotten.

The Peace that brings rest to tired body and aching limb is now mine.

The care of society and the submission to the tyranny of fashion, these winds have blown away.

I lie on the ground with Nature's companionship, and bless her kindness. The Peace of God comes like a cooling hand to fevered brow in the breeze that now fans my cheek as a rest.

How far away is the clink of dollar, the rustle of cash book and the voice of customer. I am at rest.

Far, far away is the voice of public censure and the criticism of friends. I have relaxed and these have all been blown away, and I am free.

In Silence I rest. All that is not of Spirit falls off I am free.

I am one with Nature and with Nature's God; in love for my fellowmen in the Universal where there is nothing to disturb, I rest.

In the Silence with Life at its center, where all is stillness, there am I; there I rest.

Resting, forgetting, loving—I am living with the One—Our Father—and the "Peace that passeth understanding is mine." I have let all else go; I rest.

Letting my Light shine in peace, I glorify Soul.

Its mandate, "Thy will be done," brings happiness through peace.

ITS will is done in me as it is done in the heaven of every one who learns in Silence to rest and listen.

I rest; I listen; I am at peace; and peace is heaven!

SUNSHINE.

Good morning, Mr. Sunshine,
Glad to see you here,
The night was rather gloomy,
But now that you appear
The world is full of bhightness
And happiness and cneer.

Good morning, Mr. Sunshine,
Night has hurried on,
We find you're very welcome
When you come at dawn,
I guess you know we miss you
When your light is gone.

Good morning, Mr. Sunshine,
Hope we see you well;
You're looking mighty cheerful
Shadows now dispel;
You please us every morning
Far more than we can tell.

—Exchange.

The main thing in life, "is to draw the true meaning from our surroundings and what goes on around us. Everything has only one actual significance and we should learn to realize it. We are not in a township, we are in a spiritual empire. The man who can realize this has drunk from the fountain of eternal life. Most people never become master of their thoughts. They see the evil effects, but do not seek the causes."
—C. R. Henderson of the University of Chicago.

Suggestion—Lesson 11.

Educating the Sub-Conscious.

I start with this statement:—Through use of the Law of Suggestion the Individual can extend the control of the Conscious Will over his whole body, so that every organ and every function will be as subject to him, as WILL, as are now hands and feet.

The operator in Suggestion can do only that which Nature is doing all the time. But he can consciously direct the Law that otherwise will act subconsciously in the direction of the desire of the Absolute ONE, for expression. This control is identical with that which Burbank and the breeders of blooded stock exercise. They learn how Nature does and then by applying the Law become a factor in the evolution of plant and animal. So man must study Man, himself and other men, and learn how the Law of Suggestion works, as the breeders have learned how Heredity, Natural Selection and Adaptation work and then bend that Law to his will and thus become a conscious factor in his own evolution. He is now, by choosing ignorantly of consequences and of Principle, an unconscious factor, and by his choice determines the operation of Law. Realizing that Humanity consists in the power of choice; that only as I exercise conscious choice am I MAN; that only through Conscious choice can I become Master of Fate. it behoves me to understand Mental Law and apply it to my SELF. The body is builded through the Sympathetic nerve. This sympathetic system is one with all animal life and is the source of the animal functions in Man. We also know that this system is subject to the Cerebro-spinal system, and is directed in some of its activities by that system. Where is the limit; if any, which that MAN-brain has over that animal-brain? the limit of the thinking-brain over the building—the

acting-brain? The control of the body, that comes through this, the latest of all the developments of the Universal Soul, the frontal brain of Man, represents the line of Nature's evolution after she stopped making a change of organism through which to evolve.

Therefore it is safe corollary, the evolution of Man will come through the increased control of the conscious over the sub-conscious activities. That ultimately ALL the animal functions will be subject to the Conscious Man. This reasoning is substantiated by facts.

Mental Science, Christian Science and all New Thought cults, are demonstrating that conscious choice can and does control body. Chosen Thought heals just as the thought accepted without choice destroys.

Persons in coma, in trance, in somnambulism, each find the natural functions continuing as ever. Sleep does not stop digestion, assimilation or elimination. Only when I can induce at will these states, can I study, the power of the man over these animal functions. Hindoo fakirs can stop all the functions of life and be buried for weeks and return to objective life again. The subject of the Show-Hypnotist is laid in store window with every function of body in suspension. The masses look upon this in awe, wonder or fear. It is but the extension of the power each possesses, of moving finger or foot; an extension that means at last, complete mastery of disease and death. This possibility is the prophecy of the complete birth of Man from the animal matrix whence he has now, like the centaur in the fable, only got out his head. Like the chicken with his head out of the shell, man will ultimately have his whole body out and that will be the second birth, the birth *from*, as the first was the birth *into* the animal ex-

pression. An animal that he might be, MAN.

This Truth can be demonstrated by any person who will concentrate upon his finger in the Thought, "I have no sensation in that finger!" Soon he may allow any one to prick or burn it and will not feel. This is Christian Science healing. "There is no Sensation in matter." Sensation is in one's thought. Concentrate upon the body with the Thought, "I have pain in my knee" and soon it comes. Concentrate with the thought, "my dinner hurts me" and soon you have dyspepsia. Concentrate upon the thought, "I AM ASLEEP" and sleep will you be. Not asleep—but you will be sleep. "I am pain. I am health. I am life. I am sleep." All these are Affirmations of Truth.

I say to a person in my class, "Think you are asleep and that your pulse has stopped." If he has good control of himself and *docs* concentrate, his pulse will stop. I have had them so stop that doctors could not detect any pulsation. What does this mean? This:—You can control the subconscious action of your body and make it do as you will. You can tell the stomach to ache and it does. You can interfere with any function by thoughts of fear. You can stimulate any function by Faith-thoughts.

To educate the Sub-Conscious, to do what you desire, is to have health and happiness. How to do this?—By Auto-Suggestions born in the Ideal of what you wish to be. These Auto-Suggestions are Affirmations. And there is no Power belonging to the race equal to this. By right use of Affirmation Man is well, happy and prosperous. By wrong use he is the opposite. He is at present in that evolutionary stage where he is learning that he is MAN, and can "crush out the ape and let the tiger die." These

die out as MAN comes in, and he comes by affirming I CAN.

Suggestion---Lessons 12.

How to Use Suggestions.

We have but to understand this Ever-present Law—I AM THAT WHICH I THINK I AM—intelligently to bring about any desired result. Every day we are learning to so use what is termed Gravity, but which is but the ONE manifestation of Universal Energy—Attraction—; so are we learning how to use the only Human form of Universal Energy—Thought. All the individual can do, that all other persons cannot do, is to think *his* thought and, because his thought, is unlike all other person's, he is unlike. The ordinary statement is: The man is unlike others, therefore he thinks unlike others. But the primal factor in shaping the individual is Thought. He was shaped prior to birth by the Heredity race-thought, the family-thought, the parental-thought, and the mother's thought, but from the instant of birth, the individual has been shaping himself to his own particular thought. Let it be understood, that one is an individual only in his thought. He is a Human manifestation in his emotions—his Love of the Universal One. One with the race in feeling. Alone in his Thought.

Thought is Power. All other forms of Power are subject to Thought. Thought is supreme, subject only to the Universal ONE, which is finding Consciousness in Human Thought, and which in DESIRE, is pushing IT-SELF into Expression. I FEEL, THEREFORE I THINK. By the same Law when I think, I control feeling, because Thought is God individualized, as Love is God Humanized. From the Unconscious and the Unconditioned the Conscious has come

in Thought, and the Conditioned is Love.

With this Philosophy you may readily understand that in using the Law of Suggestion, the same tact, invention, perseverance and wisdom is required to bring about desired results, that it has been required to bring about the wondrous present civilization. All has come through the application of Nature's Principle of Evolution.

Rules, regulations and methods must differ with each individual. Therefore it is an injury for any one to "Learn How to Hypnotise," from any book or teacher, unless the Principle is first understood, and, then, no rules are needed. To learn a rule is to limit the expression of the Law. Suggestion is always present in every act of life. Therefore, its method is universal. Find by study of yourself, and of the success in life of others, what way is most successful in bringing about desired conditions. Then in your own way SUGGEST consciously just as in other ways you have been doing all your life.

Health is Harmony. "Thy will be done!" is the only thought that causes health. Whatever throws one out of harmony with the Universal Life causes dis-ease, un-ease. And ill health, inharmony, includes monetary, social, domestic, civil, as well as physical conditions. One is ill when troubled about domestic, business, financial or political affairs. When any thought but those of happiness enters the mind, then disease enters, and remains as long as such thoughts remain. No manifestation the doctor treats ever came without being preceded by a long series of uneasy conditions. It is an accumulation of the results of many unhappy, inharmonious thoughts. All such Thoughts are Auto-Suggestions, and are born of some Suggestion. One

has allowed some thing, person or condition to awaken in him fear-thoughts. Self control will refuse to think that which makes one ill; makes one unhappy.

In this fact lies the key to Success in all Healing, whether it be upon one's self or another; whether it be for physical troubles, for failures in life, domestic infelicity, poverty or vice. All these are caused by wrong thoughts, are born in some Suggestion which we accepted without understanding and without the exercise of choice.

The cure lies in changing the thought. "REPENT!" Why? "For the kingdom of heaven is at hand!" Where? Within your reach. Repent means turn about. Think exactly the opposite. Change from thoughts you are holding to those you wish to hold. Exercise choice and think what you choose. This is all the Healer can do. It is all he does do if he heals. He can relieve present conditions by the touch, by the silent word. But until he, by teaching, changes, the thought, there is no cure. The LIFE of the individual must be changed. He must have repented of his sin of indulging in thoughts that harm and must think thoughts that give life. The one Feeling by which all Suggestions that harm are caused is fear. Then —to banish fear is to heal.. The opposite of fear is faith. To have faith is to be in health. Faith is ease in the thought of Goodness. Fear is dis-ease born of belief in evil. How to use Suggestion? Here is the Universal Law of intelligent use of any thing—*Suggest from Faith in The ALL GOOD.* Let the Affirmation—ALL IS GOOD!—become the foundation of your thought and you have won Success in all your undertakings. And I cannot better close this series of Lessons, than by advis-

ing you to memorize and *affirm from* this thought of Whittier—

Amid the maddening maze of things,
And tossed by storm and flood;
To one fixed trust my spirit clings.
I know that God is Good!

In the Hearst papers, *The New York American* for June 24 and *The San Francisco Examiner* for July 1, Mrs. Ella Wheeler Wilcox has an article upon "A Prayer and a Threat," which is a comment on that anonymous prayer, (and therefore a bastard that no one dare own), that has been evidently sent indiscriminately abroad, NOW having received one. Mrs. Wilcox comments upon "threat of punishment upon those who do not write the prayer," and says "If I think properly, which means, lovingly, kindly, cheerfully and earnestly about life and its responsibilities * * * all the combined curses of a multitude cannot reach me or harm me. But every person of that multitude who sent me a curse, would in due season be afflicted in some manner." She closes her article with a long quotation from May NOW, and referring to the thought from NOW, adds: * * * "This is the religion the world needs. Not the anonymous letter with its 'orthodox' prayer and postscript of a curse—not the creed which says "You shall be damned if you do not worship my way.' Away with such creeds to the Rag-man. They are moth eaten."

A SOUVENIR FROM 'FRISCO.—"From all life's grapes I press sweet wine" is Henry Harrison Brown's motto, and from the catastrophe on the Pacific coast he

presses an original looking issue of "NOW," for May, which he states to be the "first magazine published in San Francisco after the experience of April 18th, 1906." It takes the form of a personal letter to his subscribers, dated April 23rd, and he rejoices in the justification of his faith in humanity furnished by the way in which the crisis was met. He appeals for special aid for families interested in "New Thought," in order to take women, children and the aged to his "Mountain Home" and care for them there, and he hopes to build a printing office and issue "NOW" from the same retreat. The little number consists of four pages, each 3 1-2 in. by 5 in., printed on a piece of whitey-brown wrapping paper ten inches square. The address is still 105 Steiner street, San Francisco, California.

Light (London) May 26.

TRANSMUTATION.

O, peace and power in the redwood tree
That sleeps both night and day in calm repose;
O, sweetness folded in the budding rose;
O, restlessness divine cast in the sea;
O, power within to do and ever be;—
What matter tho' the universe deals
blows?

The power to rise within me overflows.
O, power slumbering in all things 'round,
And peace surrounds the grotesque heart of me.
I feel you in my everlasting soul;
I absorb air, the tree, the fragrant ground,
And by thought mould them to a perfect whole;
God sleeps within the tree and swelling bud,
But in Man's love awakes to human-hood.
July 8, 1906. SAM EXTON FOULDS.

Henry Harrison Brown's "NOW" for April is before us. It is full of good things of the New Thought. The quotations at the top of each page of some striking sentiment well expressed is a feature.

—Banner of Light.

"THE EVER-BLESSED ONE!"

This is the ultimate fact—the resolution of all into the Ever-blessed One.—Emerson.

'Tis night, but, O, how full of sound,
Soul-heard is all the earth!
I lie and rest in peace profound,
While grove and brook with these resound,
They're echoed by the birds that wound
Their way but now within the girth
Of grove where I lie on the ground
And learn the ALL of worth.

O night so peaceful! Yet so full
Of melody and the Presence!
I never knew how beautiful
Was darkness that now falls like wool,
Enclosing all within its lull,
Including e'en my sense
Of time and space, and thus annul
I every thought of abstinence.

I'll take it all, what'er it be
That fills this now, wherein I live!
It comes to let my spirit free!
What e'er it may in this peace give
I claim it all. A fugitive
Till now I lived in immensity.
But now I am affirmative
And welcome all that comes to me.

And, lo! IT comes—The ONE! The ALL!
Companioned now as ne'er before!
I stand where once I used to crawl,
And view this life as a cabal,
Where men were wont to, plain and bow!
To One Supreme who ruleth o'er!
But now IT is my SELF! I call
I AM! and rest and care no more!

I'm one with IT, and IT is Life!
And now I know I cannot die!
IT is Love and Truth, and every strife
Has passed from me. As to a wife
I cling to IT, and IT is rife
With Love and Truth and Good Supply!
Now by Thought as with a knife,
I Evil rift fro mInfinity.

O, how rich in friends to love,
As here alone with the ONE I lie!
He peoples every lonely grove!
I, by this Presence, only prove
That He and I are one. I love
My every thought shall dignify,
And build for IT a conscious groove
Wherein to run as my ally.

To ONE at last all forces turn!

To ONE all come whene'er they ban
The errors that the conscience burn!
Whene'er they trust the hunger-yearn
And learn to live as Sons and spurn
The Thought that severs God from Man!
In heaven I will henceforth sojourn,
Because as ONE I say—I AM!

—HENRY HARRISON BROWN.
"Now" Folk Mountain Home, July 10, 1906.

**How New Thought People Passed Through
the Great Catastrophe.**

In *Youth's Companion* for June 7, Professor William James of Harvard—at that time giving lectures at Stanford—writes "On Some Mental Effects of the Earthquake." From this article I quote some passages that help us to understand the Psychology of the situation. The whole article is worth you sending for. (*Youth's Companion*, Columbus Ave., Boston, Mass. 5c.)

* * * * The thing was over, as I understand the Lick Observatory to have declared, in forty-eight seconds. To me it felt as if about that length of of time, although I have heard others say that it seemed to them longer. In my case, sensation and emotion were so strong that little thought, and no reflection or volition, were possible in the short time consumed by the phenomenon.

The emotion consisted wholly of glee and admiration; glee at the vividness which such an abstract idea or verbal term as "earthquake" could put on when translated into sensible reality and verified concretely; and admiration at the way in which the frail little wooden house could hold itself together in spite of such a shaking. I felt no trace whatever of fear; it was pure delight and welcome.

"Go it," I almost cried, "and go it stronger!" * * * * * As soon as I could think, I discerned retrospectively certain peculiar ways in

which my consciousness had taken in the phenomenon. These ways were quite spontaneous, and, so to speak, inevitable and irresistible. First, I personified the earthquake as a permanent individual entity, which had been lying low and holding itself back during all the intervening months, in order, on that lustrous April morning, to invade my room, and energize the more intensely and triumphantly. It came, moreover, directly to *me*. It stole in behind my back, and once inside the room, had me all to itself, and could manifest itself convincingly. Animus and intent were never more present in any human action, nor did any human activity ever more definitely point back to a living agent as the source and origin. * *

* * * With lights forbidden in the houses, and the streets lighted only by the conflagration, it was apprehended that the criminals of San Francisco would hold high carnival on the ensuing night. But whether they feared the disciplinary methods of the United States troops, who were visible everywhere, or whether they were themselves solemnized by the immensity of the disaster, they lay low and did not "manifest," either then or subsequently. * * * *

* * The inert elements of the population had mostly got away, and those that remained seemed what Mr. H. G. WELLS calls "efficients." Sheds were already going up as temporary starting-points of business. Every one looked cheerful, in spite of the awful discontinuity of past and future, with every familiar association with the material things dissevered; and the discipline and order was practically perfect.

Two things in retrospect strike me especially, and are the most emphatic of all my impressions. Both are reassuring as to human nature.

The first of these was the rapidity

of the improvisation of order out of chaos. It is clear that just as in every thousand human beings there will be statistically so many artists, so many athletes, so many thinkers, and so many potentially good soldiers, so there will be so many potential organizers in times of emergency. In point of fact, not only in the great city, but in the outlying towns, these natural law makers, whether amateurs or officials, came to the front immediately. There seemed to be no possibility which there was not some one there to think of, or which within twenty-four hours was not in some way provided for. * * *

* * The second thing that struck me was the universal equanimity. We soon got letters from the East, ringing with anxiety and pathos; but I now know fully what I have always believed, that the pathetic way of feeling great disasters belongs rather to the point of view of people at a distance than to the immediate victims. I heard not a single really pathetic or sentimental word in California expressed by any one. * * *

* * It is easy to glorify this as something characteristically American, or especially Californian. Californian education has, of course, made the thought of all possible recuperations easy. In an exhausted country, with no marginal resources, the outlook on the future would be much darker. But I like to think that what I write of is a normal and universal trait of human nature. But mental pathos and anguish, I fancy, are usually effects of distance. At the place of action, where all are concerned together, healthy animal insensibility and heartness take their place. At San Francisco the need will continue to be awful, and there will doubtless be a crop of nervous wrecks before the weeks and months are over, but meanwhile the commonest men, simply because they

are men, will go on, singly and collectively, showing this admirable fortitude of temper.

EUCCHARIST.

Thanks be for doubt that ends
In clearer light;
Thanks be for loss that lends
Fresh faith to sight.
Grew not the fallow brown,
Spiring stood afar;
Did not the sun go down,
Never a star.

Thanks be for shame that whips
On to high emprise;
Thanks be for pain that strips
Self of disguise.
Through the quiet common chord
Overtones unroll;
In seed dropped abroad,
June liveth still.

Thanks be for life that lives
Stronger through strife;
Thanks be for death that gives
Ending to lie.
Sound of the silence born,
Freedom of thrall,
Spirit from flesh outorn—
Thanks be for all.

—Van Tassel Sutphen. (In Harper's.)

A MEMENTO OF THE EARTHQUAKE.

Henry Harrison Brown and the "NOW" Folk got out the first magazine published in San Francisco after the quake. It is a unique little four page memento, every copy of which will probably be preserved to pass on to children's children. Send 10c for a copy to 105 Steiner street, San Francisco. And send as much more as you feel like contributing to "NOW" Folk Relief Fund. They have opened their Mountain Home to those made destitute by quake and fire and are depending upon contributions to help along. Their own printing plant was damaged and copy for May NOW was burned. The interesting details you will find in the little earthquake number of NOW. (May number. Editor)—Nautilus for June.

Nature is very artificial. She never remains primitive nor stands still. Men and races develop and die. That's the choice. But development is not losing what you had before, but is adding what you had not.—Anthony Hope.

Psychometry—Lesson 11.

Test of the Correctness of Your Interpretations.

(Psychometry is the Science and the Art of recognizing and interpreting sensations not recognized by the senses.)

The base upon which all permanence in character rests; the standard by which to measure a man; the one quality by which he is differentiated from the masses is, Self-Reliance. Society is divided into two classes, those who rely upon themselves and those that lean upon some authority. There is no safety for the person who shall unfold psychic powers, if with that unfoldment does not go Self-Reliance. This Reliance must rest upon Self-trust. "Trust thyself; every heart vibrates to that iron string!" says Emerson. "Iron!" Why iron? Because iron is the most useful, and the most common of metals. So Self-Trust is the base of character. Therefore as you develop your spiritual powers you must have unlimited trust in yourself. Otherwise you but enter an ocean of thought vibrations and psychic life that like a leaf in a stream will carry you its way if you have within yourself no standard by which to judge of Truth. Religious persons are so often carried away by their feelings, because they rely upon the authority of some person, or church or prophet. A proper self-respect would save those who so surrender their own reason to the control of others. You cannot become a psychometrist until you have absolute faith in yourself; and are true to what the Inner Voice tells you. Any other mental attitude will lead you to folly, pain, mistakes and failures—that work you good, because through them you learn to trust yourself. An element in every new movement seeks to direct, guide, control others. Such are "Founders." They have followers, they establish cults or sects and become authority.

You cannot get Truth until you throw away all reliance upon any Authority, except your own sense of Right and Truth. Anything you may tell me from the psychic side will have an element of falseness in it because you cannot tell Truth when you fear another's criticism, or refer to another's judgment. Therefore the first thing to look to when you call any healer, or psychic to assist you is, see if they are free from the limitations of Authority. Next seek to know their unfoldment. No matter where they stand on the ladder of unfoldment, if FREE, they will let what Truth can come through them find utterance.

For this reason I first of all, teach Self-Reliance. There can be no true freedom, no true Soul Culture that does not rest upon this rock—the Rock of Ages—I AM.

This trust in Self enables you to fearlessly tell what comes to you. To speak what Intuition, Inspiration, Clairvoyance or other forms of Psychometry tell you. "Who inspired you?" used to be asked of me in the past. My answers, "I do not know whether it was Socrates or Tom the Bootblack so it was to me Truth!" Because only what is to me Truth, do I speak and write. I never ask the source., for all Truth is ONE, and comes from ONE Source no matter what we may name the one. "You have made a mistake!" said a lady to me at a meeting after I had given her a psychometric delineation. "Madam," said I, "I cannot make a mistake. Should I admit the possibility of a mistake I could never psychometrize again!" When you say "you don't know but you guessed it;" "can't tell but it is imagination," you are sinning against the Holy Ghost which is your own Soul, and can it tell you Truth if you will not in faith let it? First of all KNOW that what comes to you in the Silence is Truth, for when you

trust yourself and *love* Truth, only Truth can come; for Truth is all there is. What you feel in the Silence that you did not feel before you entered it, is Truth born in some new vibration. What does the new FEELING MEAN? You will interpret it according to your experience. Interpretation is the objective side, and you may not interpret aright. But the FEELING, which is the spiritual side, the psychometric side, cannot be wrong. For this reason you need to study the meaning of sensations, and notice how you feel under certain thoughts and conditions; then, when similar feelings come to you when psychometrizing in the Silence, you will know what character and thought goes with them, if you are reading persons; and what environment went with it, if you are reading relics or minerals. "Not right!" And that same Voice A lady once gave me what I thought was a piece of ordinary brick. "I should think I was in Italy from the *feeling* I get of the country. It is dry, warm and so clear an atmosphere. It reminds me of what I have imagined from reading Italy!" It was not Italy. It was Southern California, which is said to resemble Italy. This illustrates what I mean. Your FEELINGS do not lie. You must trust them, and learn to interpret them, and to do so you need a large experience, or an extensive study. Read dramas, and enter into the feelings of each character. Read travels and enter into the experiences of each scene. Read poems, biographies and let the FEELINGS of the time, person and place be yours. Thus you will learn to interpret sensations that come not through the five senses, but through the infinite ocean of vibrations, and they are of infinite variety. These only YOU can feel and only YOU can interpret, and until you have faith and trust in yourself and Rely upon yourself, you will not

succeed. And success here means success along all lines of Life.

The Protector

"I cannot develop my psychic powers because it takes me into such awful conditions!" said a lady to me. I asked a fine psychometrist, a young man whom I had not seen for a year, to psychometrize an article for me, "If you saw a bed of coals near by, would you throw me onto it?" he asked. Both these had learned that they were sensitive and were running away from it. Can they? Never. Such persons must suffer till they learn protection; they are suffering all the time. The mistake lies in thinking that the use of our psychic faculties are not the normal conditions of man. Each power you have must be understood and consciously directed or you are not master of self. Leaves in the winds of emotion; drift-wood in the streams of passion; are all but the few rare souls that can say, "I direct my fate!"

Often we find that in these winds and currents of thought and emotion there is for us pain, loss and sorrow—*God's way to wisdom*—that we would escape and take smoother ways could we. Can we choose? Can we protect ourselves? We can always save ourselves that worst of all pain, that which arises from the thought. "I knew better. I could have said NO!"

Right is the easiest thing in the world to know. Emerson says, "Right is what is after my constitution." And again, "The moral is the measure of health." Health is then the standard of righteousness. Let us see the logical steps. Right thinking causes happiness; happiness causes health of body. Whatever causes me to be happy is right because it is after my constitution and I can only be happy in doing right, for any other doing

makes me sick. I become sick because I go against my constitution and my constitution is Nature—is God expressed in and through me. I am to do what I think right! What I FEEL is right, for feeling is God's side; thinking my side. God's voice in the Soul is Conscience. Conscience always thunders in the Silence, "Do right!" Conscience is the "Intuitive recognition of what is the line of the greatest health. Conscience is the Psychometric recognition of the vibrating ocean about one—sensing in what way the currents set for health. Conscience is the acceptance or rejection of the spiritual conditions, but what we call I AM, and which knows conditions of good, as the grape vine knows the bone far off and sends rootlets to it; as the cottonwood tree knows the water and fills the nearby cistern with roots. It is the unthinking but FEELING individual, the I AM. Therefore IT says to me, "Do that which is best for Life—RIGHT!" There is always a sense of rest, of peace, when we do Right. It is an unailing test, this Peace, another name for "The Kingdom of Heaven." This condition always is harmony, and harmony is health.

But what IS right in particulars? There is no universal standard. No standard for universal mankind. Ages, nations, individuals differ, but through them runs the one thought—What makes me happy?

"It is not enough to win rights from a king and write them down in a book; New Men; new lights; the father's code the sons may never brook.

What is liberty now, were license then; their freedom our yoke would be; And each decade must have new men to determine its liberty."

The unfolding Human Soul in nations and in individuals finds new ways of expressing itself; any method as soon as it represses creates an instinctive re-

bellion, and the Voice of God says—of the new—"It is right!" and men die to maintain it.

We have here the Protector! No one can suffer inharmony who obeys this Voice. "Do Right, my son! This is the essence of all religion!" said Hillel the Rabbi who taught in the time of Jesus.

He who obeys conscience need have no fears in psychic unfoldment. He may enter any sphere of vibration unharmed; may fearlessly enter any poisonous atmosphere; may receive any thought waves. Unhurt he passes through them all. Nay more! Such a person is positive and directive, and any vibrations, that would harm were he vascillating in the right, he converts to his service. "Even the very devils obey him!" they said to Jesus. I have no sympathy, *because it is false as hell*, with these excuses for wrong doing:—"It was an evil thought sent me!" "I was influenced by the thoughts of others." "I was hypnotised!" He who lives in love of right, and does what he considers right, cannot by all the thought vibrations of the universe be made to do wrong. "Obsession," "hypnotism," "malicious magnetism" are false conceptions. What they suffer are but the consequences of lack of obedience to the Voice within. A habit of disobedience opens one to the currents of negation—the lesser good—and they are carried on by them, because they have neither compass, chart or rudder of their own. The blame is upon the individual. No higher ethics is found than "*Do right, as Conscience tells you to do!*" In this mental and ethical state you can fearlessly give yourself up for a time to any vibration that you wish to psychometrize, and may, if you find them those of the lesser good, increase their power and thus make them Good. And let me say here that all disease whether of mind, body or state comes

of disobedience to this Voice. Live true to SELF and you cannot be false to any man or to your body. "Do Right! My son!" This is the whole law.

I will continue these articles of Psychometry another year, paying attention to the use of the Psychometric faculty in bringing Soul possibilities into expression. They will be a most valuable practical series. Those who would have health, happiness and Prosperity cannot afford to miss them. SOUL IS ALL. Soul Culture the most necessary of all culture. It includes all other.

THE FREETHINKER'S JOY.

The following beautiful little poem was credited to the Mountain Echo of Colorado. We do not know who the author was, but it is so expressive of the satisfaction felt by persons who have thrown off the shackles of theology and realized their right to think that we are sure it will be appreciated:

O Joy! at last my mind is free!
In ruins lie its prison bars!
My bark hath gained the open sea
And sails beneath the eternal stars.

I languish in the clutch no more,
Of superstition's palsied hands;
Behind me fades the narrow shore;
Beyond, the sea of truth expands.

Henceforth, no narrow, heartless creed,
The freedom of my thought shall chain,
The truth alone my steps shall lead
Through Reason's limitless domain.

Reproachful voices now are hushed,
The conflict's angry murmurs cease;
With dawning hope the sky is flushed,
And o'er me wafts the airs of peace.

Build as thou wilt, unspolled by praise or
blame,
Build as thou wilt, and thy light is given:
Then, if at last the airy structure fall,
Dissolve and vanish, take thyself no shame
They mail and they alone who have not
striven.

—Thomas Bailey Aldrich.

A Fine Case of Thought--Transference.

On a recent evening when Mr. Foulds was giving his usual illustrations of the Power of Thought, he requested me to write the name of a poet and of one of his poems upon the blackboard, while he was with one of the ladies out of the room. I did so. Each person in the room saw it on the board. It was then rubbed out and M. Foulds called in. He stood by the board a few minutes and then said—"I see an old castle. A man sits in the tower. He is thinking, and throws something. O, it is Lowell; and the poem is "The Rose!"

What is remarkable about this is that my mind and that of all in the room was concentrated on names. I paid no attention to the thought in the poem. It was familiar to me, but I am not conscious that the poem itself had then a place in my thought. But when he said "Castle," I replied, "Correct" for I realized that he had struck something beyond our concentration. When he continued, "It is a man in a tower and he is throwing something!" I said "All right!"

The poem commences:

"In his tower sat the poet, gazing on
the roaring sea;
Take this rose he said, and throw it
where there's none that loveth
me."

This question arises—Where did Mr. Foulds find the picture? I did not have it in my mind, neither had the people in our hall. I can only answer thus: In the Universal. All ideals man ever created are. They are made from Divine and Infinite Ideas. Thought is Power, which we use to create. Thoughts are creations from Ideas. Thoughts are not *things*, but they

are the realities behind things. Realities in the Universal, while things are but reflections in the sense—life.

The poet's ideal, which is a picture, for so all conceptions are. Mental images are translated into objective language.

—The poet's picture is in the gallery of Universal Mind. There Mr. Foulds went, guided by our thought and brought back not from Lowell, not from our thought, but from the Universal—first the picture and then the names came from the Thought—vibrations, in which Lowell and we live.

This phenomenon is one of the most wonderful and instructive of the many I have had of the POWER OF THOUGHT. All our mental pictures exist forever in the Universal. I am the accumulative amount of my mental images. I know myself from all other Selves. (Centers in the One) because no other center has had the same images I have. Whoever can enter the same octave of vibration will find the pictures which I am, and which I have given to the Universal Pantheon of Individual Mind. Thought is Creative and I shall find when I outgrow the limitations of sense, that I live in that world which I have, by thought created. All I can know of another's world is by it reflecting myself. Now live in that world of Spiritual images, but do not know it. When in some rare moments, I am lifted through the veil of limitations, then I say—"Intuition, Inspiration, Illumination" Sometime I shall live there consciously all the time. All the pictures the poets, painters, artists, inventors, and reformers, as well as all pictures that lack in the quality of beauty, will be visible to me when I develop in myself, the power to appreciate, which is the power to create, on that plane.

This is what I learn from this simple little experiment. Does it mean less?

"Under the Redwoods."

I had been humming for several days whenever I was quiet, a stanza from a favorite poem:

O wealth of life beyond all bounds!
Eternity each moment given!

So happy was I, that I did not see how anything could come to make me more so. I refused to let conditions, our relations to our creditors since the fire, the business pressures and the thoughts of future demands have any effect upon me. I was just living joy, without any fears of the tomorrow. The present was all I wished for. And when I came to the lines:

What plummet may the present sound?
Who promises a future heaven?

I stopped and asked what I personally would have to make Heaven more Heavenly -- and I had no personal wish. I was too contented to wish. Then on the morning of the "Fourth" Mr. Chappell 'phoned me, that a saddle horse was on the way for me. Why yes! I did want one, but I had forgotten, in my joy, that I did so want. But Universal does not forget; friendship does forget. The chance to purchase cheaply had come, and knowing how I would enjoy, he bought. The Heaven of yesterday has a new glory, for WE,--pony and I,--are already one. Don't you feel a breeze in NOW, it did not have till I galloped over these mountains? NOW will show each month the effect of our rides and I will tell you of them and our loves.

Just think of it—I have not owned a horse for 36 years. It is just eight years since I was on a saddle, and ten since I did any riding. And not a lameness from it, though we made eight miles in my first ride, and I repeated it or more every day since.

Thought CAN save every discomfort from using new muscles. I keep her "Under the Redwoods." I care for her. She is my private property and WE are living the "simple life" together. I have held for a saddle horse," at the right time, for years, and now that I had forgotten it, lo! it comes to me. It was mine, and it came when I needed. "My Word shall not return unto me void." *Return!* Not till we let it go, in faith, *can* it return. I had said in faith—"It will come at the right time!"—and *let it go*, by forgetting it. Then it did its work and at the right time, the results were made manifest.

Personally I have no wants. It is on my magazine, my companions and my work, now that all my wants center. Personally, I am as happy as I can ever be, for I am full. But I want NOW to have a circulation of 100,000; I want this property all paid for and improved; I want our printing office, hotel, cottages, sanitarium, school buildings and public hall, because our work needs these. I know at the right time they will come. We are POWER, and are daily coming into consciousness that we can be, and do, whatever we WILL to be and to do, and we are learning to WILL.

This pony—"MY LADY"—is the prophecy, that all I have planned should come have shoats just big enough to be stopped by our fence and they have learned that they can get through. To repair fence and get them back has been a good portion of Mr. Fould's and the boys' labor for a few days. This had the effect on the subconscious and Sam dreamed of pigs, thus—They were running about the orchard and came to his cabin and were talking. One said, "I'm going to hear Henry Harrison preach!" The second

replied, "I don't believe in New Thought!" The next said, "I am a Second Day Adventist!" The next said, "I was healed by Christian Science!" and the last said, "I got through the fence by holding the thought!" This Ego of ours plays the conscious man many tricks. What do we know of Life? Sometime the stone will roll away from this physical sepulcher. Till then let philosophers and the Psychic Reserved Societies speculate. Truth groves on the ranch. We have named it "Emerson!" Here on Sunday A. M. we hold a meeting. The rest of the week it is my reception room, play-room and resting place. Here come my friends and companions for a cosy chat. Here we lay aside the conventional and in comradeship we talk without restraint. Don't you want to come? This is your invitation. Each month we will meet here for an unconventional conversation. The pony shall feed near by. My full blooded White Leghorns shall come, as they now do to our feet for the insects we is not hurt by them.

I am loafing in one of the finest stir up, or the crumbs we drop, for we often picnic here, and we will "just talk." This shall be our place of confidences. A place where we relax. I get at times tired, as you do, of philosophy, and I wish just to be human with you. Here we will be boys and girls again and will *let* the soul have its own way through us.

Our motto shall be Whitman's—"I loaf and invite my Soul!" What will it say when it accepts our invitation? The end of the year will tell for "Under The Redwoods!" will be a regular Department during Vol. 7. How do you like the beginning? Next month I will tell you of our simple life and our kitchen by the brook, roofed by

blue sky and branches of redwood, alder and bay trees, and of our callers among our distant cousins, the birds and animals.

A JUDICIAL OPINION.

A few weeks ago, a New York Judge, in handing down a dissenting opinion in a case where a man was arrested and tried for warning a patient against potatoes, pork and sweets, prescribing salt and water, and, giving osteopathic treatment said:

"The ignorant and indiscriminate administration of drugs and lotions is what the statute aims to suppress, not the doing of things that a lay mind knows are absolutely harmless; to prevent direct injury, not to ward off possibly remote consequences. What the defendant did was as harmless as if, following diagnosis, he had said: "You have a cold; go home, soak your feet in hot water and go to bed." Infinitely less harmful than the tons and tons of so-called "patent medicines" glaringly and conspicuously advertised as specifics for all manner of human ailments, and yearly taken into the systems of the credulous."

These words should be considered by local medicos, who are persecuting every one who attempts to interfere with the medical trust, by giving good advice instead of poisonous drugs. The people will not much longer "stand for" that sort of thing. The tide of public opinion is rapidly turning. The doctors will do well to prepare to stand from under.—Los Angeles Times.

SILENCE CURE FOR NERVOUS WOMEN.

LONDON.—The silence cure is now prescribed for nervous women. It consists in setting apart one hour of the day in which the patient must not utter a word.

A well-known nerve specialist says: "The woman with nerves talks twice as quickly as her more phlegmatic sister. If nervous women can be induced to hold their tongues and allow not only the body but the brain to rest for an hour a day we shall hear less about neuralgia and nervous breakdown."

The silence cure is advocated as a preservative of beauty as well as of nerves, as it is calculated to delay the advent of wrinkles.—Telegram to Daily Papers.

Further development of individual reason and conscience is our only efficient safeguard.—W. J. Colville.

Living as a Fine Art.

We have now to learn the Law of Suggestion and its mode of operation and then to take the same advantage of it that has been taken of other Laws, to make Living a Fine Art.

To live conscious of one's power; to understand the principle of Concentration and apply it; to understand the Law of Suggestion and make it a servant of Will; to affirm each day that which is desired as the only reality;—this it is to be an artist in life. To all who do this, Living has become a Fine Art. It is the object of this book to help its readers to become such artists. The whole secret lies in Doing. Many read New Thought literature and think that, as the school boy attains knowledge of letters and memorizes geographical names, they can attain this power of self-control. Not so! It comes, as comes the ability of the artist to handle the chisel and hammer in bringing the statue from the marble; as comes the power of the architect to place on paper the structure already in the mind; the power of the mechanic to build a machine that he sees only in possibility; the power of expression that enables the poet to place in ever-living words the bright ideal of beauty that haunts him. All these grasped the principles, first intellectually, then they practiced until they made the channel within themselves for thought to manifest under the direction of the Will. When they were ready the statue carved itself; the palace drew its own design; the machine built itself; the poem forced itself into expression. The way had been prepared by "Doing At It," not by trying, but by doing each day the very best possible, and thus each day coming nearer to the real, which is eternally within the mind.—*From "Not Hypnotism But Suggestion."*

Some few words are to be omitted from your vocabulary whenever you think of anything desirable, whenever any desire has the approval of conscience. Every human soul has power to accomplish whatever it desires. Conscience is the voice of the soul approving desire. For this reason never say "Can't" in regard to anything desirable. Every desired thing IS as soon as it becomes an ideal. It is more real than things which you call actual, for the Ideal is eternal, while the actual is temporary. "Things seen are temporal, but things unseen are eternal," said Paul long ago. Therefore the moment you wish, no matter for what, the thing wished for is created by your wish, and there only lacks a persistent faith on your part to bring it into manifestation. Therefore the only affirmations of power is, I CAN! Its opposite is the affirmation of weakness. "Can" stimulates; "I can't" unnerves. Therefore the wise person will never use this affirmation of weakness. Can! Can! CAN! and always CAN!—From *"How to Control Fate Through Suggestion."*

PSYCHIC EFFECT OF FOOTBALL.

Dr. William Lee Howard of Baltimore says: "The psychic excitement before the game which has kept the student mass keyed up to explosive tension, has opened the veins and arteries, kept the heart rhythm vacillating and the nervous system active. It is a grand feeling process and psychic activities respond to normal stimulus."

I believe in the good, great world, and I love it.

I love and believe in Man, and the call
Of the Soul that is in it, yet above it—
I believe in the God who made it all.

—Winifred Scott Moody (Harpers).

With a confidence true and complete,
We often sing of that beautiful land
As a land that is far away,
But why not make it near at hand
And to live in every day?

—J. M. Whitson.

TRUTH MUST BE LIVED.

A pint of pale ale, and a chops are things yearned after not achievable except by way of lunch.—Tennyson, in letter to Fitzgerald.

Despite the love of Tennyson for this food, he was the most spiritual of all the poets. Nothing in all literature is so full of the most beautiful and most spiritual philosophy. See what Thought, using ale and pork, gives us in this XCII poem of "In Memoriam." It is the perfect direction for entering the Silence.—NOW.

The poem that "NOW" refers to is this one:

"How pure at heart, how sound in head,
With what divine affection bold,
Should be the man whose thoughts would hold
An hour's communion with the dead.

"In vain shalt thou, or any call
The spirits from their golden day,
Except, like them, thou, too, canst say,
My spirit it at peace with all.

"They haunt the silence of the breast,
Imaginations, calm and fair,
The memory like a cloudless air;
The conscience as a sea at rest:

"But when the heart is full of din
And doubt beside the portal waits,
They can but listen at the gates
And hear the household jar within."

There is a difference between the earthly scribe, who does not live the Divine Life, that is occasionally depicted through him (as if he were a mere phonographic cylinder) and the true Divine Poet who lives the life depicted, and thus uplifts the world. If Tennyson could eat a piece of the corpse of a hog, cruelly murdered to furnish him with its flesh, he was not "pure in heart and "sound in head," neither did he have the "Divine affection" that has love for all. If he had been truly "at peace" with all, he would not have allowed any one to hurt even a pig for his selfish benefit. And eating this dead animal's body would certainly help to keep up the "din" in his heart, and thus exclude him from the communion of angels. Setting forth a truth as an amanuensis, is a very different proposition from living it. Progress halts because the world is full of teachers of truths they do not live; hence,

they render them ineffective.—LUCY A. MALLORY, in "The World's Advanced Thought.

I love Mrs. Mallory. I deeply respect her for her sincerity. I believe in vegetarianism *for those who so prefer to live*. But also believe in meat for those who wish meat. I have no sympathy with those that see pain in killing the animal and not in picking the flower, or using milk, water and grain. If it is wrong for me to eat the hen it is wrong to eat her egg. If it is wrong to eat the cow it is wrong to eat the milk. No! ALL IS LIFE! The more highly developed forms of life will subsist upon the less developed. MAN being the highest has the right to use all other forms for his good. To USE, mind. It is the motive, the thought, that makes the harm where there is harm. I will not kill, not because I feel it wrong, but because it offends my good taste. And in Taste, esthetic and material, lies the power to lead people out of meat eating. The Chicago revelations are a blessing, and the packers' greed is also a blessing in that they are causing people not to eat meat. I would not say that any one was not possessed of the "Divine affection," because he eat hog and drank beer. It is not the beer or meet but the *thought* that elevates or degrades. Many a vegetarian lives lower in the scale than meat eater because he has less brotherly love. Look to the mental and the spiritual health and not to the food, and you will solve this eating problem. EAT WHAT YOU LOVE. FOR THE EARTH IS MAN'S TO ENJOY. This does not mean to eat all the time; to eat because it is dinner time. It means that when hunger calls, eat that which you can enjoy and in right love thought digest. I do enjoy oat meal, or breakfast foods and to eat them would to me be sin. I do enjoy coffee and toast in the
(See page 309.)

EDITORIAL.

IS SCIENCE CONCLUSIVE ?

In the extract from Professor William James' article under "How New Thought People Passed Through the Great Catastrophy," there is a thought which demands our attention. It is found in the paragraph beginning: "The first of these was the rapidity of the improvisation of order out of chaos. It was clear that just as in every thousand human beings there will be statistically so many artists," etc. I ask—Is it "clear"? Does nature so fashion men that they can be statistically measured? Are men born poets, artists, mechanics, leaders, slaves, victims, libertines; so many in each thousand thieves and murderers? I know that sociology and penology and other ologies would so teach us. I know that it is the cry of many reformers that environment determines character and that an estimate of what the man will be, can be formed from knowing his heredity, his environment and circumstances? Is this true? Is it a fact? If fact, is it necessarily so? Can man overcome it, if it is Nature?

I wish to deny the inference from the facts upon which Professor James rests his conclusions. I will accept that fact, that today we can, and we may, rightly estimate how many of each class there is each thousand births. I realize that up to the present poets are born and not made. And so with all other professions and kinds of men. I admit that the majority of men are subject to environment. I admit that all the Darwinian Laws apply to men the same as to brutes. But I do deny that this is necessarily and permanently so. It is so now because Man has allowed it. But if he

had never transcended those laws of the animal world, there would have been no progress. Because some few have mastered in some few particulars the race has progressed, and each step has been a triumph of Man over environment.

And each individual man has thus in a greater, or less degree, so triumphed. The fact that each person has an ideal beyond his present conditions is demonstration that he does NOT live in that environment, but does mentally live in the one he created for himself. These ideals take possession of the man, and become the man. They build themselves into his surroundings. All biography is but a history of Mind over matter; the triumph of the Ideal over birth and environment. Heredity is mastered in many cases to such an extent that the person is called a genius. What is a genius but he who masters environment and creates for himself, and thus for the world, a new environment?

All brute creation is imitative and follow heredity, instinct. The bird of today builds as did its ancestor of many thousands years ago; the fox lives as foxes did in the past; the lion hunts after the old method. But Man changes in each generation. He becomes less imitative in each generation. The only conclusion that is "clear" to me, is, that when Man has outgrown the animal, to use Tennyson's lines, has—

"Outgrown the ape and let the tiger die."

Then he will have so completely outgrown the slavery to environment that he will create his own. He will make circumstances bend to his will and not as now bend to them. *Man is coming.* There are hints of what he will be, when he comes, in the geniuses and in those who have mastered in life's contest with environment.

If one man triumphs over environ-

ment, shall not in time, the race so triumph? If one man reaches his ideal, shall not all sometime so reach? Nay, if for one moment, I can live the ideal, shall I not sometime, or the race in me and "Me" in the race, so live constantly?

Lowell with a poet's insight says:
 "The thing we long for, that we *are*
 For one transcendent moment."

If we can reach our ideal one moment, I have only to learn how to make that moment continuous. The electric light is but the momentary spark made continuous. The spark was the prophecy of the Light. So that one moment of forgetfulness of circumstance, one moment living beyond it, is the prophecy of the time when all men shall live the ideal. The poet tells how. He says:—

"And Longing moulds the clay, what
 Life carves in the marble real,"
 And adds,

"But would we learn the heart's full
 scope Which we are hourly wronging,
 Our lives must climb, from hope to
 hope, And realize our longing."

This desire within the Ego for unfoldment is a rebellion against tyranny of environment. It is, as Lowell further says:—

"God's fresh heavenward will. With
 our poor earthly striving!"

This pushing of the Life for EX—
 pression, leads man out of present environment into that newly created by himself. San Francisco was MAN made. And the same SOUL that found Ex-pression in making and saving that city, will build another out of ITself.

It is the privilege of the Human, to become independent of environment. In this its humanity consists.

But how change the proportion of those who sing and those who labor; those who save and those who destroy;

those who invent and those who repeat? By the same process. Thought creates character before it creates environment. "All institutions are but the lengthened shadow of one man," Emerson tells us.

Each thought effects a change in character and that character modifies environment. For this reason when teachers become wise they will seek only to build an ideal, and let that ideal build the man, then man will build environment. As long as it is expected that a certain proportion of mankind will be thieves or mechanics, or artists, so long will that proportion come. As long as men believe themselves subject to environment so long will they weakly yield. But when they are taught that circumstances are but the raw material, which is theirs with which to build environment which they desire, then will they plan and build character, and conditions to suit. When the Law of Suggestion—I am that which I think I am—is taught, and a noble ideal held before the child, then will there be no certain proportion of men in one occupation, for there will be a Law above this law of proportions, and that Law is *the desire of the conscious man*. (This Affirmation when perceived as Truth nullifies the position of Professors who believe things are fixed. I AM POWER TO DO THAT WHICH I WILL TO BE AND TO DO. Fate, whether in shape of destiny or law, is repugnant to the Individuality of Soul. It would know only Itself. Therefore, till science takes cognizance of Soul and realizes that soul is all, it will see in nature, including MAN, merely the result of energy operating under law. But when scientists study Cause and learn that Man is Cause, then they will see that while natural law is king that—

"Conscious Law (Man) is King of kings."

THE PROBLEM OF EVIL.

A correspondent is troubled over this question of evil and asks "If there is no evil and how can there be any good? How can you say a thing is good without contrasting it with something that is evil?" No doubt this question has troubled every human being that has arrived at a point of development where he or she could think ethically. The common mind can think "of Heaven only as the counterpoise of hell." Heaven possible only as an escape from some evil condition. The masses are like the good woman who, when told by the Universalist minister, that all would be saved, exclaimed, "Well! I hope for better things!"

This question of evil has troubled the theologians, and even liberal writers find it unsolvable. But it is so simple when you understand that all reasoning depends for its results upon the assumed premises. This thought of evil rests upon an assumption. Evil is! It is the premise. Is assumed that it is. People believe some things are evil and some good. This is the accepted premise of the present thought. That GOD is GOOD is assumed. That He decides that certain conduct and things are bad is assumed. Do you *know* that God is good? Have you not agreed to think so? That is all the reason anyone has for saying so. And here lies all the trouble with theologians and philosophers. They assume a GOOD God and then find that there are conditions that they cannot harmonize with their idea of goodness in the God they have created. "How to reconcile the existence of evil with the goodness of God," has been attempted unsuccessfully by every theologian. "It is all dark!" said DR. Albert Barnes, the Commentator, in regard to this question. But the

darkness was all in his mind, and arose out of his Affirmations, "God is good," and "Evil is!"

Why not try another Affirmation and see if logically all is not clear? The Personal God can be Good or Evil. The Absolute God cannot. The Transcendent God can be Good and Evil; the Immanent God cannot be either.

The God that sits on a throne, has location, reason, judgment and power, can be, as any personality can be, either Good or Evil. But GOD, without any qualifying words, God that is Existence; is Power; Energy; ALL; cannot be either of these. To assume that IT—God—is either, is to make IT both, and this is to destroy by neutralizing one by the other, which leave Him—IT—still neither Good or Evil. As long as any spark of Personality is left in one's conception of God, there will be this problem of evil. Now GOD is. This means, God is *Existence*. *God is ALL that is*. God is, That-Which-Manifests. God is, The -Power -Behind- Phenomena. God is, That-Something-that-acts-orderly-and-intelligently-in- all- things. This last definition opens the door for the question. If God acts intelligently, is He—IT—not intelligent? If he—IT—acts orderly does HE—IT—not plan and think? I put in that definition that you might ask this question and see that the moment you define God, you reason from that definition, and not from That-which-is. You do not know That-which-is but you know something of what IT does, and from your limited knowledge you reason; which is you reason from your experience alone. You get as near God as the Indian or Hottentot to his God and no nearer, and that is near to your own possibilities of knowing.

Therefore, let it be known that God in the NOW thought; God to Soul Culture, is EXISTENCE! Is.

THAT-WHICH-IS! To each person each manifestation of This-Existence, each Phenomena which is the result of SOMETHING behind the phenomena has Something that Caused it. This CAUSE behind things, is non-ethical. It simply is. Cause cannot be either good or bad. IT IS. Therefore, if there is any ethical bearing it must be in effects; in things. But, fire, water, snow, flower, bees, horse, electricity, gravitation, Energy, Life, or any other manifestation of Cause, cannot in itself be either good or bad. We say a "good day," a "good tree," a "good water-fall." But what do we mean? We do not import any ethical quality into these things by such a remark. Think a moment upon this, and you will arrive at the key to all these questions of Good and Evil. I think the day good. Why? Because it is so to me good. To me GOOD. Then I decide upon the ethical quality of things by its effects upon myself. Decide by what I think them to be to me. To the Esquimo snow is good; to the invalid in New England it is bad. One runs north to find it; one runs south to avoid it. Gun-powder is good when it saves the liberty of my nation. It is an evil when it enables an enemy to conquer me. In playing cribbage with a friend lately I said, "That's a good hand!" meaning my own. "O, it is a bad one for me!" she replied. Change hands and the good becomes bad and the bad good. So it is in the Game of Life. Change seats at table and hands in the game and good becomes bad and bad good. I wish this to be seen clearly, then there will be no more trouble with this question. ALL IS GOOD!

It is my relation to things that causes me to declare them good or bad. The only criterion is their relation in use and happiness, to me. God is non-ethical. Things and conditions are

non-ethical. MAN alone has distinctions of right and wrong. And Emerson tells us that "Right is what is after my constitution!" So it falls upon each one to decide which relation every person, place, condition, and thing, shall bear to him. He can call whatever he chooses evil, then his thought will lead him to use it for evil. He may call all these good and his thought will lead him to so use them. Which shall it be? The Soul Culturist says, "Since I have this power, I will decide that ALL IS GOOD and then I shall make all good. And this Law decides every relation in Life. Things and conditions are to me that which I think them to be. Therefore, I declare that for me all IS good!"

(Continued from page 305.)

morning; I rarely eat meat. I never miss it when it is not present. But tell me that I have no right to eat it and not to do so, then I WILL eat if I desire to show you that I have a right to eat what I love. "The cattle on a thousand hills are HIS" and ALL His is mine to use and enjoy and until I entirely outgrow the animal, I will be true to my animal nature and eat what that nature calls for. SEE? It is the thought of *Liberty* that is of first importance. Said Martin Luther: "If they order you to keep the Sabbath, do not keep it!"

DANGEROUS.

"I hope," said the new minister, that you love your neighbors as yourself."
"Sh-h," replied Deacon Sniggerly, "she's a pretty little widow. Don't let my wife hear you."

And there is a God; holy will in action, however much the human will rocks to and fro; high over time and space a sublime thought is woven, and though everything is in labor and change, an Inimitable Spirit continues amidst all this change.—Schiller.

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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 Divinity within him and he can consciously manifest those possibilities **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, 1870.

I am glad to announce that Mr. J. STITT WILSON has resumed his teaching in the city.

New Thought meetings are held every Sunday A. M. at Mrs. Roby's New Center on McAllister street, near Laguna. Mr. WARNER has also resumed his street talks, and is found near the corner of Fillmore and Sutter streets every pleasant evening. He sells NOW and our books at his meetings. Gradually the old workers are finding a place and the work goes on.

That was an "Ideal Suggestion" of Henry Wood's to pay you up for two years in advance. I was going to send you \$1.00 this morning, but caught onto Wood's idea and add another.
D. E. M.

"What New Thought People are Saying" will be a Department in next Volume. It will take place of "Echoes from NOW HOME." It will consist of extracts from talks in meetings, letters and our callers and guests, with excerpts from our exchanges and the press generally. A summary of what New Thought is doing. You will enjoy it, for I do the preparation of it.

A special "Healing Department" will be opened and as occasion shall demand, the Principles of Healing and record of cases will be given.

"Answers to Correspondents" will also be a department of value. All our readers are requested to make use of it. Your name will not be printed, but I wish it signed to your letter as a sign of good faith.

Note well that the Editor's address is "NOW" Folk, Glenwood, Cal. Draw all Money Orders on San Francisco, Cal.

Our New Thought Summer School holds sessions three hours every day but Saturday and Sunday. We have a happy and growing time. There is still room for more. We have cottage and tent room for them. Address: SAM EXTON FOULDS, Glenwood, in regard to accommodations and circulars.

No! such a God my worship may not win,
Who lets the world about his finger spin,
A thing extern; my God must rule within;
And whom I own for Father, God, Creator,
Holds Nature in himself, himself in Nature;
And, in his kindly arms embraced, the whole
Doth live and move by his pervading soul."
—Goethe.

The world is founded on thoughts and ideas and not on cotton and corn.—Emerson.

The "Lessons" in this number close these, my "Second Series" in both "Suggestion" and "Psychometry." There are the "7 and 8" Courses, published in the magazine. In Vols. 1 and 2 ran a series entitled "Primary Lessons in Soul Culture!" As these two volumes are out of print, "NOW" Folk will sometime put these into book form. In Vol. 3 ran a series entitled "How to be Happy Through Affirmation!" In Vol. 4, a series entitled "Success and How I Won It Through Affirmation!" In these Lessons I gave that which enable any one to gain the mastery over environment, will they LIVE the Truth I therein tell.

Yet in these Lessons and my magazine and in my books I have not begun to tell what I wish to of the wondrous POWER OF THOUGHT, and of the I AM and of the necessity of *Right Thinking*. Already am I planning a series of volumes evolving a "NOW Philosophy" as complete as the "Synthetic Phylsophy" of Spencer. At the right time I shall write, and at the right time the MSS will be printed.

Each day I see the need of the Teacher who will come like Jesus, Socrates, Plato and Emerson; who will gather around him those ready for Truth, and who will so absorb it that they will grow under his Inspiration, that they will make of themselves both "Speakers and doers of the Word!" "The Day of Redemption" is near. Man is waiting only for the right perception of Truth to usher in the Era of Brotherhood. That perception I believe is found in the many New Thought cults and, when you remove its limitations, in Christian Science. Realizing this "NOW" Folk are willing to work at any cost to themselves personally, believing that Truth ex-

pressed in Love, is the "Saviour that was to come!"

The magazine will continue its message. I will continue the Lessons in next Vol. in courses entitled "Auto-Suggestion as an educator!" and "Psychometry: How developed."

Can you afford to loose these? Can you not induce others to take up the courses? Only \$1.00 with poems, editorials and selections during the year. Try. We are giving you each month many a day's work for this small fee. Give us one day's canvassing in addition to your dollar and note results.

The Editor and the Publishers of NOW earnestly request of our subscribers, each of whom we feel is a personal friend, not only to renew his or her subscription but also to make an earnest effort to obtain at least one subscriber. Remember, we have stood by our promise to you during hours of severe trial. Have never wavered in our faith, not only in Truth and Love, but in YOU, TO SUSTAIN US. NOW IS YOUR TIME!!! Shall we continue to send you the magazine? To how many friends besides? It is easy for each to double their contribution, and a double subscription list will give us advertising income. Note what our advertising pages have been the last year, and compare them with other magazines, as to kind and quantity. Not an inch that has had anything not in harmony with the Principles we advocate. This means rejection of the best paying advertisements. But NOW must be kept clean throughout. This means our readers must also help to keep it so, by generous assistance.

NOW is an expensive magazine. Note its paper; its make up; its proportion of reading matter to advertising pages; the number of reading pages for the \$; the original matter selected, and the Thought in each number; the

careful editing of even selected matter; all is boiled down and clean. Notice how stimulating, pure and optimistic its vibrations. Not once has it "barked against the bad"; it is constantly "chanting the beauties of the GOOD." Not even the shock of earthquake and the more terrible visitation of the Fire has caused the Magazine to waver in its chant of Eternal Goodness. Is such a journal worthy of support? Can such a journal in the present condition of society and business expect the support of the masses? Can NOW today be a *popular* journal? Such journals are filled with the reports of the bad, with stories that recognize the evils of life, with poems of pessimistic thoughts. Can such a magazine as NOW vie in popular thought with the ten-cent magazines? Not till it shall have accomplished its purpose, of awakening the masses to a Realization of the Divinity, then these magazines will teach what NOW does, and NOW will not be needed. Till that time comes, YOU and I will keep it afloat. Come on board for Success. Only \$1.00 round trip.

You know the difference between NOW as it was before the fire and as it has been since. You do not know how hard it has been to get it to you. I will tell you how it was printed last month. All the presses and printing material in the city, save some little offices with foot-power presses, were burned. The large dailies took possession, as far as possible, of all the offices in the adjoining cities. June NOW was printed at Petaluma, at night, after the regular force had left. July NOW was set up in whatever offices in Oakland that could be found to do part of the work, or let it be done. It was a composite result of several offices. It is no easy thing to find a printer, or for him to find a way

to do his work. This, August, number is printed on new presses from the East, and with new material, as Mr. Brunt, our printer, ordered early, and had his temporary building ready some time ago. This gives us a magazine nearer like NOW. We shall some time get back into our old dress. Could anything be more pleasant than is our class work in "The Picnic Grove" every A. M.? Cool, with birds and rippling water as an accompaniment. There we study "Suggestions, "Psychometry," leaving "The Art of Living" at evening. Emerson's "First Series of Essays" we study amid the woods, where he found his thoughts. He says in his Journal in January, 1841, "All my thoughts are foresters. I have scarce a day-dream on which the breath of the pines have not blown and on which their shadow waved!" His inspiration is not ours, but we find ours where he found his. What we shall find before the end of the sessions is not ours to care. We FIND happiness and growth *now*—that is, CONTENT.

We have on hand a few copies of Carpenter's *Plain Instructions in Hypnotism*, one of the best and most common-sense books there is on the subject. He is one of the oldest of those who to-day give exhibitions, and his words have the ring of a long experience. Price, 75c.

The new editions of "Self Healing," "Man's Greatest Discovery" and "How to Control Fate Through Suggestion" are going fast. A recent correspondent says: "Man's Greatest Discovery" is the only book that answers questions that have puzzled me for years. Another writes "Self-Healing, the first time I read it, cured me of Rheumatism."

The World New Thought Federation.

Will hold its annual Convention in Chicago, Ill., Oct. 23, 24, 25, 26. A fine program has been prepared. It is intended to make this Convention a complete Normal Course in New Thought. The speakers are not yet announced. Would you have circulars sent you, send your name to the Secretary, with a request that as you are in sympathy with the purposes of the Federation, you wish to be enrolled as a member, and you will receive all the literature put out by the Board. Ernest Weltmer, Nevada, Mo., is Secretary. Write him.

Two months and then comes *the* Convention. Begin now to make preparation and attend if possible. It is an education, theoretical and practical, to meet with these people. "NOW" Folk would like a representative there, but the probabilities are that they will not. For two years, at an expense of time and effort, while my business here needed my attention, I attended. But I felt that I should do it for the benefit of the movement in which my heart is enlisted. Now others are taking it up, and I feel that I am not needed. And unless unforeseen conditions come I will not be there.

There are persons who claim to believe that because San Francisco was so wicked, a demon in shape of a god shook and burned it. All such I would ask why, if such is the case, did the Infernal power spare the center of all wickedness, the gold—the Mint? Churches and schools, saloon and brothel, perished but the one material power that can rebuild was left comparatively unharmed. It is time such philosophy was sent where Mrs. WILCOX recommends, "to the rag-

man" and the teachers sent to the insane asylum; for they are creators of disease and insanity in minds that know not how to protect themselves. The Beauty and Majesty of Nature; the Wisdom and Intelligence of Energy, and the strength of Omnipotence was in San Francisco. Only a GOOD Providence was manifest through the only Loving and Thinking power—Humanity. That manifestation is beyond the cost of gold, buildings, lands, or Life. Join, railer, with Mrs. TOWNE and cry "ALL HAIL, NEW SAN FRANCISCO!"

NOW has received an invitation and the program of "The City of Light Assembly" at Lilly Dale, N. Y., sessions, from July 13 to Sept. 2. It is an attractive program. It shows an advance upon the programs of such meetings when associated with similar bodies. I congratulate the management upon the success that has thus far attended the attempt to put upon higher and sweeter grounds, their meetings. All interested should send to LAURA G. FIXEN, Lilly Dale, N. Y., for circulars.

The progress of liberal thought and freedom of expression and especially freedom of the press, is well illustrated by a remark of a writer in the *Eastern Argus*, Portland, Me. (Quoted in the *Literary Digest*.) This writer thinks that if Thomas Paine could return with the same views he held when hunted like a mad dog, he could easily become "one of the adored pastors of one of our most select churches." And every advanced Biblical critic, every student of the Higher Criticism knows that Thomas Paine's views are orthodox compared with theirs. The world does move in a century. Thomas Paine died in 1809.

Washington, D. C., To Henry Harrison Brown.

Dear Thinker and Leader:—Surely you are living up to your claim of superiority over ills that life and flesh are heir to. I would fain speed you with some mighty electrical impulse that should vivify all your channels; though that I yearn to do, I do—not yet. Yet meantime abiding with you, though afar, in the Faith of that wish that's—to be. I enclose a dollar. I hope you will take it and go off for a drive—a bit of Freedom on the trolley, if there is such a buzzy activity left in your city. Can't you afford to after passing through what the old lady called, "Sense and Unsense"? Your success—in endurance—against quake and fire I'm glad to see.

E. M. K.

I spend that \$1 getting some things I needed for my pony's equipment. She joins in thanks. I got better than a trolley-ride.

News Ferry, Va.

From my dear old friends in Topeka comes this message. I owe to this home much in way of opportunity for preparing myself for my present work. Though none of us then dreamed what was, we knew something would be.

"Dear Friend:—How good it seemed to hear that you are full of courage and hope after the terrible experiences of the past days, and ever ready to help others, where you need help yourself. When we heard of the disaster, I began to wonder if you were safe. I went into the Silence at my usual time and told husband, "I think Mr. Brown is safe." Of course, we must not count financial losses so high when we think of the narrow escape of your life. You will rally out of that. You have our best wishes and thoughts.

* * * I thought the flood here was hard enough, but we had time enough to escape, had we believed it could rise seven feet, although this valley. We were in it from Friday till Thursday. I think yours must have been a worse shock as it came so sudden. Mrs. F. A. S.

There is no worse, when we have all we think we can bear. It was not the shock. That was soon over, but it was the Fire, eating its way steadily, as rising water, and no way to save. The suspense was the terror. These dear friends remained in the upper story of their home all during the flood, all these seven days, not knowing when the house would float, and turn over, or be undermined. We grow in years at such times. So we grew. Now we sense the increase of POWER. When temblor and fire cannot overcome, what can? Nothing! *I am power to be and to do what I will to be and to do!* These experiences are teaching us how to WILL.

Dr. STOCKHAM has a Summer School at Vrilla Heights. Send to her at 70 Dearborn street, Chicago, for circulars.

ST. FRANCIS AT SAN FRANCISCO.

I met old, lean St. Francis in a dream
Wading knee-deep through the ashes of
his town.

The souls that he was helping up to
Heaven

Were burnt or wrung out of the writhing
flesh.

Said I, "When near a thousand are en-
gulfed

In sudden indiscriminate destruction,
And half a million homeless are, I know
This rotten world most blackly is accurst."

"When heroes are as countless as the
flames;

When sympathy," he said, "has opened
wide

A hundred million generous human hearts,
I know this world is infinitely blessed."

Rodman Gildes, The Outlook.

A PRISONER'S EXPERIENCE.

From an "Interview" in the Los Angeles Times I take these extracts:

Among refugees who stepped from a San Francisco train a few days ago was a gray haired man whose only chattel was a bird cage which contained a canary that warbled cheerfully. This man was not fleeing from the devastated city as were the refugees, but like them he had centered his hopes for a better future in Los Angeles. He is Jean Harrison Ormandy, who eight years ago was tried in this city for counterfeiting, found guilty and sentenced to ten years in San Quentin. His term, lessened by three years and six months for good behavior, expired last week, and Ormandy returned to the scene of his downfall to take up a new life with his children at 633 San Julian street. * * * *

"While in prison, I devoted all my spare time in studying psychology. I had access to all the books of Henry Harrison Brown on the subject and my study of man was exhaustive. My knowledge of psychology may do me some good. It may be my means of livelihood. I do not know yet. If I should not be able to make a living by teaching psychology I can become a cook. * * * *

When asked about his experience during the earthquake that laid San Francisco waste, Ormandy said:

"We were all asleep at the time and were

awakened to hear the upper works of the prison crumble about us. The first shock was a severe one and, of course, it was heightened by being confined in a 4 by 8 cell. The only one who became really excited was a guard who upon the first tremble dropped his gun and commenced ringing the prison bell. At the second shock we were marched out in the yard for safety."

In San Francisco a great many people were killed unnecessarily, simply because they lost their presence of mind. For instance, several persons were praying in the street, forgetting their own surroundings, when, all at once, cattle run over the praying people and ended the lives of many. If people cultivated the faculties of self-control, they would not be so overcome by emotions in times of panics, fire and earthquakes. At such a time a person needs all their senses, so that he may preserve himself and his loved ones. No pen can picture the mental and physical suffering of the poor sufferers in San Francisco, but, nevertheless, much of their presence of mind. Emotional women and effeminate men are at a great disadvantage in times of trouble, difficulty, battle, strife, suffering, panics, fire and earthquakes. But at such times cool people know how to act and how to act quickly.

V. G. Rocine, in Human Culture.

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