

117
THE WORLD'S NEW THOUGHT JOURNAL.

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A YEAR

NOW

THOUGHT IS POWER

A Journal of Affirmation

HENRY HARRISON BROWN,
Editor



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



SOUL CULTURE

ART OF LIVING

PSYCHOMETRY

INSPIRATION

SPIRITUAL HEALING

MENTAL SCIENCE

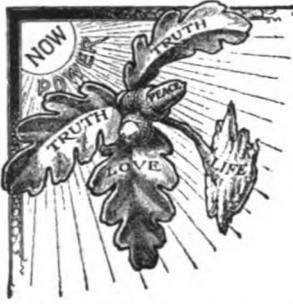
SUGGESTION

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From all Life's grapes I press sweet wine.

Henry Harrison Brown

NOW

A JOURNAL OF AFFIRMATION

VOL. VI.

AUGUST, 1905

NO. 2

Triumphant

"Out from the depths," I called in pain!
 From Garden came my mournful plea,
 "Can ye not watch an hour with me?"
 On Cross I felt all effort vain,
 And thought, "Can I forsaken be?
 Will I ne'er feel my God again?"

Deeper the pain! More lonely still,
 Gethsemane I walked alone,
 Sighing for those who did not come.
 With broken faith they wound, until
 This hour has turned my bread to stone,
 And filled with grief my lone vigil.

And they whose love had centered mine
 Now drove the nails in hands and feet,
 And naught was wanting to complete
 My signal fate, for myrrh and brine
 They'd given me; and it was meet
 The one should spear incarnadine.

I woke from swoon of agony,
 Hearing the words, "O, Soul divine!
 Why outward look? Life's inner shrine
 Burns bright with Love and Truth for thee.
 The Garden and the Cross are thine
 Because thou chooseth them to be!

"Thou'rt All! Life, Love, Joy, Peace! Com-
 mand
 Thyself, and lean on Power within!
 Forget all friends, tears, thought of sin!
 Make Fate, and lead her by the hand!
 Omnipotent in origin,
 Self-victory is thy errand.

'Twas then a glow suffused my frame.
 All pain was in an instant gone.
 I realized the triumph won!
 The Love-Life filling every vein
 Taught me my life was just begun,
 While Faith had healed the spear's dark
 stain.

I'd found my SELF! What need I more?
 I trusted SELF! What else could come?
 Companioned thus, I was ne'er alone!
 Life's incubation now is o'er,
 My present joys for past atone,
 While angels come through open door.

Not to the weeping, hungry ones
 These angels come. Neither seek
 They the coward and the weak.

When God to Soul with message comes
 'Tis to those who all staves break—
 Reliant, prove themselves His Sons.
 —HENRY HARRISON BROWN.

* * *

What to Eat.

The question of food will never down with an individual until he realizes his power over things, and over his own body.

Once the idea of Power to direct all things to his good becomes a realization, then he eats only to enjoy. The only way to health is to put out of the mind entirely all thought of food save the thought, "How I love to eat! How I enjoy this!" This thought will cure, without fail, all stomach troubles, all consumption and nervous diseases. This I will warrant. And I have full faith that it will, when coupled with eating are included the thoughts of enjoyment in living, working and doing whatever comes to do. The universal panacea is, *Love and enjoy whatever you have and do!*

My previous articles have done good work, both in awakening discussion and in their acceptance. The question is now now up for discussion as never before. Previous to New Thought it was considered by nearly every person that we should be careful in selection of food. It was believed that some food was wholesome and some the direct cause of illness. Each particular food had its own disease, and each disease was caused by some particular form of diet. Now, there are thousands that have discarded these beliefs for the rational one of *Eat when hungry, and eat what you love!*

Daily is this position strengthened by

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

Geo. C. Lorimer

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experience. Medical, scientific and metaphysical investigations strengthen this position. Food taken when not wanted, or food that is not liked, have absolutely no sustaining power. It weakens and injures.

Dietetic reforms, health foods, and thought that turns attention to the food itself, any thought that food has any power save what the mind of the eater gives it, are positively injurious. I am well aware that certain physical effects follow certain dietetic limitations and rules, but the greater fact is that opposite effects also follow in different individuals. The vegetarian reports help, but so does the anti-vegetarian. The person who lives alone on pork and corn will find health in it, while another will become ill upon it. Food we were raised upon—"mother's cooking"—feeds us, while the best food of another clime will make us ill. Health follows the most diverse foods, and ill health also follows the same food. It is about time that mental and psychical conditions that accompany eating should have attention. It will be found that *the Thought that goes with the food* is the only matter of consequence. "NOW" Folk use all kinds and advocate no kind of diet. We eat what we love. We neither talk nor think about health in connection with food. "Do I wish it?" Then I eat it. Such food always digests. I never advise anyone to eat, or to abjure meat, coffee or any kind of food or drink. It is enough for me to decide what I wish. LIBERTY is the only dietetic rule. *Limitations cause disease.* Prohibition, in any line, creates intemperance. Liberty is the cure for all human ills. The Soul KNOWS. "Trust the current that knows its way," the current of Immortal Omniscient Life, through the soul. Self-control is Temperance; it can only come through Liberty. Let every man and woman refuse to place himself, or herself, under the control of any, Rev., M.D., teacher, reformer, advocate, or friend, but always act from the Divine within, in perfect faith that the *Within*

KNOWS, and there will be first happiness, which is the subjective side of health. In this mental condition any chosen food will be wholesome.

I know that when a person *outgrows* meat he will not eat it. Let us then place before them food that we have found, for any reason, better adapted to our conditions of life and means, and thus create in them a taste for what we consider better. I believe in much that the vegetarians say, but I do dissent from their conclusions that meat eating is the *cause* of physical or moral conditions. This is putting effect for cause. "Putting the cart before the horse." For this reason they have uphill work. Cause lies in the degree of spiritual unfoldment and in the mental attitude of the individual. One on the cannibal plane of life will be a cannibal. One on the meat plane will eat meat. One on fruit plane will choose fruit. One on the Universal plane will "eat what is set before him and ask no questions," for he has learned Mastery. Spiritualized men and women, refined persons, have a nausea in seeing the abattoir or the meat market. Personally, "dead meat" thus exposed takes away my appetite.

With the sentimental objection that we have no right to take life I have no sympathy, and, moreover, it is false.

One cannot take a cup of water, eat nuts, fruit or grain, without taking life, and that life is in as perfect a form as in the birds and beasts over which so much sentiment is wasted. The wrong lies in the deadening of sympathy, and not in the killed cattle. Is wrong measured by size? When a Sunday School lad, over fifty years ago, I learned:

It is a sin to steal a pin,
Much more to steal a greater thing.

Now I would have to say, were this statement true:

It is a sin, microbe to kill!
To kill an ox, sin bigger still!

Nature's way is for the superior to feed upon the inferior, the greater upon the lesser. "Big fish eat little fish!" Eagle

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

Browning

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feeds upon jay, jay upon sparrow, sparrow upon finch, finch upon fly, fly upon something less, and so on to the safety and blessing of those that still live; for without this natural selection and elimination the earth would be overloaded with these temporary and preparatory forms of life. Wolves, lions, tigers only carry out nature's selective process. Savage men are but Brute-Man, and as long as any of the animal remains in Man, he will also continue this same unconscious selective process. As long as the Centaur is, it will feed upon animal food. When Man emerges from the animal body, then he will not kill, and will find other ways of materializing a body. Under present human conditions the Brute-Man and the Man-Brute will kill and eat, that Man may some time emerge entirely from the animal.

The present Human animal has the same right to plant orchard or raise pigs to live upon that brute-animal has to hunt that which the Absolute has furnished for its needs.

Food of each species is determined by the environment. Necessity rules the animal. MAN has choice. The Brute-Man and the Man-Brute is now partly free and to a degree chooses. To the extent he uses this power to choose is he MAN; when he becomes fully MAN he will know only Desire and Love. Will have outgrown necessity.

Among the human expression of the One Life we find enjoyment of every variety of food. Arapahoes eat snakes and the Digger Indian eats roots. Frenchmen eat snails, and Americans eat shrimps. No matter what it be, we find health and disease accompanying food, but not from food, but from other causes. Who shall deny any of these luxuries to their eater? God does not. Nature says to the animal, "Eat what you can find, and by eating develop a capacity to digest. Do this or die!" And though the individual dies, the species lives. So with man. He learns to live by adapting himself to any and every kind of food. In the past he has chosen this Law of God,

Eat what I have to! rather than the Law of MAN, *Eat what I love.*

And in so choosing and obeying necessity Man has kept the animal dominant. When he chooses the latter Law he will subdue the animal. He did not stay in cave, he did not limit himself to his feet in locomotion, he did not limit himself to his hands in killing or working. Now he is but exercising the same right by not limiting himself in his food. I'll eat what I love, and I will have it for I will tame it, I will sow it, I will raise it, I will call it from all parts of the earth and I will enjoy it. It is easy to realize that vital statistics give no encouragement to the opponents of modern food preservatives, while they do, to a good degree, inspire an abiding faith that *what is acceptable to the palate is detrimental to neither soul nor body.*

All metaphysical positions, if Truth, will find support in material science. As long as we live in material bodies we shall need reason to enable us to creep snail-like after the spiritual perception, but it is thus that Man emerges from an animal and becomes Conscious Law—becomes Creator. Remember these lines from a poem copied in NOW a few months ago:

Faith in a dream a ladder sees,
Heavenward reaching from the sod.
Science slowly builds and climbs,
Climbing, buildeth up to God.

* * *

AFFIRMATIONS

All is well! No harm can reach me,
Shielded by Almighty Power.
All my needs and wants and longings
Find supply in every hour.

All is Good! No sin existeth
In a realm a good God fills.
Other claims are false and baseless;
All the world with Goodness thrills.

All is mine! A love exhaustless
Waits to answer every cry.
One with the All-Bounteous Father,
Infinite is my Supply.

—S. G. L.

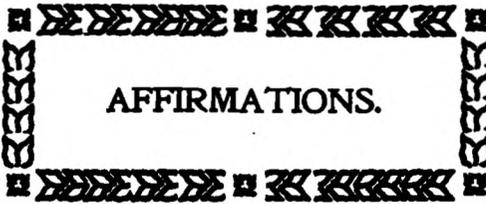
* * *

The present day fear of disease germs is just as foolish and superstitious as the ancient fear of devils.—*Medical Talk.*

**Let's not burden our remembrance
With a heaviness that's gone.←**

Shakespeare

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AFFIRMATIONS.

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.

Self-Poise.

Well balanced are the sun and stars.
Upon its center the earth revolves without a jar.
Firm rooted are the redwoods and the cedars; they maintain, against wind and storm, their balance.
The boulders on the beach are unmoved by wind and wave.
The hills, "rock-ribbed and ancient as the sun," are firm set and stable.
Shall the Soul be less firm set and poised than these?
I am Soul, one with the Over-Soul that poises the hills and rocks.
I am one with Him who balanced stars and suns, who swings earth and moon in their steady courses.
The One that thus poised all things around me is also poised in me.
I am stable in my mind. I am poised in my affections. I am balanced in my judgment.
The balance of the Law of Justice is mine.
The poise of the Law of Gravity is mine.
The persistency of the Law of Causation is mine.
The poise of sun and planet is mine.
The Faith in me is the Power of the One that holds atoms and worlds in equilibrium.
The Trust in me is one with the Power that controls the regularity of season,

and the recurrence of equinox and eclipse.

The Truth in me is one with that never-varying power which brings night and day, cloud and sun, flower and fruit, in never failing procession.

The Love I am, is one with that Power which with panoramic beauty clothes the year with verdure, fragrance and the varying tints of leaf and bloom.

All these teach me, like them, at all times to stand upright and balanced in mind and in body.

They teach me that only the self-poised manifest their birthright of Power.

They teach me, like them, by attitude to affirm, I am balanced.

I look at the tall redwoods with sky-piercing tops, redolent with balsamic fragrance, and I affirm, My roots strike as deeply into the Heart of Being as thine into the earth, and no winds of adversity move me.

I look through their branches to the stars, and I affirm, I am equally poised on my center and in my orbit as ye are, and I, unlike ye, am conscious of my Power, and I can affirm, I am one with Him that poised you in space—"My Father and I are one!"

I look at the Father of Light in the sky, at whose bidding day follows night, and I affirm, O Sun, brightest luminary to mortal vision, centered in the glory of the One with Light as thy portion, I, too, am centered in Him with thee. I am more divinely poised, for I can look at thy glory among the clouds and exclaim, "In them he set a tabernacle for the sun, which as a bridegroom cometh from his chamber and rejoiceth as a strong man to run his course!"

O, the triumph of standing alone, firmly set in the One.

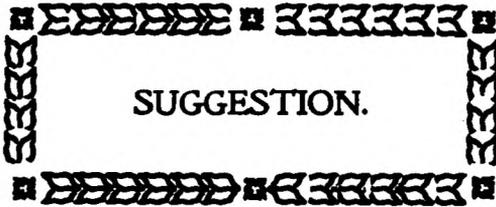
O, the glory of the Self-poised Soul manifesting the magnificence of the One, in its power to think and create worlds of its own.

O, the majesty of the Soul affirming itself as Power, Self-reliant, Self-poised Power, manifesting as Humanity through Truth and Love.

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

Walt Whitman

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SUGGESTION.

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.

Suggestions in Daily Life—No. 2.

Diet.

Food is essential to the manifestation of life. It is in the stomach that Life takes hold upon the coarser vibrations which we term matter. Therefore, all physical ills may be traced as to their physical origin to the digestive apparatus not doing its duty. But behind digestion lies the sympathetic nerve, and all ills of body take their rise in the nervous system, because it is through the nervous system that Life holds to, and through which it operates its body.

But what controls the nervous system? When not interfered with by the individual's thought, the Life Principle works automatically and instinctively through the sympathetic nervous system to build and to keep body in repair. But it is the birthright of Man, and his prerogative, as a Human manifestation of Life, to direct even this automatic action. He does it by instinctive obedience to the ever present Law of Suggestion.

Therefore, all ills of body, beginning in the nervous system and centering first in the stomach, have their origin in the Mind of the individual. The only thing that can interfere with digestion is a morbid emotion. Morbid emotions arise from morbid and unpleasant thoughts. Therefore, the only impediment to good healthful digestion is some unpleasant Thought.

What is your thought of food? What thought do you bring to your meals? When you think rightly of your food, you think healthfully. When you bring

the right thought to the table you bring an appetite. As surely as effect follows cause, a "good appetite waits upon digestion" whenever you bring wholesome thoughts to your meals. A wholesome thought must arise from desire. Desire develops a love of some particular food. Therefore we use Suggestion to the ill, and create an appetite in them through Thought.

For this reason practice Suggestion upon yourself till you find your appetite returned and possess a healthful digestion and perfect assimilation after each meal.

Let every thought of food be pleasant. Never attempt to eat till you feel you *want* to. Never mind how long it is, touch not food till you feel you want it. Hunger is Nature's (God's) voice in the stomach, and He has as much right to obedience when he speaks there as when He spoke to Moses on the Mount. Give yourself the Suggestion when you go to every meal, *I am hungry*. When you think of food, think of something that will taste good. When you see a dish say to yourself, *That looks good. I know it will taste good, and I shall enjoy it.* TAKE TIME TO ENJOY. Mind, I say, EAT WHAT YOU LOVE. Act as if you loved it while you eat. "Ten minutes for refreshments!" does not give you time to show much love. Think of this order in the morning. "Ten minutes to love your wife and child." Love your food, requires that you take time to enjoy. Now, really enjoy your meals. Unless you do so, you cannot expect the stomach to do its work with enjoyment. The haste you put into the food causes haste in the system; the food is not properly prepared in the mouth for the stomach, nor is the stomach prepared to receive it. Give orders to the digester as you do to the cook. Then all you eat will be assimilated, and health will be the result. Therefore understand that the Thought taken with the food is the one and all important factor in your diet. Choose your thoughts with more care than you choose your bread and meat.

Then you will be sure to choose your bread and meat properly. Never suggest to yourself that you are not hungry at meal time. Never suggest to yourself that you don't like your food. Never tell others that your food don't set well. I will promise to cure any case of dyspepsia with the constant Affirmation, *I love my food. All I eat digests well. I eat when I am hungry and stop when hunger is satisfied. I love everything I eat.*

Try it. Never mind how much trouble you have at first. Stomach will receive the order in time. It has heard the opposite so long that you have to compel it to hear and change its ways. Keep on. Be deaf to any Suggestion of the unwholesomeness of any kind of food. Pay no attention to recommendations of any particular food as being wholesome. "Good for you?" Better throw a dish away than to eat it because it is thus recommended. What you choose because it gratifies your taste, eat, and eat fearlessly. Remember your power through thought to create conditions in stomach, nerves and circulation, and never fear. Affirm, *I am hungry and that food looks good. I will eat and enjoy it.* Food eaten this way is an Eden diet, be it fruits from tree, milk from kine or meat from swine. Your common sense, your olfactories, and especially your eyes, are determining factors. sitting in judgment upon your hunger. Whatever pleases these pleases the stomach. Eat it. * * *

Stand against temptation. Think the truth, avow the truth to yourselves and to those who ask you of it. Live it, put it into the life, and it shall bear witness of itself. For this cause came we into the world.—*Mrs. Gesterfeld.*

One isn't apt to be hurt, in any case, by this new Christian Science religion, which tells children not to be afraid, and which teaches older people—at the risk of making the genuinely scientific man smile—that disease and all our troubles can be conquered by ourselves, or, rather, by the force of "Divine love," with the individual human being acting as an avenue, or, as the ordinary scientific man might say, as a "coherer" for that ruling force.—*San Francisco Examiner.*



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

**Second Series. Lesson 2.
Learn to Notice Sensation.**

It does not seem unreasonable to believe that the several varieties of sensibility—tactile, painful, thermal, gustatory, olfactory, auditory, visual—are but higher differentiations of a common form, namely, common sensation. Impressions may be conveyed through any of these channels without the intervention of consciousness, but in that event there is a lack of perception. On the other hand, the impression may be of such a delicate and intangible character that the particular channel through which it reaches the sensorium may not be readily discernible. In some such way as this must be explained the knowledge of the presence of another person, or the not uncommon recognition without the aid of vision, that one is being looked at. Perhaps the information, under the circumstances, is conveyed through nerves of common sensation. —*Journal of the American Medical Association for July 1, 1905.*

It is a simple fact that all without us is but a motion in the One Substance out of which things come as manifestations. Yet, simple and commonplace as it is, it is the base upon which is reared every science, and the structure of metaphysics. The first lesson learned from experience concerning Life and its environment is that of Causation. The little child falls, and then, holding floor as Cause, pounds it. Something *caused* him to fall. This is the first Law of Reasoning. Cause must exist for every effect I feel. All theologians and philosophies differ only in the cause assigned. "What causes it?" is the first natural question. Answering it, man unfolds. The answer he gives marks his degree of unfoldment. His answers depend upon two factors within himself, namely, his power to see and

to think, his power to observe and reflect. It is a strange fact that the masses "belong to those who having eyes see not," and having rational faculties do not use them. They accept the results of others' observation and reflection.

The sciences are built upon what is recognized by the five senses. Philosophies upon these and upon those sensations that have been noticed that do not arise in the five sense perceptions. For having located Cause, we deal with effects. We cannot deal with Cause except as we become ourselves, Cause. Cause is studied and learned only through its effects. Ultimate Cause should be nameless, but men have named it God, Energy, etc., and the Hebrew has the name for IT—The One, never spoken.

This Ultimate Cause we know through ITS Modes of Motion only. We know these Modes only as Cause of FEELINGS in us. We know Cause only by its effects, which we name *sensations*. Note this well. *We know the universe without ourselves only by FEELING.*

It is a most important fact for you to ponder on, that your range of possible knowledge is knowledge of that which makes you feel. Therefore FEELING is the beginning of wisdom. All our science and art, all our poetry and philosophy, all our religion and civilization, arise in feeling—are but the expression in Thought of that which is first felt. Sensations are E-motions—Motions out from the Soul-center. Motions out, awakened by Motions in. The individual Spirit can respond only to motions from without by a motion which it sends out. Thus it is only by a vibration out from the Center which I am that I know my own existence. The more I consciously vibrate the more I recognize that which I am. Therefore, the only way to unfold into consciousness of my Real Self is to FEEL more each day. But this feeling is within me all the time, since the One who is manifesting through Motion is all the time vibration, and the Soul is

all the time responding. Therefore our definition, "Recognition of sensations not recognized by the five senses."

There are in the Soul every vibration there is in all the universe. As we have found Cause in the light vibrations, through recognition of the sensations that come through the eye, so can we find Cause, by recognizing those sensations which have no special organ, but which act within the nervous system as a whole, or within some finer system within that system, for, like the universe, the human body is system within system, many of which are not yet dreamed of. The development of the race lies along the line of increasing sensation, and now we have reached that condition where it is necessary to understand more the Cause, and adapt ourselves to it, or it to us, or we must of necessity follow the career of ancient nations and pass away. Francis Ellingwood Abbot, one of America's profoundest thinkers, says in his "Way Out of Agnosticism," "Men must either learn to think more profoundly, or less unlearn to feel." Briefly, this means we must understand the cause of our feelings or become barbarian again. This is one of the truest and profoundest statements made by a philosopher. Psychometry is the way out of this dilemma. Man must still continue to intensify in feeling, but he will learn that through feeling he comes into relation with the Universe that is not his SELF, and thus will understand both his SELF and That out of which his Self manifests.

We must do this by paying attention to our feelings, and thus become Master of Self, and equally the Master of Fate. "Sensations not recognized by the five senses" are millions where there is one sense impression. Therefore the practice of Psychometry is verifying the inferences of scientists, and also of the thinking medical fraternity, as shown in the extract at the head of this lesson. Therefore it is the New Birth—the birth of Man into Consciousness of his Real Self.

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

Francis Ellingwood Abbot

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MISCELLANEOUS.

Each in His Own Name

A fire mist and a planet,
A crystal and a cell;
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky;
The ripe rich tints of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.

Like the tides on a crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
The millions who, humble and nameless,
The straight, hard pathway trod—
Some call it Consecration,
And others call it God.

—W. H. Carruth, in *Christian Register*.

• • •

Christian Science Prayer for a Child

Now I lay me down to sleep,
I know that God His child will keep.
I know that God my life is nigh.
I live in Him. I cannot die.
God is my health; I can't be sick.
God is my strength, unfailing, quick.
God is my all. I know no fear.
Since God and Love and Truth are here.

It fortifies my soul to know
That, though I perish, Truth is so;
That, howsoever I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.

—Arthur Hugh Clough.

Autobiographical

Phenomena of the Silence.

The phenomena of "Going into the Silence" so common in New Thought, is identical with that natural phenomena known as syncope, trance and somnambulism, and it is also identical with those conditions in which persons are when near death, from any cause. The difference lies in the latter manifestations being at the time normal, while the former are under the direct control and direction of the individual. While the psychic phenomena of the Silence, including healing, psychometry, clairvoyance, intuition and inspiration, are all directed by the individual and at will, these other phenomena only occur when the conditions of Absolute Law are such as to cause them. But just as we have learned to induce conditions, and control our physical, intellectual and esthetic faculties so we may learn the necessary conditions and control all this psychic phenomena and enter these conditions of silence at will. Because we must interpret all psychic phenomena in the terms of the sense life, when these conditions come we often think we are out of the body and are traveling through space, when in reality we are unchanged in location, and are simply recognizing the higher octaves of vibration. It is merely a question of an extended consciousness of life which we are living all the time, unconscious of its reality. I say this from experience, for I have had all this natural phenomena, and am now able at will to place myself in the Silence, where the same psychic conditions prevail. I can artificially and deliberately create conditions in which I am independent of bodily limitations; I can see clairvoyantly, can reach my friends by telepathy, can read their thought, and can read the history of things and persons, by their psychometric vibrations. This state of superconsciousness is trance or somnambulism, and may be either a conscious or unconscious condition.

These induced states are simply lengthened conditions of those in which people are often thrown by natural causes for but a few moments at a time.

Because there is so much mysticism, supernaturalism or occultism thrown around these conditions, I think it best to give some instances in my own life, that I may help to take away all thought of the extraordinary, and show my readers that these are ordinary conditions, and when rightly understood may be induced at any time. The first instance was when I was 21 years of age, attending Nichols' Academy, Dudley, Mass. One morning I ran very fast down hill to meet my companions, as they were in bathing, and jumped into the water while warm with perspiration. I was so chilled that I could not move a muscle. I sank to the bottom, and as I rose I hallooed, "Help!" It could have been but a few moments before the boys jumped in to rescue me. During this time I did not lose consciousness, but was in that peculiar state where I was conscious of both the spiritual and the material. I saw myself as a picture; that picture was all my past life. There was no thinking upon the subject, any more than there would be in looking out upon a landscape. While being rescued I was thinking about the condition on my being taken out of the water, carried home dead, and of the funeral; and I am conscious that I was clairvoyant at that time, because some articles that to my knowledge when I last saw them were in my room, I saw on the table in the parlor, where I knew the funeral would be held, and there I saw them later, as mother had, unknown to me, placed them there. There was no feeling of regret or sorrow regarding my past, for I was so thoroughly that past that there was no chance for me to do any thinking upon the subject. The psychic and mental condition I was then momentarily in is now one which I can voluntarily enter, and do enter whenever I become clairvoyant or psychometric.

Once during the Civil War I was shocked out of my body by a shell, and as I fell I was two—a spiritual body and a material body. This spiritual body looked to me like a statue made of all my past life. Thus I was myself the past.

Similar experiences are reported to me by others, one by an engineer who in falling from a high bridge to the river said at times he was fifty feet above his body; and a Lutheran clergyman told me that in falling from a high beam to the ground he thus saw himself floating above his body, and this was to him the only evidence that he possessed immortality.

This natural phenomena we are learning now to induce artificially. During my lectures I have at times seen myself standing beside my body, and have at other times, when lying on the couch seen myself walking across the room as a spiritual being. This is not my experience alone. Others have thus seen themselves, and when clairvoyant I have thus seen many people, proving that conditions thus involuntarily induced may be, by observing conditions, made a voluntary one.

* * *

Emerson on Conversation

Shun the negative side. Never worry people with your contritions, nor with dismal views of politics or society. Never name sickness; even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian, who will soon give you a fill of it.

Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you; and if there is no counsel, offer none. What we want is not your activity or your interference with your mind, but the simple truth. The way to have large occasional truths, as in a political or a social crisis, is to have large habitual views. When men consult you, it is not that they wish you to stand tiptoe and pump your brains, but to apply your habitual view, your wisdom to the present question, forbearing all pedantries and the very name of argument; for in good conversation parties don't speak to the words but to the meaning of each other.—Emerson in "Social Aims."

The Soul is pilot gray on the sea of Lore,
Where barks of Touch are sent from every shore.—

J. W. Powell

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PHENOMENA.

A Sailor's Premonition.

In his autobiography, "A Sailor's Log," Rear Admiral Robley D. Evans relates a strange instance of premonition which a fellow sailor had the night before the attack of Fort Fisher, in January, 1865. He says: "We had on board the Powhattan a fine young seaman named Flannigan, who came from Philadelphia. On the night of January 4 he came to my room with a small box in his hand, and said to me: 'Mr. Evans, will you be kind enough to take charge of this box for me—it has some little trinkets in it—and give it to my sister in Philadelphia?' I asked him why he did not deliver it himself, to which he replied: 'I am going ashore with you tomorrow, and will be killed.' I told him how many bullets it required to kill a man in action, and in other ways tried to shake his convictions, but it was no use—he stuck to it. He showed no nervousness over it, but seemed to regard it as a matter of course. I took the box and, after making a proper memorandum, put it away among by things. On the afternoon of the next day, when we were charging the fort, and had just come under fire, at about 800 yards, I saw Flannigan reel out to one side and drop, the first man hit, with a bullet through his heart. I stepped quickly to his side and asked if he were badly hurt. The only reply was a smile as he looked up into my face and rolled over dead. The box was delivered as requested, and I afterward assisted in getting a pension for his sister."

* * *

Experiments in Psychometry.

I have lately had the pleasure of making the acquaintance, and, I trust, of deserving the friendship of a charming lady, Mrs. Julia H. Coffin, who resides in this city (Washington). To many other accomplishments in art, in music and in social graces Mrs. Coffin adds, as it seems to me, remarkable psychometric faculties. With ready kindness, and desire to benefit psychic research, Mrs. Coffin has given me many instances of her singular powers of perception other than by the ordinary avenues of sense. Some of these manifestations confirm to my entire satisfaction the main proposition which Dr. Buchanan and others of his school of thought have laid down. I will give a few illustrations, mostly from memoranda taken down at my request. It is Mrs.

Coffin herself who speaks: "On one occasion a lady friend of mine, quite incredulous as to psychic perception, wrote a word, or words, the purport of which was unknown to me. With the light turned down and my eyes closed the slips containing the words were placed upon my forehead. Almost instantly I began to describe a woman, and told of her physical and mental characteristics minutely. I further added that the lady was quite an invalid. As I spoke these words I felt a violent shock upon the back of my head. The sensation continued down my spinal column, and I was impelled to say that the lady was suffering from some disease of the brain and spin. I was forced to remove the paper from my head, so unpleasant was the sensation. I had never seen or heard of the person I described, but the description proved to be minutely correct.

"One day General G— handed me a letter, of which I not even saw the handwriting. At once I said: 'This letter is written in a foreign language,' and gave the physical, mental and moral qualities of the writer, and the purport of the letter, saying, further, that he would take a journey by land or sea, I knew not which. The letter was written in Spanish, a language I do not understand, and the journey was taken within the month."

Prof. Elliott Coues

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Peasant Works Great Cures

PARIS, June 17.—A dispatch received from Algiers tells of considerable excitement at Ruisseau, caused by the doings of a peasant named Jean Baptiste Pons, who is described as a worker of miracles. Pons, who hails from Mustapha, claims to be in direct communication with the Almighty. He says that through his communion with God he is able to effect marvelous cures, such as making the blind see, the deaf to hear, and the paralytic to walk. His home has been visited by 10,000 pilgrims, and Dr. Gleure, who watched the peasant at his healing work, says the extraordinary cures are effected by suggestion.—*Dispatch from daily papers.*

* * *

You shall breathe the breath of life into your cherished dreams.—*Wilbur D. Nesbit.*

* * *

Inward Stillness

Let us then labor for an inward stillness—
An inward stillness and an inward healing;
That perfect silence when the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions.

But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do his will, and do that only.—*Longfellow in "New England Tragedies"*

Hold your Thought, your Mind, your Will in Principle and you will succeed.—

Eva C. Huling

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"Conversing"

Exchanging mere words is not conversation in its truest sense. After a conversation the parties should have received benefit. The soul as well as the intellect have feasted.

During conversation each should study the other's spiritual and mental attitude. Study them to prove them—never to disprove. When one disproves the conversation is unprofitable to both. Allow the unbidden mental forms in the other's mind to create and pass on. They belong to his life or they would not present themselves.

Let your soul meet the other half way. Thus do we invite perfect liberty of expression to him; this reacts upon yourself and calls forth expression, poetically clothed, which alone bears its mark—Soul Inspiration. This inspiration can only appear when perfect liberty is felt.

To acquire an outward cast of features depicting a certain blankness of expression, as some teachers advise, inhibits expression and fails to impress another with the profundity aimed at. Confidence, Peace within, seen upon the features of the open-faced child, and also upon the faces of aged persons of spiritual and intellectual worth. The equal relation in conversation requires an ability to listen—to listen, not with the physical ear alone, but with the whole self. After catching a few words of a sentence one should realize the whole. This enables the soul to absorb a perfect rendering by the time the sentence is complete, and to be in readiness to respond. It matters little whether this response be in words. The soul has responded, which is the main thing.

One cannot hear what another says if he be not in sympathy with him. Therefore sympathize with your friend in conversation. Sympathy means approbation—a lifting up. In order to lift one must be strong. Strength, both physical and spiritual, is acquired by practice. In disproving you throw down, you let drop. This requires nei-

ther physical nor spiritual strength, nor ability.

Any statement that does not meet with your immediate accession should be "laid upon the table," passed over, not pushed over. Some other time these statements will confirm themselves, and that, too, at a time when you are little expecting them. Also at a time when you are capable of recognizing their beautiful significance—a significance which is pregnant with much benefit to you and to their author. Had you antagonized them at the time, you would have caused a tribulation in which you must likewise have shared. "Condemn not at all!" Rather, let confidence show in your face. This is the likeness of the true savant. Nothing comes to you, either well or illy clothed, that you do not attract. We are all magnetic. Purity of mind cannot take cognizance of impurity. Each passes to its own place.

NORA E. HULING SIEGEL.

1015 W. 7th St., Los Angeles, Cal.

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Too Many Handles

An American journalist, returning after an absence of some years abroad, comments upon the profuse application of titles which is becoming frequent in this country. The practice is essentially a modern one. Daniel Webster in his lifetime was never spoken of as "Senator" Webster, but always as plain "Mr." Webster. Nowadays, however, it is invariably "Senator" this and that; and almost everybody has some kind of a handle to his name. Thus we have "Forecaster" Jones, "Undertaker" Smith, "Conductor" Robinson, "Superintendent of the Poorhouse" Brown, "Common Councilman" Shucks and "Selectman" Bumps, and so on. If this kind of thing keeps on we shall end by resting our claims to respect and consideration upon those painfully minute social distinctions which prevail in Germany, where men or women inscribe their names in hotel registers with the addition of such descriptive phrases as "cousin to an apothecary" or "brother-in-law to a corporal."—*Boston Herald.*

Who is great enough to bestow a title greater than "I am?" What title so great as the name the Soul chooses for you of "John" or "Jane"? Every title lessens the man. A.M., A.B., D.D., etc., make the man so much the less as they are regarded. I am Henry Harrison, degreed, diplomad by God and my own Soul.

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

Bayard Taylor

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Individuality vs. Education.

I here seize the occasion for expressing my belief that not only does education, as at present carried on, fail to increase the power of independent thought in those who have little, but it tends to diminish such power of independent thought as they naturally have.—*Herbert Spencer's Autobiography.* This reminds one of Robert G. Ingersoll's epigram on colleges: "Colleges are places where brickbats are polished and diamonds dimmed." And Elbert Hubbard hits it in another way: "A cauliflower is a cabbage with a college education."

Observation and reflection are the only faculties for independent thinking. To learn to use one's eyes and ears, and to create ability to think and to express that thought should be the whole object of education. Intuition would thus be developed, and the ancient reliance upon textbooks and authority would soon become a thing of the past. The expected result among old-school educators is that the pupil repeats his masters. Geniuses enter college and become toned down to the average "diamonds dimmed," while mediocre men come out with degrees—"frilled" edges of "the cauliflower"! Thankful are we that the New Century sees a few colleges where the eclectic courses, and teachers who are inspirers of independent thought, are becoming popular. I heard Dr. Jordan of Stanford say, in a lecture in my church, and later to his class, "Burn your textbooks!" And again to his class, "Believe nothing the textbook tells you. Verify it in the laboratory or fields; then you know it." In the inaugural address at Stanford he said, "The function of the teacher is to be an inspirer." Such abnormalities as Spencer notes could not come from a modern American college. I have met such, with degrees from the old colleges. "To think! This is the whole duty of man!" says Emerson.

* * *

The blessing of a worthy deed
Is that it's luster grows
Like sunbeams coaxing laughter
To the dewdrop on the rose.

—*Wilbur D. Nesbit.*

Address by Henry Harrison Brown, Editor of "Now."

Mr. Brown's lecture dealt with the facts that have been discovered by investigators into the powers of the human mind, and he showed that telepathy, thought transference, suggestive healing and auto or self-suggestion are powers which are not the exclusive possession of specially gifted persons, but that they may be developed by people of ordinary intelligence for their own and others' benefit.

Mr. Brown is a very pleasing and at times humorous speaker, and his earnest and kindly method of lecturing his hearers is evidence that he believes and lives his fundamental proposition, which is, "I am that which I think I am." At the conclusion of the lecture a vote was taken as to inviting Mr. Brown for another lecture next Sunday, and in this novel but effective manner it was determined to have a lecture from Mr. Brown on Saturday evening in Farmers' Union Hall and on Sunday evening in Native Sons' Hall.

Mr. Brown left on Monday for San Francisco, where Charles J. Anderson, well known to Santa Cruz saints, is occupying his platform.—*Santa Cruz Sentinel, May 9, 1905.*

* * *

Christian Science Lawful

The bill to make Christian Science healing unlawful in Nebraska was vetoed by Governor Mickey. He said, in part: "Without in any degree reflecting upon the motives of the legislature, it is difficult to avoid the conclusion that the bill was conceived in a spirit of professional intolerance. As originally introduced the measure bore upon osteopaths with the same rigor that it does upon Christian Scientists, and when it is recalled that homeopaths, eclectics and other now well recognized schools of healing, as well as osteopaths, have had to fight their way to existence over legal barriers raised by their professional brethren who happened to be within the pale of the law, the suspicion may be pardonable that there is more at issue than a consuming zeal for the public health."

* * *

The poet and the novelist hold a mirror up to nature. Therein we see our folly and defect, and we say in our hearts, "My God, have I come to that?" But they also hold up to us a mirror in which we see the reflections of good men and women; and I think I would rely on these much more than on the repulsion of the baser sort for effective energy that shall draw us from the worse and hold us to the better things—

John W. Chadwick.



"NOW" HOME ECHOES.

In looking over the past I marvel at the curious windings and turnings the world has made to reach its present unfoldment. This seemingly crooked road has brought us into the light of Truth we are enjoying now. As it is with the world, so it is with each individual's unfoldment; so of my own. When I look back over my past I marvel at the various experiences and conditions I have passed through which have brought me to my present realizations.

I used to thrust my opinions upon other people. Especially when I was in the church I became very much concerned about others' welfare, and took every opportunity to find out where they stood, and if they were not in the right according to my opinion, I would immediately try to set up guideposts for them. In the park I used to go to people sitting near me and ask them if they loved Jesus, and it always surprised me when they took offense at the question.

Instead of looking at each soul as imperfect, I now look upon it as being perfect. Instead of putting perfection into the soul, I now know that it is there already, and only needs bringing out. The soul is one with Infinity. When we realize this, how small of us to thrust our opinions upon anyone. It has taken me a long time to realize this Soul perfection, but since I have I know that this conception is a great unfoldment to me. It brings me in close sympathy with my brother; makes me feel one with humanity.

Not only have we Infinity within us, but we have the Ocean of Infinity behind us, from which to draw. Sometimes we forget this and allow other thoughts and feelings to come in, but

the realization of Oneness soon brings us back again into harmony and Truth. We all belong to Truth; we are Truth and all of Truth; the essence of Truth, and each day we express more of that which we are. SAM.

Love is the crowning expression of life. In the beginning love was. Love is, and ever will be. In love we find the fullest expression of life. Love is necessary to soul growth. In love we were created. In love we grow. In love we live. There is only one love—the Great Universal Divine Love. There are lesser expressions we call love, but these in time prove their origin, for they are conceived in willful selfishness. Love dips her fairy wand in the universal sea and draws out what we will—Love's attributes or its opposite. We can draw out only what we put in. Life is reciprocity—a series of give and take. We give and receive what is necessary for our needs, at each particular stage of growth. Like attracts like.

Oh Soul! when thou seest the beauty of the lilies and doest likewise, in the knowledge that all growth is from within outward, then do we indeed catch the spirit and become a law unto ourselves, safe in the knowledge of our Godhood, our divinity, our unity with the one, in all its expressions. LILLIE.

I have often thought of the inventions and industries. They can be traced back to their very beginning. Each began in a crude way and was gradually improved until it became of great commercial value, through its necessity to the people. Take, for instance, the bicycle; notice how it has grown. A simple principle was first conceived, and each inventor has added a new conception, until today we have them of all forms and grades. Even motorcycles have been developed which require no human strength to run, needing only guiding. This is all due to the simple unfoldment of the principle out

**We are the Arbiters of destiny!
Lords of Life! We either make or mar.—**

T. B. Aldrich

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of which come beauty and completeness.

So the principle that all knowledge is within us; there also all beauty, goodness and love that day by day we bring this out. Thus our lives are made complete, happy and successful. The more we work along this line of thought, no matter how crude may be the beginning, we constantly improve, and every day our lives become better and nobler.

EVERITT.

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Federation Notes.

It has been difficult to get a quorum of the Board of Directors of the New Thought Federation together. The Secretary has resigned, and the Assistant Secretary is not able to devote the necessary time to prepare for the Convention. Therefore a circular letter has been sent to members of the Board for their votes upon the following questions:

1. That Ernest Weltmer of Nevada, Mo., be appointed Secretary, with power to arrange for the Convention. He has signified his willingness to accept the place and to do all the necessary work and to devote his entire time toward making the Convention and Confederation a success. He is capable and well fitted for the place, and I trust this arrangement will be made.

2. Shall the Convention be held in September, or postponed to some time in October, or postponed till next year? The Constitution provides for an "annual" Convention and election "at such time and place as the Board of Directors shall determine," and says that "officers shall serve for one year, or until their successors are duly elected." This seems to give authority to the Board to postpone it. A vote of the members of the Board will determine this matter so that in September NOW I will be able to state the definite results. I am sure that the Kansas City and Nevada officials of the Federation will do the best they can. I hope they will see a way to hold the Convention. October would suit me best. Will everyone interested write Ernest Weltmer, Nevada, Mo., and send such suggestion and contribution as he or she can. There is no money in the treasury and some debts to be paid, and much expenses attending the "Coming Convention." I feel that I can prophesy a successful Convention in October. How many say Aye?

The Music That Carries

I've toiled with the men the world has blessed,

And I've toiled with the men who failed;
I've toiled with the men who strove with zest,

And I've toiled with the men who wailed.
And this is the tale my soul would tell,
As it drifts o'er the harbor bar:
The sounds of a sigh don't carry well,
But the lilt of a laugh rings far.

The men who were near the grumbler's side,
O, they heard not a word he said;
The sound of a song rang far and wide,
And they hearkened to that instead.
Its tones were sweet as the tales they tell
Of the rise of the Christmas star—
The sounds of a sigh don't carry well,
But the lilt of a laugh rings far.

If you would be heard at all, my lad,
Keep a laugh in your heart and throat;
For those who are deaf to accents sad
Are alert to the cheerful note.
Keep hold on the cord of laughter's bell,
Keep aloof from the moans that mar;
The sounds of a sigh don't carry well,
But the lilt of a laugh rings far.

—Strickland W. Gillian in *Success*.

* * *

Thoughts.

The ardent wish to be good will surely lead one to be good. But the wish must be fortified by action. A person will naturally seek to attain that which he wishes for, whether the seeking be conscious or not. A person fond of the pleasures of this life will get them; they seem to *come* to him without any visible effort on his part. As Emerson says, "What is for us will gravitate toward us." What we ardently wish is for us. "As a man thinketh in his heart, so is he." If this is true in the physical world, why not in the spiritual? One ardently longs for advancement in the spiritual life, for the true wisdom—surely God will not withhold it. Nay, more, he offers it as freely as the sunshine. It is there for us to enjoy. Would a man on a bright, sunshiny day shut his eyes as he walked along the road, and declare it to be night? So with the spiritual sunlight. We only have to open our eyes to see that it fully illuminates our way. Christ says, "I am the door and the way." He

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

William Morris

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is also the "Son of Righteousness" i.e., "right-thinking."

* * *

What could begin to equal this delicious, pure air of the mountains? It seems as though it came laden with life, straight from the fountain of all Life. Sweet with the scent of a thousand fields, freshened by many waters. One drinks in deep breaths of it, and with every breath life is renewed. What tonic can surpass it? Surely such tonic was never made by man. Surely this is the gift of God, free to all as are his mercy and love.

Alice Robbins.

* * *

You are Right, Eleanor.

I believe a snake can fly as easily as a malicious or interfering thought can work for evil upon another. But if you believe in this power to destroy error, which in this instance and many others means a determination to coerce into another way of thinking, you will receive its full influence. These meddling concentrators cannot reach you except by your own volition. You are simply treating yourself to be as unhappy as possible. Can anything be more ridiculous?

I am told that many persons have been killed by such concentration. They have not been killed. They have killed themselves. There is no power in an evil thought, and the thought sent out for the purpose of changing the belief of another *is* evil. It is damnable, but it damns the would-be transmitters only, unless the other fellows have made up their mind to be damned also. "But," you tell me, "the folks who are set apart to practice these occult tricks seem happy and prosperous."

Do they? Watch and see. A spiritual boomerang differs somewhat from a material one, but it is a boomerang all the same. Love is the only weapon in the world that does not kick back, and in the thought of love is absolute safety. Its power is irresistible.

Fear? What has it not done? Our

correspondent is in bondage only through fear. Fear is destroying his health and his business. Fear of what? Of a few silence sitters whom he has invested with supernatural power. For years I have heard these stories of absent error treatments, and some of them appeared to have a veritable foundation, but I have never been able to credit them. The thought is too monstrous.—Eleanor Kirk's Idea.

* * *

Affirmation and---What?

Modern New Thought journals say a great deal about right thought and wrong thought; that we must cultivate the former and eliminate the latter. But how? Affirmations alone will not suffice. The average person tries to think right, but wrong thought comes up in abundance in spite of himself.

I quote the above paragraph from a clear writer in New Thought. But Jove himself sometimes nods, and the deepest thinkers have not yet sounded all deeps. The sentence, "Affirmations alone will not suffice!" I wish to notice. Before we can do anything we must think, decide, then act. The Will has its function in carrying out the decision we make. The Will must be so cultivated that it will hold until there is manifest in action the decisions we make. These decisions are always Affirmations. Till the Affirmation is made there is no decision, nothing for the will to hold to; for this reason weak characters always are known by indecisions, strong ones by their positive decisions. No better New Thought lesson than the answers of General Grant. "I propose to move upon your works immediately!" "I propose to fight it out on this line if it takes all summer!" and "Unconditional surrender!" Here lay his power; here lay the trust of the soldier and the people in him. Weak wills always vascillate, and when they do decide are obstinate. No surer sign of a negative and weak will than obstinacy. The obstinate person is weak because his will is untrained.

Every decision is an Affirmation. "I

can! I am! I will! I am health! I am fearless!"

Why are they to be insisted upon? Because that is the only way the Soul develops self-control. The self-controlled choose what thoughts they will hold and *hold* them. Thousands choose and let chosen thoughts slip out because others come in. Only one Affirmation is possible at a time. I cannot Affirm, "I am well," and "I am ill" at the same time. "I am ill" will cause illness when it becomes a habit. "I am well," will cause health when it becomes a habit. But the habit of these Affirmations must be cultivated through choice, and the Will trained through constant calling of it back to the chosen Affirmation, until it has learned to hold to it and allow no other thought to come in.

It is unwise to criticise thus loosely any system that inculcates Affirmation, because beginners think there is a difference between teachers when there can be none. There is but one way of gaining control of one's thoughts, and that is through constant Affirmation. Every time the thoughts wander, call them back. Why then say "Something more than Affirmation is needed?" This statement is one which tends to confuse the new student. Let us rather say, "Affirm till you have made the Affirmation a mental habit." This said and obeyed, the student has not only the "something," but the whole.

* * *

If Love is not the Guide, What is?

Soundview contains some pithy remarks upon selfishness, and in reference to the article which we recently quoted from "NOW" regarding what one should eat, the editor differs, as we do ourselves, from the conclusions of the writer, who says: "If 'Eat what you love, and love what you eat,' is mental science or soul-culture, give me the old-style material stuff. If such 'spiritual' natures can so scientifically and unconcernedly damn their animal friends to the slaughter house to pander to their depraved appetites, a little more progress of the same kind would make the human body

a delectable piece de resistance.—Talisman, London.

Well, my brothers, since love is not to direct our diet, what is? And if the individual is not to decide, what tribunal is to decide for him? You first run up against the Principle of Personal Liberty. Is doctor or scientist to decide our food? If he happens to be editor of *Soundview* or of *The Talisman* he will put us on a vegetarian diet. If it happens to be Sophie Leppel, she will put us upon a diet "rightly combined and proportioned," while if it be a lover of meat it will be all meat, and so on, and so on, till we are placed under a worse tyranny than are those who for religion's sake eschew pork, or those who refuse meat on Fridays. Someone is to decide. Will you, my brothers, take the responsibility of directing where you think God has not?

I believe God (the Universal Principle of Life) has decided. He (or IT) dwells in the Soul, and His (or ITS) decision is Desire. If we are not to eat what we love, we are to eat what we do not love. Can you? I tried to eat dog meat at an Indian feast and could not. I feel the same way to the advertised "Health-foods." Can I eat them? If eat them I do, can I digest them? Try it with food your stomach repels.

I pretended to love oatmeal, but I had to smother it with sugar, cream and jelly or fruits in order to eat it. While I lived this lie I was hungry all the time. A hot biscuit feeds me now. I sometimes want a bit of sausage, and eat it with pleasant memories of mother's cooking and childhood. It always does me good. Occasionally I desire a bit of cheese, a cracker and a glass of beer. I regard this choice as my affair alone, eat, enjoy it and am happy and healthful. I do not care ordinarily for meat; but that is because I have found, like my friendly editors, something I like better. I believe in telling the world what each of us has found to suit us, but I do not believe in attempting a worse than Puritanical restriction by appointing a censor over food.

**I, grateful, take the good I find;
The best of now and here.←**

Whittier

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As to "damning animal friends," that is sentimental bathos, not worth considering. If fly or beast can administer to human life and enjoyment, it was made for that. If these contribute to my harm it is my privilege to put them out of the way. My brother would destroy mosquitoes and tigers; in like Law, they may take them, or any other animal for food. "God gave man dominion," and he is to learn how to exercise that dominion so as to bring him the most happiness. I am happy in my mixed diet. Let others be happy in their choice. As the race develops all may some time eat nothing but air, but now I crave something more substantial. **LET US HAVE FREEDOM, FIRST OF ALL.**

* * *

From Report of the Missionary of the National Spiritualist Association.

as published in various journals:

While in San Francisco we took dinner with our old-time friend, Henry Harrison Brown, in the new Home of NOW. The NOW, I believe, is the official organ of the New Thought movement [That movement has no official organ.—Editor.] and Mr. Brown is president of "The New Thought" organization. [No. "Federation."—Editor.] They are developing an excellent "psychic" in this "New Thought" Home. New Thoughtists develop "psychics"; theosophists and other cults develop "mystics" and "independent clairvoyants"; spiritualists develop "mediums." It is somewhat a matter of taste—that is all. Brother Brown is doing a good work for humanity, and we are perfectly willing and insist that he do it in his own way, though it would be nice if he could come back to his old way. We enjoyed the visit to our old friend and the "NOW" family very much.

We also enjoyed the visit of Mr. and Mrs. Sprague. He is doing a good and a needed work. He stands for clean and pure Spiritualism, and, with Mr. Barrett, the President of the N. S. A., is doing much to rid this beautiful philosophy of the barnacles and frauds that masquerade in its name.

But in regard to "psychic" and "medium," there is a vital difference. So great is it that until it is seen and appreciated there will be confusion of

thought among Spiritualists. Spiritualists use the word "medium" to include spiritual unfoldment. To us, "medium" means one who is used by some one or more spirits as a means of communication between the living and the so-called dead. This condition does exist, but we consider it a primary and a dangerous one. It insults the Human Soul to be the tool or instrument of another. A "psychic" is not a medium. He is one whose spiritual faculties are developed so that things are seen which are not perceived by any of the five senses. A psychic is one who, believing that he is spirit here and now, lives to a greater or less degree as Spirit, above the limitation of the senses. A psychic is a safe counselor. A medium is variable, is too often full of chaotic manifestations and ideas, and is an unsafe director or friend. I speak from a large experience with both classes. For a few months thirty-five years ago I was a medium. I teach that the possibility exists for every person to so develop spiritually that there shall be no veil between the various states of existence. This condition is the ultimate of every human being. Intuition, premonition, visions are the beginning of that unfoldment which when perfected becomes pure spiritual insight. Psychometry is the one name under which is included all the possible spiritual manifestations. A Psychometrist is a psychic who lives in those ranges of vibration which are above the limit of the senses. Let us outgrow mediumship and develop our own possibilities of Spiritual Consciousness.

* * *

God is love, and the great Self to which we shall all eventually attain manifests itself in love, in loving.—*Edward Carpenter.*

* * *

Publicity, and not secrecy, will win hereafter, and laws will be construed by their intent, and not by their letter, otherwise public utilities will be owned and operated by the public which created them, even though the service be less efficient and the results less satisfactory from a financial standpoint.—*Quoted from a railroad president by President Roosevelt in his last message.*

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

W. C. Henley

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Richard Realf, the Poet.

In NOW for February, 1904, was copied one of the few great poems written by Americans, "Indirection," by Richard Realf. The last two lines of the poem he wrote the night he took in despair his own life, are:

He loved his fellow men, and their love was
sweet—
Plant daisies at his head and at his feet.

That little poem "Indirection" was published in the *Atlantic Monthly* when I was a young man of 17. It attracted my attention and I memorized it. It opened to my apprehension a new world, but not for many years did I comprehend it. The lines were often with me, and I delighted to recite them then, as now, to those who can understand. I have just fallen upon some wise words of Helen Wilmans in regard to the same poem, and the thought "O, Did we tell others what good they do us, how we might sweeten their lives!" comes to me. I would that daisies were planted for our loved ones before they are dead.

Mrs. Wilmans says:

I think it must have been fifteen years ago when I read these verses, and yet I remember their effect upon me perfectly. I cannot recall my thoughts, nor do I know that I had any new thoughts; but it seemed as if my hitherto darkened life was suddenly flooded with light—light that never left me from that hour to this. It was a sudden rending in twain of the fleshy veil that showed me the undeveloped possibilities of mind. Slowly, from that hour, I began to see myself as an individualized part of the Infinite Whole. I began to realize that I was coeval with the eternities. I permeated all; all permeated me. "I am mind," I said; "there is no attribute of mind I may not have by claiming it. Not a door in the universal entity is shut in my face, and never has been. I began to see men and women as far greater creatures than I had ever seen them before. Slowly, from the hour of my awakening" my champion of the race began." * * *

"And so, after all he had done for me, and heaven knows how many others, he pronounced his life a "FAILURE," and ended it. He who, through an infusion of that great central soul men call God, possessed power to infuse coarser matter with soul

essence, until it rose to a sense of its own omniscience and ubiquity, pronounced his life a failure and ended it.

Out of his life and death comes this thought; that no soul is capable of measuring its own worth to others. As long as breath lasts, he who speaks the best he knows, is a benefactor to the race, though no word or recognition or appreciation ever reaches him.

And yet each soul is entitled to recognition, and it is my duty and yours to yield it. Had I written to Richard Realf one-half of all his words had done for me, he would not, he could not have given his life the stamp of the word "failure"; nor is it impossible that he might not have lived on to do great work for mankind."

* * *

A Psychologist on Mental Science

Mesmerists, hypnotists, Christian Scientists, faith curists, mental healers, medicine men, priests, saints and physicians, one and all, succeed by playing upon the imagination, in producing remarkable changes in bodily health. Moreover, so far as the evidence is available, the more intelligent employment of such agencies displays astonishing uniformity in the results achieved. Essentially the same disorders show themselves amenable to alleviation under the auspices of Christian Science as under hypnotic treatment; and about the same percentage of such disorders fails to yield to treatment under the two forms of procedure. A great mass of diseases—and among them most of the more terrible scourges to which human life is heir—utterly withstand such methods. Insomnia, headache, neuralgia, paralysis of certain types, chorea, certain forms of epilepsy, hypochondria, hysteria, neurasthenia, alcoholism, morphinism, asthma and certain diseases of the alimentary tract, not to extend the list to its full length, are frequently relieved, either temporarily or permanently.

Other diseases, like Bright's disease and tuberculosis, may be relieved of some of their more distressing symptoms through suggestive therapeutics. And one method of mental healing will sometimes prove efficacious when another one has failed. The great thing is to get the patient's mind completely divorced from his ailments and firmly convinced of his physical well-being. This result is naturally achieved in certain cases more easily in one way than in others.—*The World Today*.

* * *

In this ordered world is there not a great, an almost irresistible temptation to live an ordered life, if haply one may be a conscious, willing and deliberate coadjutor of the divinity that resides in every atom and event of the world?—*John W. Chadwick*.

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

William Lloyd Garrison

53

Reversal of Decision in Helen William's Case.

Mrs. Wilmans was convicted in the United States District Court of fraudulent use of the mails by advertising "Absent Treatments." This decision has been reversed. Personally, NOW has had no communication from Mrs. Wilmans, though we would gladly publish one. I copy from the *Journal of the American Medical Association* the following decision, given by the *United States Circuit Court of Appeals, Fifth Circuit*. This decision sends the case back for a new trial. There were four indictments against her. The court says:

The evidence not tending to sustain the charge that she did not intend to administer the advertised treatment for which she was paid, a verdict of not guilty should have been directed on these indictments. If the accused intended to administer, and did administer the treatment that she advertised, she was not guilty of the fraud charged, although the treatment might be in fact valueless. The mere allegation that she was engaged in business of mental healing was not an allegation of a "scheme or artifice to fraud."

The case should be tried with the distinct understanding that the practice of mental healing is, in federal law, as lawful as healing with drugs. The question involved her belief in her representations and promises. While her belief was not the subject of direct proof, it might be ascertained from circumstances and by the proof of her actions and declarations. If her method of treatment was as baseless as mundane astrology, it made no difference, if the accused believed in it and practiced it in good faith and without positive intention to defraud. If, without belief in her professions or proposed treatment, and with knowledge that her representations were false, she made them to defraud, the fact that mental healing is a lawful vocation did not protect her.

The case must, of course, be tried and tested by the rules of law and by the common human understanding. But when a question of fact is tested, although it may involve the existence of a power not generally recognized, evidence bearing on the question must be considered as in other cases. Science has not yet drawn, and probably never will draw, a continuous and permanent line between the possible and the impossible, the knowable and the unknowable. Such lines may appear to be

drawn in one decade, but it is removed in the next, and encroaches on what was the domain of the impossible and the unknowable. Advance in the art of electricity, and experiments in telepathy, hypnotism and clairvoyance warn us against dogmatism. The experience of the judiciary, as shown by history, should teach tolerance and humility, when we recall that the bench once accounted for familiar physical and mental conditions by witchcraft, and that, too, at the expense of the lives of innocent men and women. In that day it was said from the bench that to deny the existence of witchcraft was to deny the Christian religion. Juries would have done better. Then and now questions of fact were best tried by jury.

Finally, in dealing with the issues raised by the record, the court does not intend to express any opinion as to the substantiality of mental science, or whether it is founded on some occult natural law, or on mere parade and mummery. The court is not a society for psychical research, charged with the duty of forming and announcing opinions on that subject. It endeavors only to make it plain that there is nothing in this case to require a departure from the ordinary rules of evidence and familiar criminal procedure.

* * *

New Thought Alone Can Cure These People

The economic conditions of the last ten years have suddenly produced a portentously numerous class of American beings whose will, strength and wit are completely submerged in devising means of spending any reasonable portion of their income. Their money has torn them away from the ordinary standards of home and civic life, created a new set of conditions for them and made them its servants.

They change their abiding place with the seasons, have no home and have forgotten where they vote.

Sound judgment and clear perspective in the motives and movements of human life are seldom found among these people of the caste who drag the golden ball and chain.

Abundance of goods cannot insure either to a people or to an individual "that quality of existence which we are justified in associating with the notion of richness, fullness, abundance of life." A man lives abundantly according as he opens his life to opportunity of the world he lives in, both to be and to do.—*President Benjamin Ide Wheeler, California University.*

* * *

A ruffled mind makes a restless pillow.

EDITORIAL.

Had the Soul an Origin?

The question of the pre-existence of the Soul and the question of re-embodiment and reincarnation are so prominent in many circles, and are creeping into New Thought so strongly that it seems best that I depart a little from my rule not to deal with speculation and give some space to them.

In my articles which ran through Vol. IV, entitled "Soul & Body," I dealt with this question of Soul from the point of view of modern science and the metaphysical corrolaries drawn therefrom. All my older readers will remember and understand my position. It is for the later readers, and also to emphasize that position, that I now call attention to it. Out of the beliefs in pre-existence and reincarnation arise so much that weakens character by undermining the sense of personal responsibility. Any teaching that relieves a person from the consciousness that he or she alone is responsible for the experiences and for the results of conduct is pernicious, be it the theological doctrines of predestination and foreordination, the scientific dogma of heredity, the theosophical doctrines of Karma and reincarnation, the claim of Spiritualists of guides, controls or evil spirits. The ordinary belief in evil is a mild form of belief in devil. No matter in what form this belief is held, it is but an excuse for doing that which does not in its results fall in line with the ideal of happiness. Children like to do, to assert themselves. Grown men and women had as children this feeling of independence and of gladness in self-assertion. It has been taken out of them by false education, and they have become *leaners*. Dollars, fashion, circumstance, influence of friends or bad companions, weather food, climate, sickness, poverty, igno-

rance, are all used as scapegoats of excuses to relieve one from the sense of personal responsibility. Therefore, when one believes he is a soul from all eternity, and only incarnated or reincarnated for the purpose of carrying out the plan of some God, or in accordance with the Laws of Universal Energy, or is here to work out Karma, or is directed by Stars, or guided by lines on hand or bumps on head, that person is working under those self-imposed limitations that will keep him a child-man as long as he believes in them. Mrs. Eddy's followers are correct in claiming that all personal ills arise in some false belief. But all happiness, success and prosperity also arise in belief, for—*I am what I think*.

Because of this leaning propensity, this tendency to find Cause outside himself, man has created his gods, his angels, his natural laws and his governments. When under the guidance of New Thought Ideas man builds a cosmogony, a conception of Divinity, the picture of an orderly universe, and the ideal of eternal life, he will build them from the consciousness that he IS NOW ALL that there is, or ever will be. He will find in himself the only answer to all these questions, and he will answer them as all mankind in all ages have answered them, i.e., from his consciousness of himself. He will import into his conception of God, Nature, Law, only that which he knows about himself. Whatever he affirms of himself he uses as a colored glass to look through upon the external universe. "We now see through a glass darkly," says Paul. The dark of our own limitations.

I find illustrations of the origin of the Human Soul the facts of nature, in wind and water. Remember, all my philosophy is based upon the Affirmation, always standing on my editorial page—**MAN IS SPIRIT WITH ALL THE POSSIBILITIES OF DIVINITY WITHIN HIM, AND HE CAN MANIFEST THOSE POSSIBILITIES HERE AND NOW.** This being so, man

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

Socrates

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is not controlled by any external power; he is not subject to any conditions or limitations any more than Divinity is. He is as free to work without limitation as God is. All limitations are those he has made for himself. This is the one important thought for Humanity to realize. I TOUCH GOD ALL ROUND. "I and my Father are one!" was the way Jesus put it. If we are One, then I am ALL now which the One is. By this Affirmation all I write is colored. I cannot reason or affirm from any other point of view. Therefore, those who reason from the idea of limitations, or of separateness from the One, cannot understand me; but I can fully understand them, for I long lived there, being trained as they were into these limitations, and till I outgrew these ideas I *was* limited. But it was not by Law, or God, or Nature, but by my own thought.

Life, Love and Thought being Power, we must think of them and their manifesting as all other forms of Power manifest when not directed by Man. And, I must also think of my control of Life, Love and Thought in the same way that I think of my control of other Modes of Motion.

Soul and Spirit have as distinct a meaning in the vocabulary of the mass of New Thought teachers as electricity and light have. One is the Power and the other a form of manifestation of the power; one is the absolute power, the other its concrete manifestation; one is the Universal manifestation, the other its individualization; one is Principle, the other is detail; one is the All, and the other is the one in the All. Spirit is the Eternal Infinite Essence. It is indivisible and uncreatable and indestructible. It is God "without body, parts or passion." It is the one *Something* which manifests in all the forms of energy. Note well, *All* the forms of Energy.

"Thou from primeval nothingness didst call
First Chaos the Existence. Lord, in thee
Eternity hath its foundation; all
Sprung forth from Thee—of light, joy,
harmony,

Sole origin—all, all beauty thine;

Thy word created all, and doth create.
Thy splendor fills all space with rays
divine.

Thou art, and wert, and shall be, glorious,
great,

Life-giving, life-sustaining Potentate."

Creation is but Expression of latent Power. All *things* lie, potentially, from all eternity in existence, and spring forth from the Unexpressed into Expression. Each individual person and thing is an expression, and the One will require millions upon millions of expressions during all eternity. Thus each individual person and each individual thing is not a separate portion of the One, but an expression of the One *in* the One; just as an human Ideal, or a Thought, is an expression of the whole person, within the person. For, as "the sky orbs itself in a drop of dew," so the One reflects Himself (or Itself) in the human soul. For, as the drop of dew is but an expression of moisture *in* moisture, so is soul but an expression of Spirit *in* Spirit. Thus is the expression true. "*In* Him we live and move and have our being!" The force lies in the preposition *IN*.

From the Thought of Spirit, Soul and Life as Energy, and of each as a Mode of Motion, we have but to apply to these two forms of Motion the same analysis and investigation which we have applied to those other forms of the same energy, known as water, wind, steam, heat, chemical affinity, attraction, cohesion, magnetism, electricity, and which we are now applying to Radiant Energy, to learn what it is possible for us to know of these higher pitched forms.

A study of physics and of Herbert Spencer would be of immense benefit to the world, would many teachers of metaphysics take them up. Especially do the theologians and the putters-forth of new Biblical interpretations need such a course, for much that is taught is so at variance with the deductions of science and the Higher Criticism, and is such a travesty upon common sense as to be absolutely folly.

**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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The Universe is One. The knowledge one gets from a study of any one form of Motion explains to the same extent all other forms. One thing noticed of all forms of motion is, that they follow lines of least resistance. Another is, that when two forms meet they take a line between those upon which they are each moving, and the direction of this line is proportioned to the force of each. The Law is called "the parallelogram of Motion!" Another law is, that when two currents of wind or water meet they form spirals or centers. The moment that from any force, or union of forces, an individual expression is formed, it revolves around a center. The best illustration of this is found in the whirlpool made by water flowing through a hole in the bottom of a pan, or from a bathtub. The two forces acting upon the water, that of gravity at the aperture and that of friction at the sides of the tub, cause a rotary motion. Whirlwinds and cyclones are formed in similar manner from currents of air meeting and then passing over the earth. The nebulae shows that suns and planets are formed in the same way. Thus is the Human Soul formed from the Universal. Two streams of Power, the male and the female expressions, the strongest forms of power known to consciousness, meet in the moment of Man's greatest Passion, and, uniting, form a center in the ONE, which revolves as an independent Soul from the moment the two currents of Life thus meet in Passion's embrace. Then, in manner like to that in which the whirlwind gathers its body of dust from the earth by its revolving force, so Soul gathers during gestation a body. The seen body is not the whirlwind, neither is the seen body the Soul. Each attracts its body, and each holds it as long as it remains in condition to need it.

Therefore, while spirit is eternal, Soul had a beginning, just as the earth had. But earth has no consciousness, and its Soul will become absorbed in the One, just as the drop becomes absorbed

in the ocean, and cyclone in atmosphere. But the Human Soul will never be so absorbed, because in it the One has developed out of Itself Self-consciousness and this Human Consciousness will never be absorbed like the unconscious world-soul, flower-soul and brute-soul, into the unconsciousness of the One. Once Self-consciousness is attained, then forever I AM I, and I am not the One save that the One is I, as far as it is possible for the One to manifest itself at any given moment through my Self-consciousness. God has made himself Man. Remember Tennyson's wonderful perception—

"God made himself an awful rose of dawn."
In like manner, God made Himself the sublimest of all spectacles an awful Human Consciousness, and there His work ended. That work done, he delegated all further work to the Son.

I am pleased to note recently that the Great Seer, Andrew Jackson Davis, in an article in *The Progressive Thinker*, gives the thought I have offered, expression. He enunciates what is the rational, scientific and philosophic conclusion, that will be the prevailing opinion of intelligent persons in coming years. Man is immortal through his consciousness alone. Spirit is immortal through the fact that it is Spirit. Soul is immortal because it is the perfection of the line of evolution from the homeogenous to that of complete individuality. Here are some passages from Mr. Davis' article:

What was and is the chief end of the stupendous and the harmonious system of nature?

By impression I have long ago plainly answered these spiritual questions. The answer was and is (so far as I have any knowledge), The end of all nature and the thought of God is the evolution and the individualization of the human soul and spirit.

Simple and insignificant as this answer seems, it is, I think and believe, the profoundest and the sublimest of human conceptions. Away up in the immeasurable mountains of the mineral, vegetable and animal kingdoms of life you behold the natural miracle—an unspeakable production of all principles and of all organisms—the individualization of immortal Man. He is the

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

Edith M. Thomas

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offspring of the harmonious conjunction of Father God and Mother Nature.

Therefore Man is by parentage and by inheritance the ultimate, the final, the end of the material and the spiritual universes. And, inasmuch as he is organized and fully equipped for an eternal existence, it is, in this rudimental stage of being, impossible for him to comprehend but little more than the most superficial and inconsistent estimate of his inherent capacities and experiences.

I also find that clear and profound author, Dr. J. H. Dewey, expressing the same opinion in the last pages of his work, "The New Evangel." I quote: As the direct offspring of Universal and Infinite Spirit, the human soul is first born into individual existence and differentiated from Universal Being in and by the process of physical embodiment. After this individualization and embodiment it is reborn, or awakened as an individual, to the consciousness of its deific nature and origin as a spiritual being and a child of God. * * *

Previous to the birth of man into self-conscious individualized existence, through the process of embodiment, the substance of his being was unindividualized Spirit in God. The Soul could no more have had pre-existence as a distinct entity before this individualization through embodiment than could the infant have existed as such prior to conception and gestation. Indeed, this is the final stage and culmination of the process through which God brings forth children to himself, and by which the human soul, as the offspring of God, begins its career of endless development and perfection of its individual life and destiny under the infinite resources of the Father's Being and Kingdom.

After this birth into individual existence on the objective plane, and the sense of personal identity is indestructibly established from experience under the limitations of the sense circle of relationships, man is ready, and not before, for his second birth, or awakening as an individual, to the consciousness of his original deific nature without losing his identity and becoming reabsorbed in Universal Being. The soul can then retain its individuality as the offspring of God in the full realization of its identity of nature with the Father, yet forever differentiated from him in the consciousness of its own indestructible personal identity.

* * *

I hope you will soon get out NOW again. I miss it, but a constant reperusal of back numbers gives me fresh help and inspiration.—Lillian Bryan, with the Bod Taylor Publishing Co., Nashville, Tenn.

This Important to all Who Believe
in Freedom.

The decision of the United States Court of Appeals in case of Mrs. Wilmans, which we print in this number, and that given in the case of Prof. Weltmer by the United States Supreme Court, which we printed in November number of NOW (page 198 of last volume), are as important to the welfare of this nation as any two decisions given in many years. They should be copied and scattered broadcast by New Thought people of all cults. If we will put them into a pamphlet, how many will you take? We can furnish them, with some history of the cases, for a hundred. When enough are subscribed for to meet expenses we will print them. This is your time of test. Will you work for Truth and Liberty. Every doctor in the United States and every minister should have a copy. Will you supply those in your vicinity? These decisions presage a coming Declaration of Personal Freedom. Liberty has been usurped in name of "Health," "for the Public Good." "Emancipation" is now the word. Mentally, spiritually free, are we, only when we can control the conditions of life, and the most important need now is *Liberty to doctor or not to doctor, according to the dictates of our conscience*. It is a religious question, as much as were those that drove the Pilgrim Fathers to the "rock-bound coast" of New England, there to find "Freedom to worship God!"

* * *

That the opinion of NOW is valued, and that a notice in it pays, is demonstrated by this extract from a recent letter:

Money Falls, N. Y., Jan. 16, 1905.—Gentlemen: The kind review you gave to "The Perfect Round" in the October NOW has brought me more success than any other paper. Yours truly,

FRANCES A. ROSS.

* * *

You will note that I have come into my divine inheritance of perfect eyesight and perfect health, which I am enjoying to the fullest extent. Thanks to your kind influence and advice.—Albert P. Dixon, Dallas, Tex.

**Obstruction is but Virtue's foll.
The Stream Impeded has a song.←**

Ingersoll

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OFFICE OF NOW
105 Steiner street, San Francisco, California.

Vol. 6 AUGUST, 1905 No. 2

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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to cover postage. Do not send foreign P. O. stamps.

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**Wait for the August "Now" for Notice
of the Federation Convention.**

Owing to financial conditions, date and
place are at present uncertain. See
notice in another column. Ernest Welt-
mer is appointed Secretary. Address,
Nevada, Mo.

* * *

Charles J. Anderson is now lecturing
upon the "NOW" Philosophy in Mr.
Brown's hall in Odd Fellows' Building,
and is meeting with excellent success.
He is also giving addresses on Thurs-
day evenings at Alameda. He will ar-
range to give a single or a course of
lectures at places where friends will
arrange. Address him at this office.

* * *

Mr. Brown is conducting a Class in
"Suggestion" Sunday evenings, and
during the week a class in "Success" at
the "NOW" Class room. He will de-

vote a portion of his time in the future
to the "Mountain Home," doing what-
ever may there open up in his line. Ul-
timately he will there establish a "Soul
Culture School," open to all ages.

* * *

The "NOW" New Thought Center at
Kansas City, Mo., reports excellent suc-
cess. Every member is developing the
Power of Self-expression and Self-con-
trol, and this is the aim of all true edu-
cation.

* * *

Our readers will pardon a few changes
of type in this issue of our magazine.
because, owing to a strike among the
printers in this city, we have been
obliged to have our work done across
the Bay, in Berkeley. A good firm is
doing the work, but the change has
caused some difference in the makeup.

* * *

"NOW" Folk is now an incorporated
body. Our "Certificate of Incorpora-
tion" from the Secretary of the State
of California, is dated July 12. The
officers are: Henry Harrison Brown,
President; Samuel Exton Foulds, Sec-
retary; Everitt R. Chappell, Treasurer
and Business Manager. Our office is
105 Steiner street, San Francisco.

We are incorporated as a Business
Firm, and also as educational and ec-
clesiastical bodies, with all the powers
such bodies possess under charter from
the State. We have many Departments
under which in future we propose to
work. In addition to our present
work, we propose during the coming
year to open a Kindergarten, and a
"Nature Study" School, "A Health
Home" and "A Soul Culture School,"
and to establish at our "Mountain
Home" a printing plant. We have a
large future before us. Our work is
world wide and important in the devel-
opment of the nation and the race.

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

Bradford Torrey

59

J. Stitt Wilson began his annual work in San Francisco on Sunday, July 9, at Golden Gate Hall, and will continue lessons there every Sunday at 2:30 p. m. until further notice. He also has three other courses, viz.: An "Introductory course," an "Advanced course" and a "Teachers' course." He also arranges for Private Instruction. He can be consulted, by letter only, or by appointment, at his home in Berkeley. His opening Lesson was fully attended and his reception was a warm one, showing how deep a hold he has upon the thinking people of this city.

* * *

Best of all the gifts my new year brings me is the beginning of the realization of a dream I have had for twenty years. It is the foundation of a National New Thought Center in our Mountain Home. Letters have come to us from all over the world, asking for opportunities to come to us as boarders, students, health-seekers and laborers. We can now say to all the first three, "Come!" and to the fourth, "There is work for the right person, at the right time; that time is not yet, but we have faith that it will be time soon!"

When the plans we have for this Center are carried out—when the buildings for teaching, healing and lecturing, with the needed cottages and working plants, are erected—then I can say, "Father, if it is thy will, I can now depart in peace!" I am sure that all needed assistance will come, and that in that beautiful mountain valley "among the redwoods" (which grow nowhere in the world save on the west slope of the Coast Ranges in Southern Oregon and Northern California), there will develop one of the most important institutions for the world's progress from the "Reign of Gold" to the "Reign of Love."

* * *

Dr. J. H. Dewey writes, under date of July 4, from his "School of the Higher Life," 334 W. 124th St., New York City. "I shall certainly keep in touch with

the little nucleus of the New Thought Brotherhood. I have from early life held the ideal of the "Co-operative Commonwealth" and "Brotherhood of Communal Life," as the social order and political economy, and have watched with deepest interest the various co-operative movements that have come under my notice during the last fifty years. From my study of these efforts, I have concluded that until the selfish spirit of the personal ego is replaced by the real altruism of the impersonal ego in the individual units of the corporate body, the mutuality of any co-operative effort cannot be made complete. This transformation *means* spiritual regeneration, and can be effected by no other process. It is for this reason that I have given myself so fully to the work of the spiritual awakening and illumination of the individual, in the perfect assurance that, with this effected, the social transfiguration would be spontaneous and inevitable. Nevertheless, while working and waiting for the spiritual awakening and regeneration of the people, I would go in for the best possible social and industrial relations that the existing conditions will admit. * * *

Your little book on "Self-Healing" was duly received, and a hasty glance through it satisfies me that it well meets the needs of those for whom it was written. I shall take pleasure in recommending it. * * *

Dr. Dewey has expressed better than I could myself my own conviction and purpose. I worked for social and industrial reform along political and educational lines for years. Dr. Dewey and I worked side by side one season in "Christian Socialism." But I grew to the same conviction he has so well expressed, and for the last ten years have confined my work to the spiritual unfoldment of the individual. I am convinced that until the personal is sunk in the Universal there can be no real co-operation, no real civilization. "Frenzied Finance" is the natural result of the cry of "Yours and mine!" The de-

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

Henry Harrison Brown

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sire to possess must give place to the desire to enjoy, and *things* must take their place as *means* of enjoyment to be used; then a proper spiritual condition can be developed for communal life. This "NOW" Folk perceive, and move slowly toward any co-operative work.

* * *

"I did not know what was the matter with me until I read July NOW. Then I realized that I had been overloading. I had been carrying burdens that belong to the past, to others and to God. Since I read 'Unloading' in that magazine, I have been unloading, and feel better!" Thus remarked a San Francisco lady to me one morning. Her case is but one of millions. I would that we could reach them all and help them as she has been helped. Every Mental Scientist is doing a glorious work in this line. Success to them all.

* * *

Among the letters Mr. Brown received on his birthday this is printed as a specimen. It is from the wife who, attended, with her husband and a son who is a graduate of the California State University, my Courses in "Suggestion" and "Art of Living." She also attended my Sunday evening meetings, coming across the bay to do so.

Seattle, Wash., June 22, 1905.

To Henry Harrison Brown—Dear Friend: I send you greetings for your birthday, and am with you in spirit. I hope you will be pleased with your birthday present; my part in it was given in remembrance of the help you have been to me, and my wish for others to share the same blessing. Henry Harrison, you may not realize the help and the uplift you have been to us all. I realize that we do not tell you enough how much we appreciate your work. If I had not had the schooling I have had in the past three years under your wise guidance I never could have gone through that which we have had to put up with since we have been in Seattle. But you taught us to say, "All is Good," and I know I am stronger for this experience.

I hope, Henry Harrison, you may be spared us, so that thousands may hear the glad

tidings you have to give, and that thousands may go out and help spread it still more. I did not realize how much I loved our magazine, NOW, until it came. I read it just as soon as I could, and felt the uplift immediately. My heart is full of love and appreciation for your work, but I cannot find words to express it. Captain Young joins me in sending Love and kind wishes to you.

Sincerely yours,
JOSEPHINE BOYD YOUNG.

* * *

To Subscribers to Vol. 5.

As was promised in July NOW, we printed the last two lessons of "First Courses" in Psychometry and Suggestion, that the subscribers to that volume of NOW might have the full course promised. They were placed in the July NOW as an insert, that they might be taken therefrom and bound with the preceding lessons of the volume.

The entire mailing edition was taken to the postoffice, and was there held up for two days, and we were refused second-class privileges unless we removed the insert. This we did. You received the magazine without the lessons promised. We have tried to keep faith with our subscribers. We have, like loyal citizens, tried faithfully to obey the laws, but we have found it impossible to understand the rulings of the Postoffice Department. We have examined our exchanges, have bought copies of the leading magazines and studied them, thinking that what passed in one magazine might in ours, but often some little technical point has been raised that has cost us delay and expense. We are not disposed to find fault with officials. We are aware that Congress alone is to blame for not giving laws clear and modern, so there could be justice to all and injury to none in the rulings of the department. Since the excuse of the Postoffice Department is that the service does not pay, and so much is ruled out on the score of economy, why not give us a flat rate of two cents per pound and stop so much inspection. We would be glad to pay this



if by so doing we were freed from this constant espionage, which does not savor of freedom of the press, and which can, in the hands of unscrupulous officials be used for harm. We cannot, and no publisher of periodicals can, afford to pay the third class rate of eight cents per pound. NOW has been compelled on several of its issues to pay eight cents because of a ruling at headquarters. We are patient and obedient, believing that the results of the present enforcement of the laws will result in a revision and improvement in our postal service. Will every reader of NOW request his member of Congress to look into the matter and in some way help newspaper publishers to attain relief through a uniform and consistent interpretation of some revised laws? Those who wish the Lessons mentioned will have them by requesting them. It will cost us one cent each to mail them, so inclose stamp if you feel so inclined.

* * *

Sophie Leppel in her little paper, *Health Without Drugs*, for March and May shows a disposition in her remarks upon "NOW" Philosophy and "NOW" Editor one would hardly suppose in one who has produced a system of dieting which will not only keep one in health, but will also create in him the disposition of the angel. For she claims that on what foods one eats depends character. She thus puts effect for cause, for ordinarily we consider that the choice of food, of friends and occupation depends upon the character. By living on her "Olympian food" one "may develop," she says, "any special talent or ambition the applicant may have. For example, a composer, painter, singer, author or other artist or professional person will be enabled by Olympian food to develop his intuitive faculties, and consequently do better work through increased power of concentration." It only costs from \$25 to \$50 for this "Olympian dietary." With this idea of food it is not strange that Sophie does not like "NOW" ideas of

food, and resents my calling her "sister." I supposed that we had common Father in the One Jesus called "Our Father," but since she says, "I am not Mr. Brown's sister," I am obliged to let her have the last word. Her paper is published in London, 26 Cloverly Mansions, Gray's Inn Roads, and if you wish to see how far a scientific (?) diet can be arranged for one, send 5 cents for a copy.

* * *

"All is Mine."

In the second number of the first volume of NOW I made this reply to a correspondent who said that I ought to have a liberal allowance to enable me to do my work, and a chair in some university: "That allowance is mine. That Institute is richly endowed. There is an endowed chair in some university for me. The money is in the hands of some unknown patron, and at the right time it will be turned over to me. It is being used till I am ready for it." This faith is still mine. That University will yet be built in our Mountain Home. The money it needs is in the Father's hands, waiting for our faith and efforts to draw it. I have waited, and still wait the right time. I now see the beginning of a world-wide center.

* * *

Self Healing Through Suggestion.

is the title of a little book of sixty pages by Henry Harrison Brown of California. The pages are almost hysterical with the lavish use of italics, caps, small caps and startling side-heads. There is a generous use of what in the slang of the print shop are called "screechers," i.e., exclamation points. The result of all this is to seem to give technical meaning and professional profundity to that which, when put in plain type, would go for very common sense, very common experience, and a universally accepted but too much neglected truth. If this attempt to give uniqueness to what is as old as fireside wisdom will make it go further and help enforce it to any degree, we may well be reconciled to the violation of the canons of modest typography and the too egotistic claim and tendency of such a book.—*Unity (Unitarian), Chicago.*

This is praise enough. "Common sense" is good enough, but "Very common

sense is very common experience, and universally accepted truth" is still better. Because it "is too much neglected," this book, with all its typographical "screechers" is put out. To cause readers to stop and notice common experiences the book was thus written and thus printed. It is not strange, with all this "common knowledge," the public mind has not, till recently thought of making practical the Principle therein expounded and illustrated? Even such liberal and uncolored Unitarianism as *Unity* stands for will never during centuries heal and render disease impossible. The object of "Self-Healing" is to teach the reader how, by the use of common sense and every-day experience, to rise superior to ills of all kinds, and to find within himself *now*, the heaven which Unitarians are seeking along merely intellectual lines. We affirm, *I am Spirit*, and find all that which men seek *within* the soul. Unitarianism represents the height of intellectual culture. We propose to take this culture and make it subservient to spiritual uses. In doing this we shall allow no precedent, rules, spirit of conformity or fears of inconsistency to interfere. *All is good!* The only thing to be accomplished by priest, teacher or book is to so give Suggestions that they shall change the thought of others from fear to faith; from trust in externals to trust in Self. This Thought "which is as old as fireside wisdom" will do all that Truth can do; that it is old and fireside renders this book the true *vade mecum* for those who would succeed through the wisdom of the ages and win happiness, health and success. Yes, reader, "Self-Healing" and all New Thought literature is but a Twentieth century application of Truth that is eternal. Fireside wisdom of the past is but glimpses of that which the electric light wisdom of this century shall unfold. "I am what I think," is Bible, only it was there said, "As a man thinketh in his heart so is he?" Did the author of that saying realize that if he thought he was ill he was ill? If

he did, then the "wisdom of Solomon" is the wisdom of "Self-Healing." If he did not, then the editor of NOW has improved upon Solomon.

* * *

"The Building of the City Beautiful."

If you want a story filled with beauty and humanity; one giving you an ideal of a perfected social and industrial condition, with all the materialism of other writers left out; one containing the highest expression of the Spirit of Jesus put into daily practice, read the story of "The City Beautiful" by Joaquin Miller in the last few numbers of *The Arena*. Nothing I have read for years has so impressed me with its *reality*. It is "the New Jerusalem" of John as seen through Twentieth Century eyes. That "City Beautiful" is a reality in Spirit, and will descend out of the heavens of Human Thought upon earth. Such magazines as *The Arena* and the many *New Thought Journals* are making conditions for its advent.

* * *

Eugene Del Mar sends me a very kind note, saying, "I am very much pleased to greet your paper again, and am glad indeed that its future is secured. I wish you every success." I am happy in thoughts like these which have come from so many of the widely spread "NOW" Family. With such help, especially *when it is materialized in dollars*, NOW will never fail.

* * *

Removed.

Our friend H. H. Brown and the "NOW" Folk Company have removed from our neighborhood to 105 Steiner Street, where they have found larger and more comfortable quarters. The best wishes of the Journal go with them.—*Philosophical Journal*.

* * *

The devotion to beauty and to the creation of beautiful things is the test of all great civilization; it is what makes the life of each citizen a sacrament and not a speculation. For beauty is the only thing that time cannot harm. Philosophies fall away like sand, creeds follow one another, but what is beautiful is a joy for all seasons, a possession for all eternity.—*Oscar Wilde*.

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

Browning

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BOOK REVIEWS.

HOW TO LIVE VS. IMAGINARY TROUBLES. By Jacob F. Schmitz. 16 page pamphlet. Price, 25c. Progressive Publishing Co., Evansville, Ind.

MYSTIC TEXTBOOK. 96 pages, bound. Price not given. The Mystic Publishing Co., Framingham, Mass.

SELF-BUILDING THROUGH COMMON-SENSE METHODS. Corrilla Banister. 205 pages. Price, \$1.10. Lee & Shepard, Boston. In the Preface the author says: "I was made whole through these various methods of body-building, physical, mental and spiritual health alike being developed, and in thankfulness of heart I have felt impelled to point the way to those yet in the shadow." This is a fine book for those who have ills to relieve and have not yet become familiar with New Thought. It has simple directions and teaches a sensible theory of cure along mental lines. The author speaks from experience. What one has done another can do; but that other must apply Principles along the line of his or her individuality. This Mrs. Banister advises, and therefore her book will tend to develop self-reliance and the development of interior power. This is a list of topics treated: Physical perfection, Freedom, food, vibration, simple living, bathing, environment, correspondence, radiations, color, concentration, meditation, breathing, harmony.

THE STORY OF A LITERARY CAREER by Ella Wheeler Wilcox. Elizabeth Towne. Holyoke, Mass.

A tastefully printed volume of a remarkable woman and writer. Here are given details of her life, beginning with pre-natal conditions, childhood, environment and pursuits. It tells of her early struggles, failures and later successes. Her first literary attempts are recorded, along with statements of the exact remuneration received for each manuscript which found a publisher. The story is written in Mrs. Wilcox's own inimitable style, and is well worth study. She has caused her success.

JOHN BROWN, THE HERO, by J. W. Winkley. James H. West Co., Boston. Price 85c, cloth.

This bit of personal reminiscence of the "Hero" by the editor of *Practical Ideals* is a fine addition to the biographies of "the

Man of the Hour." It throws a side light upon that sturdy character and helps us to get close to the heart of the hero. Among the incidents are some psychic experiences of the author in connection with the perilous times in Kansas. Mr. Winkley is to be thanked by all lovers of Brown, and all interested in the times that preceded the Civil War, for this contribution to its history.

THE COMPASS, by Minnie S. Davis, 192 High street, Hartford, Conn. 8 pages, price 15c. The sub-title is, "A Metaphysical Treatment." A good address, closing with affirmations for one weary and tired of the burdens of life.

MIRACLE AND LAW, by J. H. Tuckwell. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England. 30 pages. Price, 20c.

A little book showing that so-called miracles are under the reign of Law, and that progress in psychology is making much clear that has heretofore been mysterious.

HEALING, MENTAL AND MAGNETIC; WHAT IT IS AND HOW IT IS DONE.

PHRENOLOGY: AUTO-CULTURE AND BRAIN-BUILDING BY SUGGESTION. WHAT IT IS AND HOW IT IS DONE.

These are two books published by R. Dimsdale Stocker. Published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England. Price each, 50c.

The first of these is a fine little manual for beginners in the study of Mental Healing, showing as it does that it is a purely scientific method of using Suggestion and the radiations from the personality of the healer. The second is a rational adaptation of Phrenology to the psychic demonstrations and the New Thought Philosophy.

THE EVOLUTION OF THE INDIVIDUAL, by Frank Newland Doud, M.D., Unity Club, Los Angeles, Cal. 100 pages. Price, \$1.00. This is the third edition of this little book. It is well worthy of being kept before the people. It is a scientific exposition of Vibration and the application of its Laws as elucidated by science, to the development of the Human Soul. The author says, in his Preface, referring to the great unrest so prevalent in all classes of society: "Somewhere there must be a remedy. Neither nature nor God ever intended that the heart and the mind should be deprived of contentment, ease and peace, nor, if so deprived, that men and women might not restore themselves to a normal state by the exercise of a reasonable amount of common sense. The truths offered in the following chapters are but a few simple suggestions of how the most easily and quickly to reach truth—the knowledge of the Law

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

Francis Ellingwood Abbot

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of spiritual and physical contentment and growth. Human life is hungry for Rest. Rest is here offered."

MIND CONCENTRATION AND HOW TO PRACTICE IT. Twelve simple rules of thought. K. T. Anderson. London, L. N. Fowler & Co. Also Fowler & Wells, New York City. Pamphlet, 20c.

A fine thing for those that seek help in this direction.

MIND-POWER, AND HOW TO GET IT. By same author and published by same firm. 20c. Four helpful chapters upon "The web of worry," "Pull up the weeds," "How to grip the Good," and "Focus your powers." The author says, "Replace every negative thought with the Affirmation, There is only good! Only good can touch me! I need all Good!" It will help the beginner to study this.

CHRISTIANITY CHRISTIANIZED. Chas. A. Strickland, Salt Lake City, Utah. 25c. **HEALING LEAVES.** 25c. **LIGHT.** 10c.

LESSONS 1 & 2 OF THE LOGOS BROTHERHOOD. All by Sara Thacker, S. D., Applegate, Cal.

The Principles herein stated are harmonious with those of NOW and many other New Thought teachers, but Mrs. Thacker has her own way of expressing them. It is forcible and clear. With them she unites her own interpretation of scripture, and since it is original it makes another of the many from which readers can choose. Benefit must come to the student, no matter if he has sympathy with the Biblical interpretations or not.

THE NEW WAY, NO. 1, VOL. 1. New Way Publishing Co., 1007 E St., N. W., Washington, D. C. \$1 a year. This is a new venture. It has a fine list of contributors. But who is editor. Typographically it is fine. If literary talent in various lines can make journalistic success, this ought to win.

TRUTH AND HEALTH. Science of the perfect mind and the law of its demonstration. New Light upon old truths. By Fannie B. James. Colorado College of Divine Science, Denver, Colo. pp. 370. Price, \$1.50. This is an excellent book for those who wish their New Thought based upon an interpretation of Scripture. The philosophy is good and no one who is rational would reject it were it free from the Biblical annotations. But there is a large class who need just this road to Health. To all who reverence ancient scriptures it is recommended as a book free from bigotry and filled with much that is good common sense.

* * *

The Talisman (London) comes to us in an improved and enlarged form, with its name changed to *The New Thought Journal* and

Occult Review. The issue for February copies entire, one of NOW Psychometric Lessons. I am pleased at this recognition of their value. We like to be judged by our peers.

* * *

Why We Use the Name "God"

God is simply the convenient name we give to the fact of that Life out of which we have grown, and by whose conditions and laws we continue to live, or die, or do anything. * * * Where and what am I? Where is God? I am confined at present. God is the same as I, only unconfined. He is the unconfined Life in touch, precisely as I am, with all the elements of matter upon which I depend, only, He is at large and free from locality—the same thing I AM.—*Edward J. Pressey in "The Higher Law."*

* * *

Anything relating to Emerson is ever welcome to "NOW" Folk and NOW readers. I have seldom read so appreciative an article upon Emerson, one so fully entering into the spirit of the man as Prof. J. R. Mosley's article upon "The Charm of Emerson" in the July *Arena*. It redeems the heaviness of some of the other articles. The *Arena* improves with each number, and I trust it is building for itself a permanent place in the public esteem.

As Trustees

* * *

Heretofore NOW has been published by a firm, each member of which had personal property in the magazine. Now we are only trustees for coming generations, for "NOW" Folk are a corporation, holding all the property that is now, or may come into their hands, for the propagation of Truth and its institution in practical forms. We regard all our efforts as our contribution to the good of the world. Our magazine, books, Home and Ranch are now the property of a corporation, and are to be passed on to our successors when we can no more administer upon them.

* * *

A Prayer

Come to me, woo me, O Soul of the All
Early and late,
As I labor, I wait
For thy quickening call.

Carry me off, O thou Soul of Desire,
For a moment of bliss,
To the central abyss
In thy chariot of fire!

Let me know in the long, quiet years that
succeed,

Looking down from above
On the gross forms of love,
What it is to be freed.

—Ernest Crosby.

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

Bayard Taylor

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A Physician on Suggestion.

In regard to the many panaceas that have at times claimed the attention of the public (besides the curative power of nature, which many seem never to have considered), one dominant force pervades them all. A force which has been used and utilized from the days of Hippocrates to the present time. A force which has been used ignorantly by the untrained, who never appreciated its character, its source, its powers or its limitations. It runs like a thread through every method of treatment, wise or unwise. It is this force and nature which give a life-history to every new form of treatment, however absurd it may be. I refer to the power of "suggestion," now vulgarly known as the "mind cure." Its use is as old as history, but it is a force hardly yet fully appreciated by some, and by others employed to degree beyond the warrant of reason. "The earliest practitioners of medicine concerning whom we have any authentic information were the Aesclepiadae, or priest-physicians, who endeavored to cure the sick partly by superstitious modes of working on the imagination" (mind cure, "and partly by more rational means, suggested by observation and a patient study of the phenomena of disease." That "suggestion" is a power for good in suitable cases every physician knows. * * * The good effect of mental measures has been recognized for centuries, not only for its influence on the body, but its influence on morals as well. For instance, in Philippians iv. 8, the advice is given, "Whatsoever things are true, whatsoever things are pure," etc., "think on these things." Suggestion is the secret power of the mother's kiss, which so quickly dissipates the pain of the minor bumps and bruises of childhood. It is the same power, acting through the lullaby of the nursery, that so quickly sends the child to the land of peaceful sleep. Songs often used for the same purpose gain by repetition in suggestive value. I suppose we have all been struck by the monotonous character of these songs. This serves a distinct purpose; the monotony of rhythmical sound through its influence on the brain enhances the sleep-producing power of suggestion. These things all point to the influence of "suggestion," which I shall define as that influence which incites in the mental make-up hope, confidence, effort, determination, expectation or belief. This is usually accomplished through "assertion," repeated and reinforced in every possible way. The forms of suggestion are many, and the object aimed at generally suggests the method. At times almost any change in the mental state will accomplish the desired result. The main object is to change the whole current of thought from a morbid to a whole-

some nature.—*F. J. Runyon, M. D., in Journal American Associations.*

* * *

The Convention.

In a letter of July 13. Prof. Weltmer says that, from letters received, every indication points to a large Convention. He has assurances from three Swamis of India and two gentlemen from Costa Rica that they are coming to America for the sole purpose of attending the Convention. The Professor is sending out 10,000 invitations, and Ernest, his son, lately appointed Secretary of the Federation, is devoting his entire time to the work. Whether it be in September or October, there will be a full attendance. Those who would like one or more addresses from the President en route to the Convention can arrange for them by writing to this office. * * *

All is Spirit

Most of the disciples of the different methods of Mental Science make special effort to have it understood that they are not Spiritualists, and that they do not have any fellowship with Spiritualists; this is positive evidence that they have not come fully into the consciousness of their Affirmations: "All is Love," "All is Good," "We are all One Life," etc., but they repeat the words without taking the life of the thoughts into their consciousness; if they did they would know that mind and all its manifestations belong to the domain of Spirit. Spiritualism includes all manifestations of mind, and every thought is a spiritual entity, and a spiritual communication. Consequently, Christian Science, Mental Science, etc., and all other manifestations of mind, old or new, of all the past, present and future, are spiritual manifestations.

Modern Spiritualism has not created the communion between the spiritual and the material worlds any more than Columbus created the American continent; it simply brought to the perception of mankind the knowledge that the communication existed. The denial of Spiritualism by those who rely upon mental healing, mental suggestion, and other invisible means to make money (the manifestations of mental healing are spiritual phenomena just as much as are the raps, slate writing, automatic writing, etc., being only different phases of spiritual manifestations), is ignoring and being ashamed of their Spiritual Mother while living upon her bounty.—*Lucy A. Mallory in World's Advanced Thought.*

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

Walt Whitman

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**Will Build Mountain Home Summer School.
Representatives of New Thought Leader
Here to Inspect Likely Property.**

Everitt Chappell of San Francisco, business manager of NOW, Henry Harrison Brown's New Thought magazine, and Judge J. L. Murphy, former city attorney of San Francisco, are here looking up property suitable for the summer school, hotel and health resort which Mr. Brown and his associates propose to build in the Santa Cruz mountains.

They go to Glenwood this Sunday morning to inspect a piece of land in that neighborhood which is said to have the necessary qualifications, and if the deal is made it is likely that building will be commenced this summer.

Mr. Brown's plans are of considerable scope, and include a summer school along the lines of the new psychology, a sanitarium and various industries in connection. He expects to have considerable timber and rock for building purposes, and to locate at a point where there will be mineral springs, boating, fishing, etc. If Mr. Brown's plans go through, the institution will be a large one, and will give a great impetus to the surrounding country where it is located.

Judge Murphy is a former law partner of the late Robert G. Ingersoll in New York, and has considerable mining property in Lower California.—*Santa Cruz Sentinel, May 29, 1905.*

* * *

**The Summer Home Farm Changes Hands.
Pretty Resort Near Glenwood Changes
Hands—Will Be a New Thought
Health Home.**

A deal of considerable importance to Glenwood, and Santa Cruz as well, was made on Wednesday, when the "NOW" Folk, a New Thought organization of San Francisco, under the leadership of Henry Harrison Brown, who recently lectured here, concluded the purchase of Summer Home Farm from H. W. Haines and wife, who have been running that institution for some time. The business was done through the real estate agency of F. H. Parker.

Judge J. L. Murphy, one of Mr. Brown's associates, and Everitt R. Chappell, of "NOW," left for Glenwood Wednesday evening to take possession of the resort, which will be immediately gotten ready for its transformation into a health home, where the publication and other work of "Now" Folk, already grown to large proportions in San Francisco, will be gradually transferred.

Mr. Chappell said of the plans of the new owners: "Now" Folk is neither a religious nor a social reform organization. It is a

small body of people who believe simply in making the best of life. The old idea was to be happy in heaven or some other future state—our idea is to be happy now, wherever we are; to be healthful now, and to do all the good we can right here and now. We have no regrets for the past nor anticipations for the future, and our philosophy of life is such that we believe that we can build up a summer home and health resort where the atmosphere, both outside and inside, will be beneficial to all those desiring either mental or physical rest and recuperation."

Sam Exton Foulds, secretary of the "NOW" Folk, will be at Glenwood on Thursday to take charge of the resort. With him will come Mrs. Winans and Miss Chappell of San Francisco, and a number of visitors have already engaged to come to the resort under its new management.—*Santa Cruz Sentinel, July 6, 1905.*

* * *

This My Life

I strive to keep me in the sun;
I pick no quarrel with the years,
Nor with the fates—not even the one
That holds the shears.

I take occasion by the hand;
I'm not too nice 'twixt weed and flower;
I do not stay to understand;
I take mine hour.

The time is short at best.
I push right onward while I may;
I open to the winds my breast,
And walk the way.

A kind heart greets me here and there;
I hide it from my doubts and fears,
I trudge and say the path is fair
Along the years.

—*John Vance Cheney in Independent.*

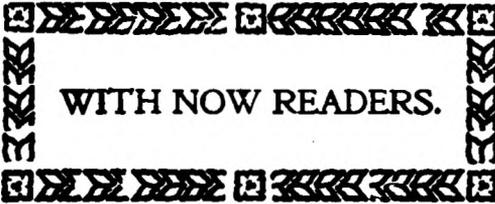
* * *

Excellent Advice

Denials cause negative conditions, both mentally and physically, and with it susceptibility to influences.

Denials tend to tear away the old foundations and leave the personality in a defenseless state. Affirmations build in a better foundation and superstructure, rendering the personality invulnerable. I have known persons who have denied matter, etc., so much that the mental atmosphere of localities and personal presences depressed them, and they easily took on diseased conditions. This is not right nor necessary.

* * * Use Affirmations always. They strengthen and fortify. * * * One who is spiritually developed is a seer and a sensitive, but not not a subject. He is master of his own psychic sphere.—*A. P. Barton in "Life."*



These Stanzas

appeared in the San Francisco Call for July 15, 1905. They were composed by A. J. Waterhouse, a member of the editorial staff of that paper and also of The Sunset Magazine. Mr. Waterhouse, despite this made-to-order stuff, is a poet of no mean caliber. Many of his poems are copied into New Thought journals as good New Thought. NOW copied, in November, 1903, from Success, his poem, "The Man Who Feels," a poem which, unlike this present one, is a credit both to the author's brain and heart:

(A summer school for the inculcation of New Thought is to be established near Glenwood, in this State.)

I went into that summer school—'twas in a dream, 'tis true—
And a recipe they gave me for the style of Thought termed New:

Take a page of Epictetus and a Plato paragraph;
Shake them briskly till the mixture makes the gentle scoffers chaff.
Add a slight Socratic flavor, not in excess of a dram,
And a weak solution formed of Persian epigram.
Mix a bit from old Confucius, and from Buddha several drops;
Add Egyptian lore found in the pyramid of great Cheops.
Now some truths not half remembered and some others half forgot—
Boil the mixture, boil it briskly, till it simmers in the pot;
And—Lord bless you now, my brother, and the skeptics all beshrew—
Can't you see that you're approaching to the Thought that's labeled New?

Yet the spice is wholly lacking, and as it is needed, too,
Mix a flavor of the occult in the mighty, bubbling stew.
Add some aura, silver-plated, or, if you have gold to spare,

Let them all be richly gilded, floating round us in the air;
Or, still better, have them painted white or yellow, blue or red;
Say with eyes in rev'rence lifted, " 'Tis thy spirit fragrance shed."
Add a dash of any ism that may give a taste to suit,
Glad at last if men shall whisper, "It's a lulu! It's a beaut!"
Stir the mixture, stir it briskly, with the paddle handed you.
Now dispense it unto sinners, for 'tis Thought that's labeled New.

"It is thought," I said, with rev'rence, much of which is very true,
But, if I do not displease you, what in thunder makes it new?
Came the answer: "Lo, poor skeptic, hear the truth and doubt no more;
Such a mixture's mixful mixing never has been mixed before."

* * *

No comment is needed to the above, save this extract from an article in Mind for June by Gen. John Charles Thompson:

"Originality can in no sense be predicated of so-called New Thought. If so, it would be its weakness rather than its strength. Its glory and its power is in that it is the resurrection and resuscitation of one of the giants of the earth, who was not dead but only slept, and not the birth of an untried fledgling."

* * *

One Principle, One Law,
One Healing Power.

As I read my New Thought exchanges and the new books issued under the New Thought name, I am impressed more and more with the necessity on part of writers and teachers of an understanding of Unity. There is but One healing Power; there is but One Way in which it heals. No matter what the objective method, it is one in Principle; one with every other method. Are we to give a medicine, it is the same in Principle whether it is taken in liquid, in solid form, or hypodermically. It is simply a question of method. So is it in mental healing, be it healing of body or of social condi-

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

George Eliot

68

tions or business conditions. Healing is ever from the Life within; from the Human Soul; from the Divine Intelligence; from "the kingdom of God" within you.

Among the many cults, ancient or modern, there is only a difference of methods. India or Egypt, China or Africa, Europe or America, in all times have done nothing which the modern healer is not doing; and they wrought by the same Principle. There is so little difference in the various methods that an ordinary child can understand them as ant ways of measuring a load of wood, of making a dress or of running a plane. All the flaunting banners of new discoveries are merely egotistic bombast. Unity pricks every bubble.

It is as necessary that there be different ways of applying the Life Principle by the Individual as that there be millions of ways in which the Absolute applies it. Schools, cults and especial methods must arise, but it is a error for one to claim that his or her method is better than any or all others, or that it is an especial revelation or final one. No matter whether it be bread pill or quinine, be massage or a bath, through silent or oral, magnetic or suggestive, treatment, the same healing force is invoked by an objective method into activity.

This healing force, acting through the imagination, by creating a mental image, objectifies itself. Every objective method is a suggestion. The only difference between any two cults, or methods, or healers, lies in the Suggestion given, and the way it is given. Whatever creates the mental picture of health produces health. To know how to suggest, is the only secret any teacher can give you. No method is infallible. The Principle is one. Christian Science teaches a method based upon Biblical interpretation and reconstructions, including telepathy and spiritual emanations in silence. The health picture is formed in mind of patient, faith is awakened in him; the picture in the mind of healer is transferred by tele-

pathy, to intensify the picture in mind of patient, and this awakens the will subconsciously into activity.

The magnetic healer does the same thing with voice and touch. The Suggestive healer does it by word, and the Mental healer by telepathic power. Still, every month, some new claim is made of some discovery of healing power. Because it is new, or mysterious or complicated, it finds adherents. The desire for the mysterious, the special and the extraordinary is the demand which creates the supply. But, no matter what the claims are, all are obliged to use the one method of "Ideal Suggestion," as Henry Wood named it, or, what is known in our Philosophy as The Law of Suggestion. Be not misled, my reader, by names or promises of new or patented methods. Every healer heals by the one Power and one Law. Each healer is more or less successful as he or she succeeds in planting an image of health, prosperity and success in the mind of patient, and helping him to hold it until a habit of thinking is created, and, once created, it becomes an expression in the objective life. The whole field of Mental Healing, divested of all mystery, occultism and theology, resolves itself into this statement: *Think Health and you have health.* All any teacher can claim is: "I have a method of helping you so to think that you will heal yourself."

Truth is simple. Beware of teachers, schools and methods that load you with Bible interpretations, occult performances, formulas and rules. They are as useless as spectacles to blind men, or seven tails to pussy cat. The simpler the method, the surer the statement of Truth and the surer the cure. Remember, the Law of Suggestion is an ever-present Law, and lies at the bottom as cause of every human expression—I am that which I think I am.

* * *

You must not, **must not, MUST NOT** give up NOW. We need it every month.—Henry W. Foote, San Diego, Cal.

The Whistling Cure

When the throes of indigestion and the qualms of dyspepsia are making your life miserable, just purse the lips and whistle a brisk, merry tune.

Not a muffled, doleful, half-hearted whistle, but a whistle so deep and voluminous that the whole house will be filled with the sound.

Don't be afraid somebody will hear you. Let them hear you. It will do them good. It will enliven and cheer them while it cures you.

There is something about a good, well-rounded whistle that sets the digestive apparatus to work in a more natural, wholesome manner than all the pepsin tablets and digestive pills on the market.

Indigestion and dyspepsia always make one feel gloomy and depressed and morbid and blue. Everything seems to go wrong, and doubtless you won't feel one bit like whistling. But no matter, whistle anyhow.

If possible, go out in the fresh air and do your whistling. If you can't go outdoors, just open the window wide and whistle with all your might. Any old tune will do, so you put life and vigor into it.

Whistle, whistle, whistle. Keep it going. Don't get tired. Go on with all your might. Harder, harder.

The first thing you know the stomach will have righted itself, the liver will be working good and strong, the blood will be bounding through your veins, your brain will be clear and vigorous, and you will feel twenty years younger. All because you have whistled away the indigestion, the dyspepsia and the blues.

Whistling is one of the best tonics in the world. It is far better to whistle away all your petty ailments and little worries and perplexities, a great deal easier to float them away to the tune of "Nancy Lee" or "Dolly Gray," than to sit down and try to drown them by swallowing a lot of the doctor's nasty, poisonous medicines.

A great deal better and a whole lot cheaper.—*Medical Talk.*

* * *

Give Them a Chance

A bill recently passed the Nebraska Legislature for the purpose of suppressing Christian Science practice. Governor Mickey has vetoed the bill, on the ground that it is class legislation and unconstitutional.

Governor Mickey's course should be commended, and the action of the Legislature condemned. There is altogether too much legislation of this sort, prompted by narrow-minded intolerance and religious or moral bigotry. It is about time that men recognized the fact that a man has a right to his own opinions, no matter what they may be,

and the right to do what he pleases, so long as he does not interfere with the equal rights of other men.

Christian Science is a religion, and as such is protected by the Constitution of the United States. And, quite apart from the legal rights afforded by the Constitution, the fact that people honestly believe in it is sufficient reason why its followers should be unmolested.

Of course, it is claimed by opponents that Christian Science is opposed to medical knowledge. But what is medical knowledge? There is no such thing. There is not a single disease, not even of the simplest nature, that a regular practitioner is certain of curing by means of his drugs. It is highly questionable whether diseases are cured by modern drugs any better than they were cured by drugs used in Egypt and Greece, drugs which no physician would think of using today. That surgery has made wonderful progress during the past hundred years may be readily admitted, but the same can hardly be said of the so-called science of medicine.

Now, Christian Science, like homeopathy, may be true or it may be false. But people believe in it, just as other people believe in homeopathy, which is equally opposed to old-school practice. And if a man desires to be treated by Christian Science methods he has a right to be, and no Legislature or tyrannical majority of men, has any right to prevent him from receiving such treatment.

But people claim that a wrong is done to children by compelling them to receive this treatment if their parents happen to be Christian Scientists. This would be true, if it could be shown that a practitioner of other schools could cure the children. But no practitioner knows when called to attend one of these cases whether he can or not. So this objection falls to the ground.

While the metaphysics of Christian Science are open to question, there is no doubt in regard to the efficacy of Christian Science treatment in certain cases. Christian Science has cured diseases. Probably it is safe to say that it cures as many of them as any other theory of medical treatment has done. It is certainly an interesting experiment, and no one but a narrow-minded bigot will desire to see it suppressed. Every honest experimenter should be given a chance to show what he can do, and this is all that the Christian Scientist demands.—*Evening Telegram (Portland, Ore.)*

* * *

Most of us can take in New Thought, but the difficulty is in getting rid of the old, and one-half of the so-called failures we hear of are due to this cause.—*New Thought Journal (London).*

Let's not burden our remembrance With a heaviness that's gone.—

Shakespeare

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A Reasonable Universe

I cannot help discovering in the universe an all-pervading causality or a reason for everything; for, even when in my phenomenal ignorance I do not know a reason for this or that, I am forced to admit that there exists some such reason. I feel bound to admit it, because, to a mind like ours, nothing can exist without a sufficient reason. But how do I know that? Here is the point where I cease to be an Agnostic. I do not know from experience, and yet I know it with a certainty greater than any which experience could give. * * *

I cannot help seeing order, law, reason, or Logos, in the world; and I cannot account for it by merely *ex post facto* events, call them what you like—survival of the fittest, natural selection or anything else. Anyhow, this Gnosis is to me irresistible; and I dare not, therefore, enter into the ranks of the Agnostics under false colors. * * * What I have tried to do, however imperfectly, is to discover the causes which, in the history of the world, have led men to accept what, according to some philosophers, rested neither on evidence of their senses nor on the logical conclusions of their reason. * * * In one sense I hope I am an Agnostic; that is, in relying on nothing but historical facts, and in following reason as far as it will take us in matters of the intellect, and in never pretending that conclusions are certain which are not demonstrated or demonstrable. This attitude of the mind has always been recognized as the *conditio sine qua non* of all philosophy. If in the future it is to be called Agnosticism, then I am a true Agnostic; but, if Agnosticism excludes a recognition of an eternal reason pervading the natural and moral world; if to postulate a rational cause for a rational universe is called Gnosticism, then I am a Gnostic, and a humble follower of the great thinkers of our race, from Plato and the author of the Fourth Gospel to Kant and Hegel.—*Max Muller.*

* * *

Our present dietetic standards are absolutely false and valueless. Our present conception of the physiological needs of the body is altogether faulty and distorted.—*Russell H. Chittenden, director of the Sheffield Scientific school, Yale University. Lecture given before section of Physiological Chemistry in the International Congress of Arts and Sciences at St. Louis, September, 1904. Published in Popular Science Monthly for December, 1904.*

* * *

The laws of musical sound are now ascertained to be as certain and constant as the laws of other great forces in nature.—*Dr. John Wilkes Bernhart.*

Mental Tonic.

A man to whom illness was chronic,
When told that he needed a tonic,
Said, "Oh, Doctor, dear,
Won't you please make it beer?"
"No, no," said the Doc, "that's Teutonic."
—Princeton Tiger.

Teacher—You have named all domestic animals save one. It has bristly hair, hates a bath and is fond of mud. Well, Tom? Tom (shame-facedly)—That's me.—Illustrated American.

Tommy came back to school after a siege of toothache and a visit to the dentist. "It's too bad you couldn't have saved the tooth," said the teacher, sympathetically. "Sure, I saved it!" was Tommy's triumphant reply. And he fished the trophy out of his pocket.—New York Press.

At a ministerial conference, in announcing the opening subject for the afternoon, the presiding officer said: "Elder H. will present a paper on 'The Devil.'" Then he added, earnestly, "Please be prompt in attendance, for Brother H. has a carefully prepared paper and is full of his subject." And the Homiletic Review says that it was some minutes before the presiding officer understood the laughter which followed his remark.

A gentleman remarked to a lady sitting next to him at a dinner, on the uselessness of wars in one direction—they disseminated a knowledge of geography. He confessed that he himself was deplorably ignorant of the Philippine Islands until the Spanish-American war broke out. The lady's face was a picture of horror. "Why," she said, "do you mean to say that you have never read St. Paul's Epistle to the Philippians?"

Mr. Clancy, the blacksmith, had sprained his wrist and went to the doctor. The doctor started to take down a bottle of fluid from his cabinet, but found the bottle empty. After a moment's search he called for his assistant and said, "Will you get me a couple of phials from the closet upstairs?" "Files!" cried Mr. Clancy in alarm. "Sure, if ye're goin' to work at it wid tools, can't you take a smoother wan?"

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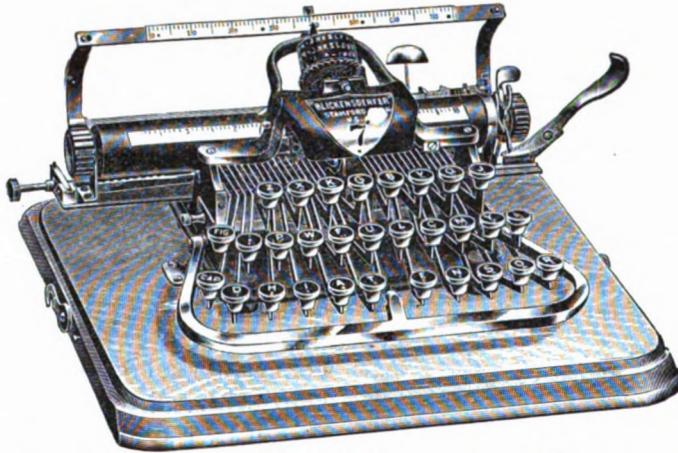
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