



MAY, 1903.

NOW

A Journal of Affirmation

Thought

Suggestion

Soul Culture

Psychometry

VOL. IV. NO. 2.
MONTHLY.

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

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

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

HENRY HARRISON BROWN,
Editor.

RALPH WALDO EMERSON.
May, 1803—May, 1903.

Insist on yourself, never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adoptive talent of another, you have but an extemporaneous half-possession. That which each man can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. * * * Do that which is assigned you, and you cannot hope too much or dare too much. There is for you at this moment an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or pen of Moses or Dante, but different from all these. Not possibly will the Soul all rich, all eloquent with thousand cloven tongue, deign to repeat itself; but if you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice; for the ear and the tongue are the two organs of one nature. Abide in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Fore world again.—Emerson, in *Self-Reliance*.

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

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N O W .

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“NOW” FOLK PUBLICATIONS:

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

NOW.

A JOURNAL OF AFFIRMATION.

VOL. IV.

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No. 2.

POEM.

TO A FRIEND, WITH EMERSON'S ESSAYS.

Wouldst drink from fount than Helicon more pure?
 Wouldst rise to heights more than Olympus grand?
 Wouldst feel thy cheek by more than Eden fanned
 And sense thyself in Love Divine made sure?
 Wouldst come *en rapport* with the rarest store
 Of honeyed wisdom from all earthly lore,
 And "know thyself" as touched by fairy wand?
 And find the balm that all Life's ills shall cure.
 Study this prophet—one who spake as none
 Save he, since first the East began to name
 This western world, to which he added fame.
 He freed the Soul! Earth's promised Sage has come!
 He is our sacrament! Your love he's won!
 And now he brings you mine—OUR EMERSON!
 Dec. 25, 1901. —HENRY HARRISON BROWN.

EMERSON.

A tangled web of wisdom broughtst thou from
 The mystic vault, years hid from mortal sight.
 From out the blackness of the ancient night,
 Thou weav'dst a robe as pale as face of nun.
 From out the land where hails the morning sun,
 Where trod the Aryan foot first Wisdom's
 strand,
 Thou glean'dst an urn of glitt'ring, golden sand,
 To mark thy path with scatt'r'd lustre bright.
 Thou wert first herald of the Dawning Age
 Then peering o'er the precipice of Time,
 With anxious eye, toward Freedom's blotted
 page
 Some word of liberty thereon to find.
 A gem she wears, wrought from thy deepest
 thought
 That wisest sage since ancient day has sought!
 —Sam Epton Foulds.

TO EMERSON.

Across the gulf of by-gone years,
 Your hand clasps mine. I have no fears
 Of grief or care; all are dispelled
 When in your hand my own is held.
 You lead me on to glorious heights
 From out the vale of doubting nights.
 You call to me from the peaks above
 That God is Life, and Life is Love.
 —Clara Henderson, for NOW.

EMERSON. 1803—1903.

Beware when the great God lets loose a thinker
 on this planet. Then all things are at risk.
 —Emerson, in "Circles."

One hundred years since Truth incarnated itself in Emerson; sixty-seven years since that incarnation began to speak to the world. In 1836, he published his essay on "Nature," in which are found the basic principles around which his later works center. In that we find that Idealism which underlies all the present New Thought. There is the intellectual glacier upon the Mount of Vision, from which trickle the million streams that are now irrigating the valleys wherein we of lesser vision live. Channing broke the shell of Calvinism, in 1818, with his Affirmation: "God is Love." The fire smouldered till Emerson came, in 1838, with his great declaration of Human Divinity. This was his Divinity School address two years after "Nature" appeared. In that address was the Affirmation: "The Soul knows no persons." Chadwick says of it: "I suppose no other sentence of Emerson's brought on him so much animadversion. Many conceived it as a denial of the personality of God; when it was of men and of men only that he spoke."

I think we can get his meaning in these words he applied to Jesus: "Alone in history, he estimated the greatness of man. One man was true to what is in you and me. He said in this jubilee of sublime emotion: 'I am divine.'" Again, we have him saying later in what is the greatest essay—if we can say that any one is greatest, each essay seems greatest as I read it, but "Over Soul" seems to fit me longest and to it I return oftenest—in that essay, he says: "Meantime

SOUL INHERITS ALL THAT SOUL CAN DARE.—EMERSON.

within man is the soul of the whole; the wise silence; the universal beauty to which every part and particle is equally related; the Eternal ONE." In this essay, we have this sentence which lifts us from earth to heaven: "He who, in his integrity, worships God, becomes God."

Wonderful inspiration and aspiration! The thinker has become the civilizer of the nineteenth century. God let him loose and he made life wholesome. He lifted Man out of his cringing to Authority, made him God over All. To him the Earth is in debt, it will forever pay in her better race of men. To him I personally owe a debt that I feel I discharge in every line I write and every word I utter. While wearing the blue in '62, '63, and '64; while living a pioneer life from that date till '70, a volume of his was my constant companion. From them I drew the inspiration that made me free. All these years between then and now, the thoughts he inspired lay in incubation or finding partial expression. In '94, they first crystallized in my "Soul Culture" Philosophy, my "NOW" Philosophy. To Emerson, I owe my open vision. I have been no copyist. He showed me that I possessed! Better than any other man did he affirm: "I am." I caught his fire and, as he wished, I have answered him in his own pitch of voice.

At the same time, Whittier came. A volume of his poems went where Emerson went. Camp, prairie, school or home, they were side by side—the Seer and the Poet of faith. But Theodore Parker had previously taught me Freedom. From the age of sixteen to twenty, I read him. Then, at thirty, I came to Wilt Whitman and Andrew Jackson Davis. To the latter am I indebted for the open vision. Then, in the sixties, I studied Spencer and Darwin and they have been the balance of these ever since. These seven form my library of Soul Culture. They are enough for any one when over all he sees the two suns illumining all his being: The Bible and Shakespeare.

From Helicon I have drank; intoxicated from divine fountains have I been ever since Emerson and Whittier first came into my hands. They have pointed the way. I am a little farther on the road of Demonstration. Where I am, they would be now. Nay, they are now. I see and hear them! They beckon me onward and upward. I cannot, on this anniversary, fail to link these seven in ONE: Emerson, the seer; Whittier, the Poet; Parker, the priest; Davis, the enlightened; Walt Whitman, the teacher; Spencer, the philosopher; Darwin, the scientist of Soul Culture. God let loose these thinkers, baptized them in the name of Liberty with the fire of Love and the water of Truth. Under all these names and millions of others, He—God—He, the Thinker, goes marching on. It is not the man, but the Soul that is of importance; not the personality that endures, but the grand individuality, that of Soul, that is the center of God in God, radiating till others feel that they too are God in God and, worshipping God, become God. What they sowed, we *are*. What they recognized, we realize. Out of the flames they kindled, all institutions that limit the Soul shall burn and men shall know that *I am*,— that I am all and more than these great Souls held as ideals. I worship Law with Darwin and Spencer; I celebrate myself with Whitman; I trust Eternal Goodness with Whittier; believe in Love with Parker; and rise into the Superior Condition with Davis; but he who fills best the reservoir from which I draw inspiration is he who, one hundred years ago, held as babe the latent power of Unfoldment. No greater lesson has he than this, our "NOW" affirmation: "I am an unfolding Soul."

Forenoon and afternoon and night,—Forenoon
 And afternoon and night,—Forenoon and—what!
 The empty song repeats itself. No more?
 Yea, that is Life: make this forenoon sublime,
 This afternoon a psalm, this night a prayer,
 And Time is conquered, and the crown is won.

—Edward Rowland Sill

AFFIRMATIONS.

*
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*

[An affirmation bears the same relation to Soul Culture that an axiom bears to mathematics. It is to be taken as Truth, not reasoned upon, but accepted. Thus held, it will mould the expression of life into its own likeness. The "I" is the ego of the person who affirms. As one says, "I am happy," when all goes well with him, he is to learn to say, "I am happy," when all seems ill to him. He will thus, by Auto-suggestion, produce in himself that mental state which is happiness. These Affirmations are given every month as spiritual gymnastics by which one may grow into self-control. When they are repeated, or held in mind, other and injurious thoughts cannot come in. Thus by conscious choice one becomes Master of Fate.]

GROWING.

Seed-time and harvest never fail in my life.
The field I sow is the world within. I am my own universe.
The seeds I sow are thoughts.
The soil is ever fertile and the seeds are ever germinal.
I sow continuously and, whether conscious of it or not, I am sowing today for tomorrow's harvest.
My field was filled with all varieties of plants sown by my parents of many generations.
There spring up in my field many plants from the wind-sown seeds of the race thought.
Many of these plants are those the wisdom of the ages has pronounced good. These I have cultivated.
Many of these hereditary and wind-sown plants were thistles and thorns. I have uprooted them and planted in their place those of my choice.
The garden of my life is now filled with beauty and plenty because I have sown selected seeds labeled with Truth and grown in Love.
I have made the field I found mixed with wheat and tare, a Garden of Eden, where there is naught but beauty, fruitfulness and joy.
I have planted the Tree of Life therein and it bears me fruit for every moment in Joy and Peace.
I gather each day seeds from every plant in the gardens about me. I winnow them and sow that I may have still more of the fruits of the Spirit.
I know that every seed brings forth after its kind and I choose the kinds

so that, when harvest comes, I shall be satisfied.
I winnow out all seeds of fear, doubt, distrust and sow instead those of faith, trust and certainty.
I throw away seeds of envy, jealousy, trouble and unrest and sow those of gladness, kindness, content and peace.
Daily I attend to my garden in Love of Truth, carefully taking out, with the trowel of forgetfulness, the weeds.
By the seeder of Affirmation, I drill in those I wish to tend till the harvest.
From the River of the Water of Life, my own Soul, I nourish them and the harvest is sure.
Thought-seeds I sow; for the crop I am responsible.
I have placed an angel with a flaming sword at the Gate so that no seed now finds its way there that I do not choose. The flames consume them.
That angel is my Affirmation: ALL IS GOOD. No seed of tare passes that into my garden.
Sowing at morning; sowing at noon-tide; sowing at evening; sowing in sunlight; sowing in shower; sowing at midnight; sowing in labor; sowing in play; sowing in Love; sowing in Truth; I am making now my harvest of joy for the morrow.
I am sowing Health and Prosperity!
I am sowing Success and Peace.
In Love and Truth, I am sowing LIFE.
That which I sow is to bloom in Immortality.

SIMPLICITY OF EMERSON'S WORKS.

The influence that the work of Emerson has had on the civilization of the world is not to be taken as less than a great power. His rare reading and his deep and intricate knowledge of the world's principles gave him the basis for a philosophy that cannot but help. The simple manner in which he expressed these complexities of mankind brought thousands of thinking and unthinking people to his shrine. I often wonder how he mastered this great simplicity of style which largely brought him in contact with the world. It permitted him to be read and studied. He was the means of bringing the deeper thoughts of the ages to a clear understanding.—Dean Farrar, in *My Success*.

* SOUL CULTURE LESSON. *

HOW TO BE HAPPY THROUGH
AFFIRMATION.

Second Affirmation:—I AM FEARLESS.

Fear not, Abram, I AM thy shield!—*Gen. 15:1.*

Our fears do make us traitors.—*Macbeth.*

Happiness depends upon reality. We must possess that we may be happy. Whatever IS, is ours. Happiness then consists in realization of our possessions. The only possible way to realize is through Faith. According to our Faith, we are; Faith as Jesus and Paul held it—as spiritual dynamics.

The Affirmation, All is Good, opens the way for Faith in the All Good. When I affirm a part as evil, I open the way for faith in Evil. Faith in Evil is denominated Fear. It is impossible to believe in Evil without fearing it. We may believe that the Good is strongest, but Fear weakens even our faith in Good.

The ONE must be homogeneous, must be alike in all its manifestations. I have affirmed it Good. Evil is merely the absence of Good, not absence of Good in the One, but *absence of Good in my ideal of happiness.* Fear is, in reality, my acknowledgment of weakness and ignorance, of my inability to reach my ideal. All fear is merely a recognition of human weakness. I fear myself; I do not fear anything outside Self, but fear that I cannot protect myself. "I am weak," is the Affirmation of fear.

This fear is merely a lack of Self-Assertion. I fear my own weakness. But what am I? A manifestation of Omnipotence! As such a manifestation, why should I fear? Simply because I do not know myself. To know myself, is to banish fear. Fear cannot abide in the presence of knowledge.

"Folly and Fear are sisters twain,
One blinding her eyes,
The other peopling the dark inane,
With spectral lies."

WE FORM IDEALS AND THEY REACT AND FORM US.—JOSEPH LECONTE.

Courage goes hand in hand with wisdom. Children and weak-minded persons are subject to bugaboos of their own creation. Fear is the throne of tyrants, the support of monopolies, the creator of slaves. When courage comes, thrones tumble, co-operation takes place of wage slavery and men unfold from slaves.

Fear is the stronghold of theological myths and is the foundation of both heaven and hell. When manhood comes, it faces the devil and he, a shadow, flees; heaven and hell then are shown to be the abodes of the lazy and the cowards. Where courage dwells, there is Humanity and happiness.

I am fearless cannot recognize either rewards or punishments. It knows only justice, the law of causation, "Whatsoever you sow, you reap." It has learned to sow the crop it wishes to reap.

I am fearless has no place for complaint. It recognizes the justice of this law. Wherever the I AM is, there it is, because it has elected to be and the true man takes, in Self Respect, as his own the results of his choice, with the joy of self-earning. "It is mine," is the claim of courage.

"My past is mine, I take it all,
Its follies, its weakness, if you please;
Nay even my sins, if you come to that."

This is Courage; this is Faith. Courage is the objective of Faith in the Good. Cowardice is the objective of Faith in Evil.

I am fearless allows for no failure. It knows success. Fear is the parent of failure and it never is content to name anything success. Like the horse-leach, it cries, "More! More!" and Success never comes. It is always unsatisfied. The billionaire of today, dominated by fear, tries for more and adds mine to mine, railroad to railroad, bank to bank, still unsatisfied, for he may, on the morrow, lose power, position or money. Worry, pride, anxiety, striving, excitement, are all children of fear. Success, with belief in failure, is impossible.

I am fearless makes of each moment and of each effort success. It enjoys *now*; it possesses *now*! No thing and no condition can ever take from the courageous man the joy of this possession. I AM FEARLESS! In this atmosphere, there is no place for clouds; all is sunshine. Happiness follows in the wake of him who banishes fear. It belongs to those who make the I AM their shield. To be happy, Fear not! Let *I am fearless* be your Affirmation wherever you have heretofore been worried, anxious, or where you have even prayed, affirm: In Faith, I give thanks all the time. I Rejoice! I Enjoy! I am Happy! I only know the Good! I am Fearless in thought and action!

MENTAL CONDITIONS.

Fear, worry, anxiety, malice, jealousy, covetousness, discontent and hate, as well as a guilty conscience, are likely to disturb the soundness of one's slumbers. Make up your mind to do your duty and then that, let come what may, you are not going to be troubled about it. Decide absolutely that worry is useless and harmful and that you can do your work more efficiently without it. To worry, is like drawing a loaded wagon whose axles are creaking for oil. Don't carry your business to bed with you. When you have anything to do, fix a time for doing it and concentrate the mind upon it and accomplish it. Don't be sending scattering thoughts about it during the hours devoted to sleep. Learn the lesson absolutely that nothing in the universe can harm the man who is doing what is right. Seeming obstacles, trials and afflictions can always be made stepping-stones to higher achievements or broader planes of living and thinking. With the mind thoroughly impregnated with such ideas, fear becomes unknown and slumbers will be undisturbed by mental conditions.—*The Osteopathic World*.

Wireless telegraphy is a symbol to show humanity that the reliance on mere material methods of expression is doomed. More and more, as time passes, will it be shown that the invisible thought-forces will be sufficient to do the most important work of the world and matter will then take a very subordinate position.—*Lucy A. Mallory*.

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

RANCH PHILOSOPHY.

EVENING THOUGHT.

I can't fathom poet's rhymin',
Or metres or metaphors,
Yet I hear sweet voices singin'
When I'm done with the chores—
When the lamp is low, an' silence
Refreshin' as morning dew,
Like calm after ocean violence,
With peace fills me through and through;
An' I think of the day that's finished,
An' the morrow that's on the way,
While the shadows grow an' diminish
Like goblins hard at play;
A day that's passed forever,
A day full of duties done;
Of a glad new day the Giver
Will send with the mornin' sun;
With a thousan' unknown duties
To gem the unborn day;
To lend it lastin' beauties,
Forever an' for aye.
Then a song of glad thanksgivin',
Without metre or metaphor,
Torrents an' floods of feeling
Makes my cup run o'er;
Peace as a mother holds me
An' lulls her child to sleep;
Then I'm in the land of glory
Till day in my face shall peep!

—SAM EXTON FOULDS.

SUGGESTION AS MEANS OF CURE.

Dr. Milne Bramwell says, in an address before King's College Medical Society, London, that, although every one cannot be deeply hypnotized, profound states are not necessary for the successful employment of suggestion, and the number of persons insusceptible to some degree of hypnotic influence is extremely small. Among other diseases, he gives the following as those in which hypnotism has given good results: "Hysteria, neurasthenia, dipsomania and other drug habits; obsessions, moral perversities and nervous tricks in children." We may add that, as far as the treatment of dipsomania is concerned, it seems not entirely impossible that some of the startling results which are said to have been obtained at certain institutions for the treatment of this condition may have been the outcome of an unacknowledged, but none the less effectual application of hypnotic suggestions.

When thy *higher self* becomes supreme within thee, thy money God will be dethroned; for 'tis the external man who bends the knee to mammon. When dethroned, mammon becomes thy slave to do thy will.—*Jos. M. Wade*.

* ECHOS FROM "NOW" HOME. *

I feel so happy this bright Easter morn. It seems that others too are rejoicing as if conscious of a great festal day. Children are more playful, parents more hopeful. Most people of this city turn their attention to the church and are rejoicing because of the Christ and the Resurrection. Many are made happy by this beautiful day when all Nature is manifesting life. Why am I as happy as church people while my interpretation of the day differs so much? Simply this: what they love as the Christ, I recognize as Realization in Truth; what they love as the resurrection of the body, I recognize as that spiritual awakening which enables me to perceive Truth. As to being happy because the day is beautiful, why, every day is sunshine to him who looks for sun.
RAYMOND.

This little circle of "NOW" Folk has heard over and over again the principles of the New Thought. We have come to realize that they are true. We have been inspired with new thoughts and feel that we have a solid foundation whereon to stand. The basic stone is for us to know that God and I are one. O, the strength and serenity that comes with that thought. Jesus was power because he realized that God dwelt in him. He exemplified a universal truth that God dwells in each individual. In worshipping him, men forget to realize the Principle he demonstrated: that this Divine Power is within each individual. When we possess this thought, we shall demonstrate as he did. Good thoughts and beautiful ideals benefit us only as we use them.

Another principle we have learned is: All is Good! The machinery of every day life runs smoothly under this Affirmation. It is easy to say this when everything goes according to our ideas, but, when all seems to go wrong, then

it is hard to say, "All is Good!" But, if we do not make it, we have no foundation. When we do make it, we have ground whereon to build a lasting structure.

Firmly grounded on principle, each can manifest God in his own way and it takes a whole world of man and nature to show the possibilities of God. We let the Soul have its way and we give expression as we need and demonstrate by our lives that the God within is our "Ideal One."
MRS. G. R.

Many of us have believed that "all things work together for good," but, when some unpleasant experience has come, we have comforted ourselves with the thought that something good would come out of the experience, forgetting, in the time we most need it, our Affirmation: "All is Good." We have been apt to make the Affirmation suit the time and the place and allow ourselves to think that we have been, in reality, affirming the goodness of all. We need more faith so that we make our Affirmation and let the Principle take care of itself.

When we have fully accepted the Affirmation, All is Good, we feel such an awakening of Universal Love as we have never felt before and are thus enabled to radiate the spirit of love and helpfulness to all humanity. Thus we bring to ourselves the greatest possible happiness.

When we receive everything in the right mental attitude, the opportunity it offers will be properly used and will lead us higher, farther on and we shall realize the meaning more fully and see the beauty of Emerson's "Don't bark against the bad, but chant the beauties of the good."
VIRGINIA.

I have been happy this Easter because I have discovered my own soul.
MRS. W.

Man is a centerstance and every circumstance is his friend. H. H. B.

* PHENOMENA. *

TELEPATHY.

Professor Lombroso contributes to the last number of the "*Archivio di Psichiatria*," of which he is the editor, the two following cases of what he regards as telepathy. M. T. Brusa, aged 37 years, of a very delicate constitution, tuberculous and neuropathic, was about to eat his dinner at Superga, near Turin, in a villa, at which he was working in his capacity as a tailor. It was noon on the 3d of August, 1900; when, all of a sudden, he ceased eating and began to cry, saying, with a most heart-rending expression of countenance, that his mother was dying at Asti (distant about thirty-six miles from Turin), without his having had any previous information that she was indisposed. Nor was there any means of tranquilizing him. He set out for Asti, where he learned that his mother had died of apoplexy, at noon on the 3d of August. The deceased herself a few years previously had abruptly quitted her work, in the month of July, 1889, because she saw that her daughter had something the matter with her head and she wanted to go and see her. In fact, she found her daughter had been attacked with erysipelas.

CLAIRVOYANCE OR INTUITION.

As everybody now knows, the delay at sea of the St. Louis for five or six days beyond its usual passage time, provoked much fear and led to the gloomiest prognostications. A well known journalist was passing the office of the American Line Steamship Company on one of the days when anxiety was at its height and felt almost overpowered for a few minutes with the intense atmosphere of dread which surrounded and emanated from the almost hysterical crowd of inquirers who besieged the clerks for the information they were utterly unable to give concerning the belated steamer. The journalist in question was, for the nonce, completely engulfed in the stream of foreboding which pervaded the air and almost reached the inward conclusion that the ship was lost and that the worst fears would soon be realized. Not ten minutes later, however, the same individual, seated quietly in a trolley going down Broadway, heard the words, as though spoken internally, not suggested from

without in any sense: "All safe and sound; no danger, only a delay; the boat will get in on Saturday.—*W. J. Colville, in Banner of Light.*

The Rev. Dr. Phillips Brooks, bishop of Massachusetts, died on a Monday morning in January, 1893. On the previous Saturday, as I sat at my desk writing, the words came in my mind: "The bishop is going to die." At that time, I did not in the least recognize them as from an invisible presence, but thought the sentence a mere vagary of my own mind and repelled it with disgust. Two days previous, Dr. Brooks had been slightly ill with some trouble in his throat, but no one thought it was at all serious and on this Saturday I had even heard that he was better. During all the next day—Sunday—he was apparently recovering, but at 6 o'clock on Monday morning he went on to the ethereal world. There is no question in my mind but that when the words, "The bishop is going to die," went through my mind on the previous Saturday that they were spoken to me by an invisible friend who stood by.—*Lillian Whiting, in Light of Truth.*

It is common for authors to write under so great inspiration that their productions seem to them later the production of someone else. Emerson's poem beginning

Daughters of Time, Hypocrite Days

was so written. Within a year after its composition, he writes in his journal that he had forgotten both their composition and connection. He knew by external evidence only that they were his. He finds them in his manuscript and finds that he has given copies to his friends. This is remarkable, as he labored for years over many of his poems.

I placed a bit of the writing of a friend in an envelope and placed it in the hand of a student for psychometrizing. When I was not present, she handed it to a friend who was equally ignorant with herself as to whose writing it was. He said, at once, "Why, it is S—'s writing!" How did he get it? Why place any limitations upon the power of the Human Soul? It is Infinite! Listen to it! "I AM THE WHOLE," it says.

* MISCELLANEOUS. *

EMERSON.

O wise man from the West who traveled East,
And brought strange stars to light your west-
ern lands;
Among the urns American, there stands
Your urn of alabaster not the least.

You taught us that the West is not the whole,
That the old East is needed by the West.
You taught us the long lesson of the Best,
You taught us that the body is not the soul.
—Richard Le Gallienne, in *May Success*.

THOUGHT BUILDS MUSCLE.

Next to Elmer Gates' scientific discoveries in the Thought realm, come those of Dr. Anderson of Yale. Every position taken by Mental Science in regard to power of Mind over body, these two men have demonstrated along their line of physical science. *Thought is the instrumentality the conscious man uses to direct the Life current.*

AS WE THINK, WE ARE! There is no more doubt of this fact than of the fact that bodies fall toward the center of the earth. Simple as is the Law of Suggestion, it is to Human Life what gravity is to mechanics and causation to philosophy. Here is the Law of Human Life: I AM THAT WHICH I THINK I AM!

I shall have occasion often to quote these two men. Here I call attention to an article in *New York Herald*. That this is a correct report of Dr. Anderson's position, we have Henry Wood's statement that he has Dr. Anderson's endorsement of the article in a letter. The one experiment to which I wish to call attention is thus reported:—Eleven young men were selected and the strength of the right and the left arms registered. At the beginning of the tests, the average strength of the right hand, as shown by the grip machine, was 111 lbs.; that of the left was ninety-seven lbs. After only one week of special practice with the right hand only, tests were made and it was found that the right hand had gained six lbs. in strength while the

left, which had not been exercised at all, had gained seven lbs. The thought without exercise had developed strength. Think strength and you are strong.

This Law of Suggestion has long been used by the Healer. One incident reported by a physician in one of our magazines is in full accord with this experiment of Dr. Anderson.

A cornet player came to him with paralyzed lips. He could not play. He was ordered by the doctor not to touch his cornet for three weeks. But he was to practice as usual every day, but that only in his mind without attempting to move his lips, only to think that he moved them. At the end of three weeks, he was to bring his cornet with him to the doctor. He followed faithfully the directions and, upon entering the doctor's presence, he was ordered to play and found himself fully recovered.

Here is the law stated in one of the mottos on the margin of NOW: *We form ideals and they react and form us.* Man controls not only his body, as Dr. A. shows, but he also controls all his environment by his power to create his ideal. As his ideal, so is his life in all its manifestations. *I am that which I think I am.* How do I do it? How can I build to my desire? These questions NOW answers in its Affirmations, Lessons, editorials and selections. Follow, as the musician did the doctor's, NOW prescriptions and, like him, you will be made well; well in body and estate; for, well in mind, you are well in these.

TRUTH IN THE PULPIT.

Rev. Van Horn, in an address before the Congregational Club, of Springfield, Mass., is reported in the press as saying:

When a sermon is preached that you like and you say it is good, ten to one you are hypnotized. That minister has hypnotic power. Let the people understand that there is a science behind what you are doing, and things will come to pass. There were psychic phenomena at Pentecost. God answers prayer along the

line of psychic power. I have seen 3,000 people listen to Nordica sing a little, simple song and then, at the close, hear a long-drawn-out breath and they wake up as if hypnotized. They were hypnotized. I am not sure but some man's inner consciousness was hearing something while his outer being was asleep. Some of our ministers will be labeling their sermons like a patent medicine, "they work while we sleep." The reverend gentleman has seen dimly a mighty truth. Let him study Suggestion and he will see that God has but one plan for all His children. He who would succeed in any line must do it by this universal Law of Suggestion. All the "power" of the revivalist or "Christian Scientist," orator or street fakir, is that of Suggestion. One Life; One Law; One Humanity; One Plan; One Purpose. Unity everywhere. Study Suggestion, whoever would intelligently win.

TELEPATHY AND IMMORTALITY.

Richard Hodgson, LL. D., secretary of the American Branch of the Psychological Research Society, says:—

If I might briefly give my own opinion as to the chief constructive lines of our work, I should say, Telepathy has been established; there is much evidence of clairvoyance premonitions and similar phenomena; there is much evidence depending on spontaneous experiences that seem to point toward the action of deceased persons; there is much and overwhelming evidence drawn from various sources that human personality is much wider than most persons have been in the habit of supposing; all these related phenomena are pointing more and more to the conclusion that man survives death. I believe that eventually there will be completely satisfactory evidence drawn from empirical sources and based upon strictly scientific grounds entirely independent of what might be called theological or philosophical considerations, that man does not die with the death of his body.

LINE OF EVOLUTION.

Human evolution is along psychic lines. Edgar Saltus, in *S. F. Examiner*, prophetically says:—

It is probable that our descendants will look back upon us, not as we look back on the

monera, but as we do regard the ape. To us, the ape is embryonic, rudimentary, absurd. So, no doubt, ages hence, shall we appear to future man. By that time, spook congresses will not be derided; they will be out of date. For, precisely as we have developed certain faculties, so shall humanity to be developed more. Among them will be clairaudience and clairvoyance, perhaps, for these faculties are as potential within us as sight and hearing were potential in the monera that could neither see nor hear.

THE COLOR THEORY OF PROF. GATES.

There are certain emotions which retard circulation, respiration, digestion, produce pallor, hasten fatigue and other emotions which do just the reverse. Fear causes a cold perspiration which differs chemically from that due to joyous labor. Anger fills the mouth with a bitter taste. By training the good emotions, life and health are promoted, while the bad emotions shorten life.

Thus, even in its chemical nature, the universe is moral.

Now, recently I have been able to prove that pleasing combinations and contrast of color produce anabolism (or the life-producing force) and that discords of color and unpleasant combinations thereof augment katabolism (the life-destroying force). The conclusion is obvious that colors do this through aesthetic emotions which, when pleasant, act as all other pleasant emotions and, when unpleasant, do as other unpleasant emotions. I have shown that the fatigue point occurs less quickly under emotions due to pleasant colors and more quickly under emotions due to unaesthetic combinations. Thought has no such relations. Colors affect metabolism (the process of physical life) only through emotion and intellectual states only so far as they produce emotions.

—*Elmer Gates, Professor of Psychology and Psychurgy, in World's Sunday Magazine.*

At a recent meeting of the Homeopathic Medical Society in Chicago, Arthur O. Sax, M. D., said:—

Anger or fear will poison the secretions of the body. Anger or fright promotes a secretion of poison in the sac of a venomous snake and this where the snake is in the head of a man. We have no organ where we may store the toxins we develop for the same purpose, perhaps, as the snake, and consequently we poison ourselves with the material we meant for our enemies.

I AM CONSCIOUS OF ETERNAL LIFE.—THEODORE PARKER.

THE POET.

Let me go where'er I will,
I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things,
There alway, alway something sings.
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings.

—Emerson.

THE IDEAL HOME.

This extract from Emerson's essay, "Domestic Life," elucidates the principle "NOW" Folk are actualizing in their "NOW" Home:—

Let us understand, then, that a house should bear witness in all its economy that human culture is the end to which it is built and garnished. It stands there under the sun and moon to ends analogous and not less noble than theirs. It is not for festivity, it is not for sleep; but the pine and the oak shall gladly descend from the mountains to uphold the roof of men as faithful and necessary as themselves; to be the shelter always open to good and true persons;—a hall which shines with sincerity, brows ever tranquil, and a demeanor impossible to disconcert; whose inmates know what they want; who do not ask your house how theirs should be kept. They have aims: they cannot pause for trifles. The diet of the house does not create its order, but knowledge, character, action, absorb so much life and yield so much entertainment that the refectory has ceased to be so curiously studied. With a change of aim has followed a change of the whole scale by which men and things were wont to be measured. Wealth and poverty are seen for what they are. It begins to be seen that the poor are only they who feel poor, and poverty consists in feeling poor. The rich, as we reckon them, and among them the very rich, in a true scale would be found very indigent and ragged. The great make us feel, first of all, the indifference of circumstances. They call into activity the higher perceptions and subdue the low

habits of comfort and luxury; but the higher perceptions find their objects everywhere: only the low habits need palaces and banquets.

Let a man then say, My house is here in the county for the culture of the county;—an eating-house and sleeping-house for travelers it shall be, but much more. I pray you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bed-chamber made ready at too great a cost. These things, if they are curious in, they can get for a dollar at any village. But let this stranger, if he will, in your looks, in your accent and behavior, read your heart and earnestness, your thought and will, which he cannot buy at any price, in any village or city, and which he may well travel fifty miles, and dine sparsely and sleep hard, in order to behold. Certainly, let the board be spread and let the bed be dressed for the traveler; but let not the emphasis of hospitality lie in these things. Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the universe, the soul worships truth and love, honor and courtesy flow into all deeds.

AN EDITOR'S STRAIGHT TALK.

O Hashnu Hara, editor of *Wings of Truth*, London, has this to say in the April number of "The Law of Opulence," which I exploited in Feb. NOW:—

The February issue of NOW contained an article on "Opulence." I've read a good many articles on opulence, some have impressed me, some fell flat—flat as a pancake—this one didn't. First of all, it placed all my former theories in a wrong light; my idea was to say "I WANT." It is quite true that when I did this I generally got what I wanted sooner or later, but H. H. B. says that you must not say, *I want*,—in effect, he says you must affirm, "*I don't want dollars; dollars want me.*" A very little consideration will show this is right; but *consideration* wasn't enough for me—I put it to the test. The first five days, my receipts fell almost to zero, but I was determined to hang on. I *felt* it was right, that the drop in my business was due to the re-adjustment of the vibrations, for long experience has taught me that you cannot turn round from one method of thought to another very suddenly without disturbing the currents

AS LONG AS MEN HIRE THEMSELVES, THEY WILL BE SLAVES.—TOLSTOI.

and these have to get readjusted to the new rate of vibration before you can work them. The sixth day my patience was amply rewarded; for every one order I had been in the habit of receiving, I got twenty and it has kept up ever since.

Now I never weaken my position by affirming that I want anything. I say it wants me, and I know it will come. It is not any use making that statement, of course, if you DOUBT IT. You must back up your statement with faith and feel it is already yours. It is rather on the principle of the honey-pot and the swarm of summer flies; you are the pot of honey—the dollars are the flies.

Now the honey doesn't worry about the flies, it is content to be sweet, to give off a faint sweet smell and to stick, but the flies *do* want it, they come from all quarters, they swarm into it, sip its sweetness, and buzz-zz-zz all all around. The honey is a *power*—irresistible power so far as flies go—they want it, it is a great center of attraction,

Now say you run some particular line of business—you are the honey—in the world there are many people who want what you have to give them, who will gladly pay cash for it, who cannot help being attracted to your honey, as the flies might be.

Your *thought*, as I have so often told you, is strong and potent beyond measure, but, when you assume the "wanting" attitude, although you do most certainly *attract*, it is nothing like the powerful attraction formed by your quiet, confident attitude of absolute conviction that the thing *wants you*. Again it enlarges your whole outlook, you may sit down and *think you want* a hundred pounds and it seems a big sum, perhaps, when cash comes in by shillings. But, supposing the dollars *want you*, want your brain and hand to use them, as H. B. says, how absurdly small that sum appears; watch them (mentally) being drawn to you; what is a paltry hundred, when *they want you* to put them to work? The attitude of desire is strong, but the attitude of certainty—of *possession*—which this new thought makes possible is wonderful, and a veritable tower of strength; it has made things possible to me that were quite out of the question before.

The chief thing I have learned is to grasp the fact that thought cannot materialize unless you do something to cause that materialization, i. e., work. But that work, BACKED BY

thought force, will bring in sure results, never failing success.

This new Law of Henry Harrison Brown's has given me new strength and power such as few could easily realize.

LABOR UNIONS

represent a class-struggle. Both Labor and Capital recognize the old enemy of mankind, competition. But out of this struggle, will come the broader conception of Life and Labor—Brotherhood. *The Co-operator*, Lewiston, Me., says of unions:—

The class-struggle is a crude and grotesque affair. Rights and wrongs are so thoroughly mixed up together that there is always difficulty in determining between them. And this must necessarily be the case in such an industrial system as this. There will come a time when the ownership rights of labor and the labor-rights of capital will both be embodied in the entrenched system of things. We shall then proceed, not upon class-consciousness, but race-consciousness, because then an injury to one will be seen to be an injury to all and the good of one will be recognized as involving and depending upon the good of all.

Emerson's poetry has stirred, his courage inspired, his fine spirit uplifted the hearts of men until he himself has entered into the bone and sinew of the national life.—*Youth's Companion*.

CLUBBING LIST.

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

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

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

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N O W .

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

MAY, 1903.

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 and can
manifest as spirit here and now.

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

Few have responded to the request
that they interpret Walt Whitman's
quatrain in April NOW. Let others
reply and we will have a Whitman
NOW during the year.

Eugene Del Mar, editor of *Common
Sense Advocate*, Denver, is conducting
a successful class in Mental Science in
the city. "NOW" Folk have enjoyed
several calls from him.

A "NOW" center, why not start one?
It will be very inexpensive and result
in lasting benefit. From two to twenty
can unite in any locality.

I have prepared a course of instruc-
tions designed especially to meet this
demand. In preparing them, it was
my *thought* that centers of power
would thus be formed.

A single person can learn and grow
alone, but there is multiplied strength
in union with others. Let those inter-
ested write a personal letter to the
editor.

It is a great pleasure to be able to
call our readers' attention to the fact
that NOW does not hire people to
subscribe for it by offering prizes, gifts
or premiums.

Another pleasing fact is that we never
have "closing out sales."

Before placing a money value on a
publication, the cost is carefully stud-
ied and a fair price asked.

We fully realize the value of this jour-
nal to the individual. From the nu-
merous letters received daily, we are
informed that others know it as well.
Each issue of NOW will be better than
the previous one. Many believe it is
the most HELPFUL journal in its
line. Do you? If so, call your neigh-
bor's attention to it.

Easter Sunday was a pleasant one
among "NOW" Folk. The weather
was fine. We closed our morning
service at 11 a. m. and, after an hour's
social converse, we all took 18th St.
cars to foot of Twin Peaks. Then
taking our time, we climbed to their
summits, where we passed most of the
afternoon. The view includes San
Francisco Bay on two sides of the
city and the ocean on the other with
a vast and beautiful landscape be-
tween. We came home and all joined
in a hasty lunch and then to hall for
our evening service where the editor
of NOW talked upon "Our Thought
of Easter."

The bound volumes of Vol. III are
selling finely. They make a beautiful
book. It is bound in cloth by the
best firm in the city. Its contents is
perennial. Every year it will grow
more valuable. It will be sent post-
paid for \$2.00.

If any of our readers have the follow-
ing back numbers of NOW, kindly
send them to us, i. e., if you do not
want them yourself:—of Vol. I, Nos.
4, 5, 6, 10; of Vol. II, Nos. 1, 3, 7, 9;
of Vol. III, No. 5.

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

This is an Emerson number. What greater tribute can we give him than to recognize that in him began the many rivulets that, united, form the Mississippi of New Thought? Do you love him? If not, learn to. Study the extracts from him in this number. then buy "Essays: First and Second Series" or "Conduct of Life" and grow in Soul large and bountiful. I wonder how many of NOW readers learned to love Truth through him? Why may we not have an Emerson Chain? Let each reader who loves him write me. I will add to the letter and send it to the next in the chain. When the first twenty-five have responded, we will begin, each adding to the letter; each will write and receive twenty-five letters. It will draw us together, help us to form a Brotherhood. I will be head center; will form the chain and transmit each letter on its way to the next link. I love Emerson and wish all who love him to know each other. Do not wait, but lay NOW down and write *now* to me an Emerson letter and receive, in return, a list of the twenty-five who make the chain, with the order in which letters move around the circle.

Vrilia Heights Metaphysical School (sixth season) will open June 15 under the management and direction of Dr. Alice B. Stockham, assisted by a number of experienced helpers and teachers. Vrilia Heights, (Williams Bay P. O.) Wis., is on the North Shore of Lake Geneva, seventy-five miles from Chicago. "The most delightful place in the world." In the freedom of camp-life, are the necessary conditions for recreation and soul growth.

Which Motto fits your needs? I wish every reader would select and write. You may not know until later numbers reach you. Tell me when you learn. There is power in them for good. Choose the one in the line of needed demonstration.

It is with pleasure that NOW chronicles the re-election of the "Golden Rule" mayor, Samuel S. Jones, of Toledo, Ohio. He was opposed by every corporation and organization, including every newspaper, and yet received seventy per cent of the votes cast. He stands for Brotherhood in the fullest sense; has ever recognized that office was an opportunity to serve the people. He has served them by applying the Golden Rule to his administration and proving that it is workable. He is educating the voter to understand that Law and Love are to be henceforth synonymous terms; that the time is here *now* for the application of Love and Truth to governmental affairs. He who obeys the Law of Love will find himself loved and sustained. Hail Toledo! the pioneer city of Brotherhood.

Our books may be obtained of and subscriptions for NOW will be received by Swami Valinayakam, Agastia Ashiama, Kuttalam, Tenkasi, Madras, India.

Vol. III. of NOW, nicely bound in cloth for \$2, postpaid. See ad. on page 51.

New Thought Meetings in San Francisco.

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

UNITY CLUB, Golden Gate Hall, Sutter and Taylor Streets. Eugene Del Mar lectures every Sunday at 11 a. m.

"The Inspired Life," Golden Gate Hall, Sutter and Taylor Streets. J. Stitt Wilson lectures Sunday, April 26, at 11 a. m.

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

SOCIETY OF HUMAN ENDEAVOR, Golden Gate Hall, Sutter and Taylor Streets. Dr. O. N. Orlow lectures at 11 a. m. and 8 p. m.

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

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

* EDITORIAL. *

SOUL AND BODY.

*Their Interdependence and Relations to Universe
No. 2.*

SUBSTANCE.

In the beginning was the Word!—*John.*

The Energy of the universe is a constant quantity.—*Prof. Wm. Crooks.*

All science teaches that the sum total of energy and matter cannot be increased nor diminished.—*Prof. Edgar L. Larkin.*

Impenetrability and indestructibility of matter was taught me when, as a lad, I took up the study of natural philosophy. I found that even matter was non-creatable. I have never believed in creation since, as a mere lad among New England hills, I learned I could destroy nothing.

In the beginning, the Word was. *SOME-THING* was. Why quarrel over names? Let us say IT and that IT was ONE. IT was homogeneous, all alike in all its parts. IT was the possibility of every *thing*, but, in the beginning, there was no *thing*; there was only IT. Science and Reality can never recognize a beginning, but Philosophy may imagine one. From this condition of ALLNESS and no-*Thing-ness*, came manifestation, which is creation. The IT began to manifest. At the moment of manifestation, differentiation began; Evolution began; things began; germinal life began. Till then, ALL was latent possibility; latent Power; Intelligence; Wisdom; Truth; Love; latent ALL.

Where were you and I then? Where were you and I before the beginning? In the Word! In the All! In It!

Where are you and I now? In the ALL! In the Word! In It!

Were we ever anywhere else? Can we ever be anywhere else? *Always and ever in IT! Always and ever in God!*

"All things were made by the Word (IT) and without IT was no thing made that was made." "And the Word (IT) was made flesh and dwelt

among us!" Who? IT (God). Dwelt where? Among you and me. Has IT ever left us? Where is IT (God) now? Can he be anywhere but *here*? Everywhere? Anywhere?

I am *here*! Where I AM, GOD is! God is where I am! Enter into the realization of this thought: there is only one place for God and the Soul and that place is *here*.

Original Substance is alike in every part. No matter then what thing, what manifestation of IT we take, it is of the same substance with all other things. Rock and electricity; water and star; jelly-fish and statue; rose and man; sand-grain and human ovum; torrent and thought; earthquake and mother love, are all manifestations of the ONE substance, are ALL the one substance, are all reducible to the one substance. That which they are fills all space at all time. That which all things are and that which manifests under all conditions is omnipresent. It is at every part of space at the same time. There is no difference between different portions of space. God is everywhere and at all times the same. Do you, my reader, accept and understand this? It is a mighty perception of Truth! But, can we limit, can we parcel out God? Can we say that God is more in one *place* than another? If not, why say he is more in one *thing* than another? To remove this false conception, is the object of this paper. God manifests as Omnipotence, as Omniscience, in every point of space equally. This is then a natural corollary: *I, as a manifestation of God, manifest with God equally at all times in every portion of space.*

What is the one manifestation of IT, of Substance, of God, with which human consciousness deals? There is but one manifestation that is universal and to which science is fast reducing all the various things, i. e., Motion. What IT, God, Substance is, we can never know. IT IS! GOD IS! This is the limit in this direction. This IT manifests universally as Mo-

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

tion. To various modes of motion, science is fast reducing the Universe. We, as metaphysicians and especially as Soul Culturists, are recognizing all psychic forces as modes of Motion, as a manifestation of this ONE. To the conscious man, God is Motion.

Man recognizes many modes and is fast learning of new ones. It is logical and scientific to assume that these modes, like Motion Itself, are infinite. All these modes of Motion are at all times equally present in all space. That they do not at all times manifest is because the necessity does not inhere at all times in all places. Conditions do not demand. When you ask why conditions are not there, I can only say: let us be little children and ask and wait for the answer. We are knowing more each day.

Since each of the infinite variety of Motion is everywhere present, it follows that they are in me, are *here*. I have come to recognize some of them. I name them as they affect me. I have five channels through which I sense those I name. And I name all the manifestations of Motion, Vibration. To me all that which is recognized is Vibration. Thus the only possible study man can have, is the study of Vibration.

Along the line of this study, we are fast moving. New discoveries are being made each day. Every discovery in chemistry is a discovery in IT, in Mind. The discovery of radium and its power is but a step nearer the ONE MIND, nearer the Soul of Man. Says Prof. Edgar L. Larkin concerning this discovery:—

The entire scientific world is now beginning to realize that there is in nature "finer forces" much more refined than anything dreamt of in all philosophy. Everything emits energy, or concentrates it from space, thus making its existence apparent. It is now known that metals evaporate and a bar of steel will disappear in time. A rod of lead and one of gold, side by side, will react. Gold enters the pores of the lead. Actual corpuscles of radium leave its surface, as particles of water leave ice, no matter how cold it is. The evaporation of

radium corpuscles is known to be in activity incessantly and doubtless their true velocity is 186,000 miles per second.

Science has measured the velocity of many vibrations. With us are the questions, "Whence and whither, these vibrations." Did they start? Do they end? Where are they all the time, that man does not perceive them?

Since I am in It and It is everywhere, it concerns me to know where and what I am radiating. All God is, I am. All space being alike filled with Vibrations, let us take a cubic inch of space ten million miles away from any sun, star or planet, a pure inch of unalloyed space and ask ourselves what is in it. * "In that inch," says Calthrop, "is the exactness of God; the economy of God; the beauty of God; the wisdom of God; the love of God; and all other attributes of God." But, since we are building on a foundation laid for us by science to establish our position in the universe as Soul and body, let us see what science finds in that inch. Remember, all vibrations are as extensive as the medium in which they vibrated. Vibrations (waves) in water are limited only by the shores; vibrations in air, by the atmosphere; vibrations in earth by the globe itself; and those in ether, by boundless ether. Therefore, vibrations in space are limitless. They are everywhere and are indestructible, because no shores limit them. They strike nothing to change them from one mode of motion to another.

In that inch, are vibrations from everything in space, *everything in space*. Each star has beams there, each comet and asteroid; each living thing on these; each thing seen and unseen, known or unknown, has its vibrations there, because each thing is a center and radiates in all directions. You and I are there in our vibrations, as we are a millionth part of an inch from our bodies. Steel and gold, ra-

* I am indebted to a masterly sermon of Rev. Samuel R. Calthrop for this idea. It will be sent free to any address from American Unitarian Association, 25 Beacon St., Boston. And it is a good Soul Culture address.

YOU OUGHT NOT ATTEMPT TO CURE THE BODY WITHOUT THE SOUL.—PLATO.

dium and polonium, are not the only things that evaporate and fill again. You and I do the same. Our radiations enable us to be sensed, seen and felt. They are as potent in this square inch as in that which touches other bodies. Vibrations from NOW are there or you could not feel them by hand and see them by eye where you are. Your square inch is the same as mine, as our neighbors. You and I, in our vibrations, are everywhere, are omnipresent. Where God is, I am. When we awaken to our possibilities, we shall know what is in every inch of space, but, since *I am that inch*, I have only to know myself. As I study any one square inch, I am studying that square inch I am.

It is well, therefore, that we study this inch we have taken so far away in space. I will let Calthrop tell some of that which he finds:—

All space is powerful space. There is no such thing as a power-vacuum. Empty space is an empty phrase. There is no cubic inch of empty space in the whole universe. Take a cubic inch of space midway between the sun and Sirius. Through that cubic inch, the light and heat of Sirius pass. Let us analyze the beam by the spectroscope and see what this means. Beginning at the ultra-red end of the spectrum, let us start with the invisible heat-waves. Of the longest of these, our cubic inch will contain 30,000 such waves. Omitting all delicate gradations of half-waves, quarter-waves, and so on, we will consider the next group to be those waves of which there are 30,001 to the inch, and the next 30,002, and so on. Each group of waves is present in the cubic inch at the selfsame instant and each passes through without the least interference from the other. When we arrive at 40,000 to the inch, we are well inside the visible red; and we must keep adding 40,001, 40,002, etc., to our series of waves. At 50,000 to the inch, we are in the center of the visible spectrum and keep on adding, remembering all the while that the yellow and green waves are wholly independent of the red. At 60,000 to the inch, we are in the violet and keep on adding as before. At 70,000, 80,000, 90,000, 100,000, we obtain wave-lengths in the ultra-violet, invisible chemical waves, each group being completely present in the cubic

inch, and each being absolutely independent of all the rest. At last we have obtained a fair notion of the number of waves which are present in our cubic inch at the selfsame instant from Sirius alone; that is, if we consider Sirius to be a simple tiny point of flame instead of being a mighty globe millions of miles in diameter, each square inch of whose surface sends forth a series of such waves. At the same instant, there is present in the cubic inch a similar series of waves from every square inch of Arcturus, each wave of which does not interfere in the slightest degree with the waves of Sirius; also from Vega, Canopus, Regulus, and the six thousand stars visible to the naked eye and the twenty million stars visible in a great telescope. Also from the innumerable planets, whose faint light no telescope is fine enough to catch, a series equal in number to those of Sirius is present at the same instant in that same cubic inch. But this is only one set of space-relations. Through that inch, the gravitating relations of Sirius with the whole universe in a straight line beyond that inch pass; and you must prolong that gravitating line to infinity for Sirius alone. Then a similar line for Arcturus, Vega, and the twenty millions of suns in our galaxy and the billion planets, and the uncounted nebulae, and the infinite number of atoms of star-dust. Through that inch all this passes simultaneously; and at every instant a different line is drawn, as each of these trillions of objects moves on its destined course. Each change in a star quintillions of miles away is instantly, without any time interval whatever, reported in that inch, so that the movement of the whole universe incessantly registers itself inside that inch. If an archangel, after millions of years of study, could thoroughly know what goes on in that inch, we might say that he knew the universe.

We cannot understand the use or the meaning of an experience while passing through it. After it has become a memory because of the Unfoldment it has brought, we can see why it was necessary. It is the Light from within outward that gives us understanding. It illumines the objective mind and this we call understanding. Till this time comes, we are in Faith to trust the All-Good and be happy under all circumstances.

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

* WITH NOW READERS. *

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

Why do you say of your friend Newman, "another friend among the immortals?"—J. N. B. Because it is Truth to me. I know that the I AM is not body. I know that it is not dependent upon body. I know that it lives without the body. I know that he has an immortal existence in the only world he or I ever lived in, i. e., the world of Love and Truth, which is the world of self-conscious life. Self-consciousness can never be lost. Once Life has evolved to say, I AM, it has gained an immortality of individuality. Till then, it is only immortal as essence. So I said my friend is among the immortals just as I say my friend J. N. B. is in California.

You say, "Make one affirmation at a time." What meaning is to be placed upon "time" in this connection? Is it the minute, the hour, the day, week or month?—H. B. C., Calif.

"At a time" may mean any period the person affirming desires. What is the desire? If it is health, affirm Health till health is mastered, or, if so desired, you may hold "Health" for a day and "Success" for another day. I have, in my personal experience, found that I succeeded best in affirming along the line of my seeming need or my strongest desire. But the meaning of "at a time" as I have used it may be put thus: *Concentrate for the time being upon one thought.* Put away all thought of limitation. LET the subconscious have its way. It is very difficult to convey in these word-symbols of the objective life what we mean concerning the subjective life where thought has no language.

What papers would you recommend to me?—Mrs. S. C.

We never recommend any but our own, and that only to those who are ready for our positive Affirmations. Each

paper fills its proper place. All are needed and ultimately each person will find the one which satisfies him by meeting his needs. In our clubing list we place no name which we are not sure is honorable and worthy of support. NOW has no rivals and no competitors. It fills its place with that feeling of brotherhood which makes one family of the New Thought press, and not one child in a loving home can be out of place.

How can I truthfully say "I am well" when I am sick.—Mrs. A., San Francisco.

How can I say "I hear" when I know I am deaf?—N. P. H., Santa Rosa.

These questions are born in the old thought of body. All NOW Affirmations will seem false to those who look upon Life from a materialist point of view. All our thought is: I AM SPIRIT. From this point of view, no one can say: "I am sick;" "I am deaf." Body is an effect. We reason from, and demonstrate from, Cause. I AM CAUSE. Effects in my body are the results of my thinking. To change effects, I must change Cause. Effects in my body are the results of my thinking. To change effects, I must change Cause. This I do by changing "I am sick" to the Affirmation, I AM WELL. I thus create in my body the conditions desired. We are to reason, think and affirm from the thought: I AM MIND! or I AM SPIRIT! From this position, there will be no difficulty in making the Affirmation, "I am well!" TRUTH:—Reason from body, keep your thought upon body and the Affirmation will be a lie. It will increase the unpleasant effects. Come to my point of view and you will see as I do.

I am niver goin' to place anny medals on annywan fr bein' varchous, Hinissy, fr if varchue ain't always nessicity, me boy, it's th' nex' thing to it. I'm tim'prate because too much dhrink doesn't agree with me; modest because I look best that way; gin'rous because I don't want to be thought stingy; honest because iv th' polis foorce, an' brave whin I can't r-run away.—Mr. Dooley.

* MENTAL TONIC. *

Have you felt slippers, sir?" she said.
The boy clerk blushed and scratched his head.
Then, smiling back, he found his tongue:
"I felt 'em often when I was young."
—*Colorado Graphic*.

"Now we have money enough to send our minister away for a two months' vacation."
"Isn't that a long holiday?" "Yes; but then we feel as though we deserve it."—*Chicago Inter-Ocean*.

A foreign lady who had not become used to the English language, was invited to partake of some oysters. "Oh, thank you," she replied. "A little of the juice, please: none of the beasts."
—*Christian Register*.

HAD THE LAST WORD. "When I get to heaven," said a woman to her Baconian husband, "I am going to ask Shakespeare if he wrote those plays."
"Maybe he won't be there."
"Then you ask him," said the wife.—*Tid-Bits*.

Gertrude (the big sister)—"Maud, I do wish you'd stop your chattering to that dog. Can't you see I'm talking to Mr. Lovedale?"
Maud (aggrieved)—"Well, I've dot a right to talk to my puppy, too."—*Tid-Bits*.

"She is a Russian countess," said one of two speakers whose conversation is reported in the *Yonkers Statesmen*. "Indeed!" said the other, "has she got much in her own name?"
"Has she? She's got the entire alphabet."

The *Spectator* tells of the delight of two little boys upon seeing a bishop go into the pulpit with his mitre on. "He must be a king," said one. "No, no," remonstrated the other, feeling any such explanation to be quite inadequate: "he's as good as a clown!"

A little girl had a quarrel at school with a little Jewish girl and, when she got home, she denounced the Jews. Her mother said reprovingly: "My dear, you must not talk in that way. The Jews were God's chosen people. Our Lord himself was a Jew." After a moment's deep thought, the child replied, in a tone of horror and regret: "O mamma, I didn't know that. I'm so sorry. I always thought he was an Episcopalian."—*Exchange*.

WORDS OF GOLD.

"My motto is: 'If Love be not of life a part, 'tis ever winter in the heart.'"—Mrs. J. S. P.

"All the mottos are good, but the one that is most helpful to me is: 'A little fear is a great leak in power.' Next is: 'Conscience must be free.'"—Mrs. J. R.

"I consider NOW the greatest according to all measurement of all the healing papers because of its positive, hit straight-from-the-shoulder, Affirmation."—J. E. P. C., III.

"I find, by using some of the Affirmations of NOW, that they have a very beneficial effect. I find it so especially with 'Peace! Be still!' I wish that every one could feel the condition it brings to me. All the Affirmations are good, but this brings me the most good."—Mrs. R. S.

"NOW looks finely in its new dress. We cannot express our delight and how can we tell the value of its contents? George and I agreed to select a motto and write you. Neither knew of the other's selection till I sat down to write and we both have selected this: 'A little fear is a great leak in power.'"—Lotta.

"The mottos are all excellent. It is very hard to make a preference. That which I need to REALIZE most is expressed by my old friend Ingersol: 'Joy is wealth and Love the legal tender of the Soul.' It strikes me that this covers the whole ground. I must appropriate this one great idea. I WILL incorporate it into my very being. I must also say a word for NOW. It is a bright and shining light. Each number is better than ever. To me this number is worth the price I paid for the entire year. I find the essence of Truth on its every page. I take seven New Thought journals and have not read every article in any one of them except NOW."—J.N.B.

This, from a subscriber in Canada, is a specimen of many: "When I wrote you the first letter, I was in the darkness of despair. You wrote in reply much encouragement and told me among other things, that I could be free where I was. I could not understand it at the time, but today I am free from all the fetters that then bound me. I am happy and my health is perfect. We are getting along very much better and I have more and better of everything. Success is coming and all through Affirmation. I thank you for the help you have given me, and for every number of NOW. I am a growing soul. I feel my power. I AM POWER."

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

* BOOK REVIEWS. *

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

"All These Things Added," by James Allen. 150 pp. The Savoy Pub. Co., Strand, London, Eng. Everything by the editor of *The Age of Reason* is good. Here is the "Foreword" of the book. "In seeking for pleasures here and rewards hereafter, men have destroyed.....in their hearts.....the Temple of Righteousness and have wandered from the Kingdom of Heaven. By ceasing to seek for earthly pleasures and heavenly rewards, the Temple of Righteousness is restored and the Kingdom of Heaven is found. This truth is for those who are ready to receive it; this book is also for those whose souls have been prepared for the acceptance of its teachings." The first part deals with the struggles of life and helps one to master them. The second part deals with the blessings of a self-poised life.

"Studies in the Thought World," by Henry Wood. Seventh and revised edition. Lee and Shepherd, Boston. 270 pp. Price, \$1.25. This book is standard and can, without any reservation, be recommended to our readers. Its spirit is manifest in this paragraph from its preface:—"The potency of concentrated ideals is increasingly understood and made available. The priceless value of impersonal Truth and the saving power of optimism are receiving careful and merited attention."

Not one of its twenty-two chapters can be spared. The author's style in this book is much clearer than in some of his other essays. A cursory comparison leads us to say that his sentences are shorter and less involved—an improvement. Here are a few of them:—"Thought is the human motor. Every outward manifestation is a harvest. The 'Fall of Man' was a leap upward." Many sentences in the book can be framed in gold as Ideal Suggestions.

"Theodore Parker," by Albert Walkley. Price, 60c. Ariel Press, Westwood, Mass. A great man, one of NOW'S heroes, is here, in simple letters, brought home to the hearts of all who read this book. I have been familiar with Parker from 1855. When a young man, I drew inspiration from his sermons. Later, I kept his "Life and Letters" upon my table.

Blessings on the author who brings that great Soul back to me. Read this book and let Parker's baptism and his Light be yours.

"Essentials of Mental Healing. Theory and Practice." L. M. Marston, M. D. 122 pp. Published by the Author, 23 Nahant St., Lynn, Mass. Price, \$1.00. The author was at one time professor in Mrs. Eddy's college at Boston. He found necessity of larger liberty. His book will help all who, like him, cannot accept one woman's teaching as the all of truth, to find a larger liberty. Here is an excellent paragraph: "Two sources of weakness in those who essay to practice mental healing are: lack of faith in the underlying principles they advocate and a rash confidence that, on a close analysis, proves to be a reliance upon themselves rather than on the power that heals."

Eleanor Kirk's monthly magazine is one of my favorite exchanges, for I can see beyond her astrology into the woman heart of the editor. I wish to call attention to the one article in the April number that went close home to all hearts in NOW Home as I read it at the dinner table. It is "Black and Blue." It is an excellent thing for all who know, but do not, who are posted in the philosophy and do not demonstrate. I have never copied long articles from other journals or I would copy this. NOW wishes to have original matter, so I recommend that you send 10c to 609 Greene street, Brooklyn, N. Y., and tell Eleanor that NOW advises you to read "Black and Blue" as the best tract on Demonstration it knows.

The Comrade, for April, contains among many good things a fine article, with illustrations, on "Millet: the painter of common life." *The Comrade* contains much that is far beyond the common grade of Socialism. It is a model of typographical excellence and a finished exponent of the Higher Socialism. There is a beautiful New Thought Lesson in Ethel P. Griffith's article, "This is none of I." How these lines sting:—"I have been cheated—I know that—cheated all my life long by a lie: 'That happiness comes of having, not being; of having, not doing; of keeping, not giving!'"

Mind, for April, has an article by W. J. Colville that is worth the price of that number. Despite Mr. Colville's verbosity and circumlocution, he tells much that is marked by depth of per-

ception and great originality. While we admit all he claims for this psychic faculty, we do not allow the necessity of any limitations. I can see and hear anywhere and so instruct my pupils. I find that when there is no thought of limitation as to conditions the student will develop independent of them. Mr. Colville gives some excellent illustrations that are worthy of serious attention. I give up in trying to discover the poetry in Edwin Markham's poem in this number. "Mind as a factor in Success," is good and so is "Thinking God's Thought." The lover of speculation will find ample diet in "The Significance of Letters."

The Predictionist, a monthly periodical devoted to the national, political and international prophecies of William Heald, by the aid of his new science, Chromoscopy. 15 Tothill St., Westminster, London, England. 35c per year. Single copy, 5c. This is a science new to us. It is based upon color vibrations and those interested in such things will find something here to study. Here is a specimen prediction:—"Sugar. Spectrum: Light Green, Light Blue, Deep Blue, Yellow. Deductions: A splendid month for those who are concerned with Sugar. Speculate in it when on the way from its own country, from the 1st to 8th; as a purely Business Venture from 9th to 22d; as a simple Financial Deal from the 22d to end of month."

"I feel like a boy and look like a sage and I can never make the two things gibe." So writes Brother Tully of *The Reasoner*, San Luis Obispo, Calif. Good! That is the future man. He *has* come with you. Man is *coming* in the race. I have found the same difficulty and, at last, have made the gibe. I am neither young nor old, neither boy nor sage. I AM! I quit there.

Newton N. Riddell is writing some excellent things in *Suggestion* upon "Character Building by Suggestion." The March and April installments are very suggestive and something every parent and teacher should read.

Bojax—"Brown's a thrifty genius."
Tomdix—"Well, let it come."
Bojax—"He appropriates other people's stumblingblocks and uses them for stepping-stones."
—*Exchange*.

At the bottom of all, to be sure, must be Love incarnate in the teacher. A loveless teacher is a blasphemer against the Holy Ghost.—*W. H. Carruth*.

MEDICAL LIBERTY.

"Is there a good reason why any rational being should not be at liberty to treat disease with any remedies that may commend themselves to his choice, if he can find willing patients, whether such remedies be derived from the juices of plants, from bacterial inoculation, from chemical synthesis, from variously treated animal fluids and organs, from assumed divine interposition or from the imponderable, though potent, action of mind on mind? People usually choose their physicians, as they do their husbands and wives, because of whims rather than from logical convictions; and they ought not to have the right to do so taken from them.

Moreover, medicine and theology are closely related and the state should not attempt to bolster up any theories or practices of either."—*Shelden Lewitt, Asst. Ed. of The American Physician*.

"I have the same craving, the same worship for a new thought as when my first intellectual friendships gave wings to my head and feet and new heavens and new earth."—*Emerson, in 1859, aged 53*.

The employer's future will be prosperous in proportion as he SAVES and economizes his forces and vitality NOW.—*S. F. Examiner*.

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

N O W .

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

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