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THE WORLD'S NEW THOUGHT JOURNAL.

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A YEAR

# NOW

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.*

THOUGHT IS POWER



SOUL CULTURE

ART OF LIVING

PSYCHOMETRY

INSPIRATION

SPIRITUAL HEALING

MENTAL SCIENCE

SUGGESTION

PUBLISHED BY  
"NOW" FOLK

NEW THOUGHT CENTER OF PACIFIC COAST  
1437 MARKET ST., SAN FRANCISCO

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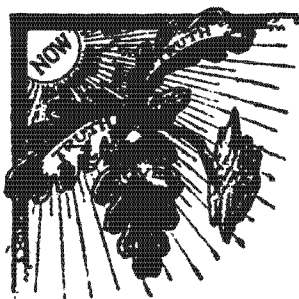
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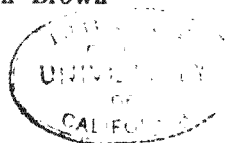
SAN FRANCISCO, CAL.

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

Henry Harrison Brown



# NOW



## A JOURNAL OF AFFIRMATION

Vol. V.

JUNE, 1904.

No. 3.

### The New Science. \* \*

Where wast thou when I laid the foundations of the earth?—JOB xxxviii. 4.

That was in the later dawn:  
Then I was where now I am,—  
In thy bosom; there before  
Time's first planet proudly swam  
Into space, and back of then,  
In the darkness thick and long,  
Closer was I knit with thee  
Than the music with the song.

Strange my fortunes since have been  
Bathed in fire, in floods congealed,  
In the nebulous mass aglow,  
In the ardent planet wheeled;  
From the shapeless, slow but sure,  
Taking shapes with beauty rife;  
From the senseless clod at length  
Plucking out the heart of life.

Upward, onward, striving still  
Through the elemental forms;  
Cradled in the monster trees,  
Rocked by earthquakes, nursed by  
storms;  
Out of weakness growing strong,  
Working still the heavenly plan,  
Learning what the beast must do,  
Ere he find himself a man.

From the plant that useless grows,  
Making corn for daily bread;  
From the fear of stock and stone,  
Homeward to the Father led;  
Those with whom in ages gone  
Red of hand I hotly strove,  
Taking to a brother's arms  
With the awful might of love.

Never severed from thy heart,  
Never parted from thy side,  
Still as in the later dawn  
In thy bosom I abide;  
Still as in the early dark,  
Ere the worlds began to be,  
Thou, my God, and I are one,—  
Thou in me and I in thee.  
—John White Chadwick in *Christian Register*.

\* \* \*

### Come! Let's Play. \* \*

Go back to childhood days with me, and as you recall those experiences we shall learn what it is to "become like a little child" and thus "enter the Kingdom of Heaven."

How often this cry, "Let's play," rang in our ears from playmates. How often have we wished that we might hear it again. How often have we wished that the joy such a call brought then might be ours now. Each of us, who has kept his childhood heart, thinks that which Willis has so beautifully expressed:

Play on! Play on! I am with you  
there in the midst of your merry  
ring;  
I feel the breath of the daring jump, and  
the light of the joyous spring:  
I hide with you on the fragrant hay; I  
whoop the smothered call;  
My feet slip up on the seedy floor and  
I care not for the fall.

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

Harriet Ware Hall

54

There are many lessons in this fact. One is, would we be healthful and happy we are to cherish only pleasant memories; to re-live only the pleasant days. But I have another lesson for the bright May day in which I write this. I overheard the "NOW" boys and girls conversing upon the joy of their work while folding and wrapping the May NOW. One said: "How easy it used to be to roll hoop. We would run miles without getting tired. But if we had to walk only a little way on an errand it made us tired."

Don't we all remember some such thing as that? We played ball, marbles, "I spy," "Chase the squirrel," and other vigorous games, would go fishing, hunting, nutting, berrying, to huskings, singing-schools, sleigh-rides, quiltings, raisings, log-rollings, musters, Fourth of July celebrations, circus. We used to spend hours, perhaps all day and perhaps all night at these, used to go courting and stay till the small hours, and yet we were never tired. Happy and healthful and always ready for the next good time. Then as customs changed some of us played baseball, ten pins, croquet, tennis, and rode bike, and all this before we were out of our youth.

But we have dropped this and only look on and wish "I was a boy again!" Can you not BE one? May I not be one? What is to hinder. Does boyhood consist in the *kind* of play? Does play consist in the thing we do? What makes age? Who are the young?

Who are the old? What is the difference between the toys of childhood and the tools of manhood? What is the difference between the doll of girlhood and the babes of womanhood? What is the difference between the girl with her doll and the mother with her baby? Between the boy with his hoop and the man with his bank-book?

Is it not strange that *things* should have power to make this difference? But may it not lie in things, but in the person? In some change in the man and in the woman? Principle teaches us that Truth, that Laws, and the Human Soul, never change. The Human is still in the man that was in the boy. Things play but a part in the life of each. Each person is an actor. Says Pope wisely:

Behold the child, by Nature's kindly law,  
Pleased with a rattle, tickled with a  
straw;

Some livelier thing gives his youth delight,

A little louder but as empty quite;

Scarfs, garters, gold, amuse his riper stage,

And beads and prayer-books are the toys of age.

It is not the thing we have, nor the bubble we chase that makes the difference between play and work; which is the difference between youth and age. Childhood and play are not separated. One is cause and the other effect. Childhood is the subjective and play the objective side of life. Work is the subjective and age the objective side of life. Age and work cannot be separated. We all have seen young-old men at the work-bench,

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

*Edith M. Thomas*

55

and they are equally old with the old-old men, though the almanac and the Family Bible show one to have been 70 and the other 15. We are told that in the hells where child labor is employed aged people are found who have not yet seen ten summers.

"Come! Let us play," then is a call from the kingdom of Heaven. No aged person enters there. No worker goes there. Heaven is eternal youth and everlasting play. Looking from the window of a friend's house in the country one day my hostess said: "See that woman playing croquet! She is sick. Can't do her house work. Is weak and nervous, but she will play there for hours, and says she feels better for it. I think if she would work it would do her just as much good." My answer was: "Work makes her tired! Play rests her! She loves the one; she dislikes the other. This is all the difference. It is the only difference between work and play; between health and disease!"

Tired boys on farm or workshop will find rest in a strenuous game of football. The boy who can not go to school will easily find himself feeling well if allowed to go fishing. The girl too weakly to help mother in the kitchen will dance all night. The husband who cannot watch the sick baby will enjoy all night at his club. And all this is honest and truthful on their part. It is nature for them to do so. It is the difference between work and play. But shall not these things we call work be

done? Certainly. Washing, cooking, baking, manufacturing, book-keeping, editing, preaching, inventing, poetising, all must be done, but *need they be work?* Why not make them play? Why not use the toys of middle life with the same spirit we do those of childhood?

It is merely a difference in the thought with which they are used. Are not work and play, youth and age merely mental attitudes? So I think them. So many have found them. Come into NOW office or "NOW" home, and you will find no work. During the last week all who could be possibly spared from other forms of play have been folding and wrapping the May NOW. We have had a picnic and made quick work, and "willing hands made light work." But willing hearts make all work play. I said to one of the "Mammas" of the Home at dinner recently after she had been all day in the kitchen, "Have you worked hard today?" "No," was the answer; "been playing and had a good time."

It is our mental attitude that has converted Nature's demand for play into work. "Come play with me" among "NOW" folk, may mean an invitation to a game of cribbage, or crokinole, or to paste wrappers, or sweep a room, or attend theater or a trip to the park, because the same spirit, the same thought of joy, goes with it. Carrying the Kingdom of Heaven with us all the time, there is neither age nor labor in our thought, but always youth and play.

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

Lowell

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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.]

**Rest.**     \*     \*

Infinite in possibilities I have but to relax and find rest in the consciousness of Power.

I am Eternal Life. There is no exhaustion to Life. I become receptive by relaxing, and find in the flow of Life the rest I need.

Omnipotence is within and about me; I by anxiety have closed the channel of its inflow; now I relax and find rest.

Limitless strength is mine; by care I have closed myself to its expression; now I throw off all care and find rest.

I have been devoted to the objective life in intense thought; I find a weariness stealing over me; I relax in thought of Spirit, and find rest.

I have borrowed trouble and find listlessness stealing upon me; I relax in thought of the Eternal Now. My strength returns and I find rest.

I have been regretting the past, it wearies me; I turn to the Ever-present Now with its joy, and find rest.

I have been thinking of distant and absent friends; weakness comes of my longing; I think of the Unity of Soul and find rest.

Business has demanded my attention; I am weary; In thoughts of Eternal Supply, I find rest.

Concentrated upon the problems of the day I have neglected the Supply of Life; I relax in thoughts of Infinite Truth, and find rest.

Work has been making demands of me; I am tired; in thoughts of play I find rest.

In the spontaneity with which I enter into my employment I find all the rest my childhood knew. I am learning to keep before me each day thoughts of Power, Love and Truth; in them I am never weary.

When I drift from the Ever-present and All-embracing Good I grow weary, when I return, in Affirmation of the All Good, I am rested.

I throw myself into the Ever-lasting Arms and find rest and strength at all times.

In recognition of the All Good, and in spontaneous thought and activity as a child, I am never weary.

In thoughts of Peace, Love, Truth and Companionship, I find green pastures of rest.

In the realization of Oneness with Infinite Strength and Sply I find the still waters of Rest.

The One is my shepherd and all I need is mine. In that One I rest.

The One who is All and whose throne is within me, is my Supply, my Strength, my Protector, my Companion and in the One I rest. He leadeth me—is my restful thought at All Times.



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

Emerson

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\*\*\*\*\*  
\* SOUL CULTURE LESSON. \*  
\*\*\*\*\*

[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.]

No. 2.

Concentration—How to Think. ✪

The rule laid down in the last lesson is: *Think only those thoughts that have their origin and end in happiness.* These are thoughts voluntarily chosen and are to be held in consciousness by the will. The *How* is expressed in this last sentence. *To be held by the will in consciousness*, and this until they have made brain cells through which they hold themselves in the consciousness in that automatic action which we term habit. Chosen thoughts are to have their way, just as have those which have come unchosen and have taken control of you. "Tramp" thoughts, criminal thoughts, vicious thoughts, sick thoughts, poverty thoughts, fear thoughts, worry thoughts, have all taken possession of your consciousness and have made you miserable. They have come unsolicited. Finding you ready to entertain them, they have taken possession of every hour, sometimes even keeping you awake at night and destroying your peace of mind. You have either lacked intelligence, or will, or both, to avoid them. Like vampires they have refused to go, and taken every moment your life-blood.

Since unholy thoughts can thus cling and make ill and unhappy,

holy ones can in like manner cling and bring health and happiness. Why do the unpleasant ones cling so? Because you have created the habit of entertaining them. *You concentrate your attention upon them.* You think upon them. You reason upon them. You try to get rid of them. You antagonise them. Each of these mental attitudes is a method of concentration. Each keeps the attention fixed upon the thought of which one would fain be rid. But the fact of importance is, that the power to concentrate upon unpleasant thoughts is also the power by which we concentrate upon pleasant ones. The power to concentrate involuntarily and under the pressure of necessity, as does the book-keeper and the man of business, includes the power to concentrate at will and desire upon any chosen thought.

There are those who say to me: "I can't concentrate!" when they have been in constant fear for months, or have not slept all night from worry, or cannot eat from grief. All those are conditions of concentration. They have let their mind run riot, or without training, till now it is a tyrant, as all uncontrolled power ever is, and concentrates upon thoughts that kill. Realize how these conditions came upon you, and in the same way, and in obedience to the same law *let* the chosen conditions come. *How* to think, is to think a chosen thought; it is to pay attention to it; let it have its way with you just as you let those self-elected thoughts have rule over you.

**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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Thoughts are Creative Power. Thoughts are more real than the bodies of the friends you entertain. You will grow, as you pursue this study, into the Reality of Life; will look beyond the appearance, to the Thought that created the appearance; will grow to look at the Thought-Cause and not at the Thought-Effects about you. You will care for the thought you hold now and will ignore the effects of thoughts held in the past, whenever those effects are not desirable. This is applying the Law of Suggestion to your daily life. You know now that to think a thought is to Be that thought in expression. Therefore the only rule for thinking is: *Pay attention to the thought you have chosen.* Let all but chosen thoughts come and go without paying attention to them. In a little while you will not know that other thoughts come calling, so interested are you in the thought-friend whom you are entertaining. I find it helpful to personify thoughts. It helps concentration. Therefore when you rest, and especially when you retire after a day of business, or care, or unhappiness, do not invite the day-thought to accompany you. You would not invite to your couch a strange and unwelcome person who came uninvited into your home, neither should you invite a strange or unwelcome thought-person to become a companion. Think of Thoughts as persons, and bid adieu to those whose presence is not desired. Those whose company is pleasant invite to accompany you. Choose a pleasant thought for a compan-

ion for the night. Talk to it. If you cannot do so mentally and concentrate, it will help you. to do so orally. "Mr. Memory of Happy Days, please remain over night with me." Or, "Miss Happy Thought, will you remain with me tonight?" "O, Mrs. Joyous Thought, you are welcome. I shall not let you go for a day." In some such phrase think of it; talk to it; concentrate upon it as if it were a real person. Thus you will grow into the habit of concentrating upon chosen thoughts, just as now you are in the habit of concentrating upon the "tramp," worry, criminal or fear thoughts.

\* \* \*

Courage. † †

What would I? Dare I now my wish to tell?

Dare I impugn Eternal Cause by aught

Of discontent? Inject into life my thought

To change what is for what *might be*?  
Is't well

To thus become myself the cause? Make hell

Or Heaven? I dare! I will Creator be!

I will my fate! Create my destiny!  
O Soul, I dare to be Eternal Ought!

My birthright this, and I decree henceforth

To know but Truth and Love! This world is lost

As planets are in light of parent suns;

For Truth is now my fixed star in the north;

While I am center! Love's orbit is crossed

By every joy. All around that center runs.

—Henry Harrison Brown, in *English Magazine of Mysteries for April.*



## PSYCHOMETRY

[PSYCHOMETRY Is the Science and the Art of recognizing and interpreting sensations not recognizable by the five senses.]

### Lesson 3.

#### Man as Spirit. \* \*

Now that is not first which is spiritual, but that which is natural, and afterward that which is spiritual.—*Paul.*

The objective consciousness and the use of the physical senses will ever be a necessity to these relations and to the Soul's activity in them. By the opening of the spiritual consciousness of Being and relationship, however, and the illumination and transcendancy of spiritual power it confers, the sensuous powers take on higher and intuitive action, and the man uses them all the more effectually for the accompanying intuition.—*Dr. John Hamlin Dewey, M. D., in "Open Door."*

Man as a soul is a unit. Soul is perfect. 'Be ye therefore perfect (in manifestation) even as your Father is perfect,' was the command of the Spiritual Man. Emerson says: "I the imperfect, adore my own Perfect." These statements can be understood only when the two planes of consciousness are understood. Soul as Cause is Perfect. Each manifestation in itself is a perfect manifestation, but not all possible manifestations have manifested the Perfection of the Soul. The physical consciousness includes reason, will, judgment and all faculties that adapt Soul to the sense-life, to the objective life. This life is virtually limited to the experiences that have come to the race through the five senses. Therefore the experiences

of the five senses and the reasoning upon them and upon those feelings and thoughts which come from the intuitive side of life constitute the objective plane of manifestation. Man is not dual; he is manifesting on the objective plane some of the Infinite and Universal Intelligence which he is on the sub-conscious plane of Being. Theology has divided man into the Human and Divine. Hudson divides him into two minds. But "NOW" philosophy deals ever with Unity. The objective plane of Being is but a limited and partial manifestation of the One. The Universal Soul, through a center in Itself which we call Soul, manifests Its own intelligence. This Soul Center has within it all God-possibilities. "The Kingdom of God is within you," which is interpreted to mean, "On the Sub-conscious plane of Being you are God." On the objective side you are Human, and "It doth not yet appear what we shall be," and there is naught but loss of present opportunities and present happiness in trying to find out. Suffice it to know, I am in the sub-conscious now, all I ever can be. At the same time I have Individuality, which is the objective side of consciousness.

The Sub-conscious life is the non-individualized, the God-side, the divine side. The conscious objective life is the bud, flower and fruit of Spirit; the sub-conscious is the power within, the germ which develops into fruit. As long as there is but sub-consciousness there is but the possibility of expression;

with the objective consciousness comes the individual. The sign of this individuality is the power to think and to affirm:—I AM. It is the sub-conscious that feels. It is the sub-conscious that possesses Intelligence. This intelligence is awakened into possibility of expression by feeling. As long as it is only feeling there is no individuality; there is a movement, a motion in the Absolute, but it is only impersonal, until there is power of transmuting this feeling into Thought. Whenever any expression of the Infinite in a *thing* shall have power to say "I FEEL" there is personality, individuality, and there is immortality for that Individual.

Anything which causes a sensation in the Human Sub-consciousness bears the same relation to latent Human Life that the sun bears to unconscious and latent plant life, and to animal life. The Soul *feels* and in the Human that feeling is transmuted into Thought. The sub-conscious Man has power to interpret the meaning of the Sensations which are awakened. There is no difference in principle, between Psychometric interpretation and ordinary sense-perception. The only difference is that in the Psychometrist the range of sensation and the power of interpretation are increased.

It is, however, necessary that at all times the UNITY of the Human Soul and the consciousness of the Oneness of Life be always present. From Unity as the premise starts

all reasoning upon human phenomena.

The present objective plane is that of the physical senses. There must ever be an objective plane to manifest life. What that plane is beyond the present sense-plane must ever remain largely a matter of speculation to those who are now in the sense-condition. Those who have transcended the sense-condition either by unfoldment while in the body or by passing out of it, the subjective plane will ever be to them as it was to Paul, "unlawful" to describe, that is, impossible. There are no words coined to describe the sub-conscious state. Symbols only can be used, and they, like those in the Bible, will always be misinterpreted by the intellectual person. "Spiritual things must be spiritually discerned." They can be conveyed only from spirit to spirit, and never from intellect to intellect. "I" in the metaphysical writings never refers to the personality which reasons, buys and sells. This personality is Henry, John, Mary, Lucy, etc. "I" is the sub-conscious Individuality awakened to know itself—is the Soul. "I"—the Soul—is not the Absolute Essence. "I" is a center in the Absolute. Emerson expresses the thought thus:

What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the Soul, whose organ he is, would he let it appear through his actions, would make our knees bend. When it breathes through his intellect it is genius; when it breathes through his

will it is virtue; when it flows through his affections it is love. (*Over-Soul.*)

All spiritual unfoldment is the coming of the Soul to a consciousness of its powers. As this Self-consciousness increases, the Soul's power to manifest in the the objective life increases. It has more power to sense and interpret the sensations produced in itself by vibrations in the rest of the Absolute which is not Itself. The Psychometer is one who has either intuitively or determinedly developed the Soul's power of revelation, and thus increased the area of the circle of the objective life. This circle will extend till the present objective manifestation will be absorbed in the greater consciousness. Then will "Death be swallowed up in victory," the victory of the Soul over sense.

\* \* \*

**The Mothers.** \* \* \*

"God could not be everywhere, so he made mothers."

When among Life's miracles I try  
What highest argument may certify  
That God is good, however things may seem,  
On this I rest, and evil dims like dream—  
Each little soul that voyages toward birth,  
When it arrives on earth,  
Makes gentlest landfall on a mother's breast.  
This, too, I think: If mother-rapture wait  
Each helpless advent on Time's island-shore,  
Must not eternity, the continent,  
Have harbors all as safe? I ask no more.  
It did not know its port, that little soul—  
Unsteering from its goal.  
Sail on, O Soul,  
With orders sealed sail on, to find life's best!

—W. C. Gannett, in *Christian Register*.

**One-ness.** \* \* \*

The Law of Oneness is everywhere apparent. Its emblem is the circle. The horizon encircles us. Tree-growth takes circular form, the trunk growing in circumference by added circles. Flower petals circle around a common center. Fruits grow round. Liquids take a circular shape in drops and bubbles. Our eyes are circles, and perhaps this is why we see beauty and grace in curved lines rather than in angles.

With Human Beings Oneness is a fact. Intelligence, genius, talent, skill, wit, stupidity, generosity, vanity, selfishness, kindness, pity, grief, honor, hope, greed, envy, servility, jealousy, affection, pride, fear, joy, worry, all these are exactly the same wherever found. A line running straight from palace to hovel would cut through them all. Sympathy reveals our Oneness. We cannot enjoy alone. The child is swift to show its pretty flower or sea-shell. His elders give quick summons to look at a rainbow, a brilliant sunset, a work of art or an unusually beautiful fabric. The news of an uplifting thought or a fine stroke of humor must straightway be told and experiences must be related.

A Robinson Crusoe on his lonely island would gaze with but mournful pleasure upon its strangely beautiful flowers and its magnificent scenery, having not a person to say with him, "How beautiful! How grand!"

—Abby Morton Diaz.

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

A Psychometric Leaf. \* \*

From My Journal of a Week in the Maine Woods.

After Guillimus returned to camp we had noon lunch and lay down for a nap. Before going to sleep I pulled a ring from my finger and placing it on his hand, said: "Be passive and tell me what you feel." In a few minutes he began to describe a lady; told of her mental malady, of her unhappiness and ill health; followed her life history for several years previous to the peculiar circumstances under which she passed from this life. Then he said: "This ring was taken from her finger and worn by another lady. Taking it from her own finger, she placed it upon yours. The first lady you never knew. The second was very dear to you." All of which is true. I then placed an envelope in his hand, leaving him to suppose it was a letter. He described the writer in person and in character; told the object of the letter, and finally said: "This man is a platform speaker." He then reported the lecture which he heard, using language not familiar to him. He became deeply interested in the subject and so fully absorbed in the report that he forgot time, place, and his own personality, and delivered the lecture as if it were his own. After some time he stopped, turned to me, and said: "Why, this is you," which was true. He had been so concentrated upon what he was learning that there was no time for reasoning. "Well, I did not know it. I could not talk like that. Let's go to sleep and we will study this later." We then had a delightful siesta; another bath, and several experiments that evening which demonstrated most beautifully the Omnipresence of the Human Soul.

Psychometric Test. \* \*

The experimenter and the sender of specimens were Miss Hawthorn, of London, and Mr. S. Jones, of Dudley.

The experiment was made upon a small piece of the twig of a tree, which was posted from Dudley on Friday evening, March 25th, 1904, received in London, Saturday evening, March 26th, and psychometrised on Sunday morning, March 27th, at about 11 o'clock, while the bells were ringing for church. The twig was no sooner touched than the experimenter exclaimed:

"What is this agitation? This trembling? The very roots down under the earth are quivering, and beetles are running hither and thither over the roots in fright. Even the very worms are restless, busily at work under the soil, corkscrewing their way to the surface. The moles, the worms, and the insects all feel these tremors, and are strangely agitated. The worms and insects have a vague sense of fear, but possess neither intelligence nor power to help themselves to flee from some indefinable, invisible danger. The moles, however, attempt to escape, but are impotent against the fate that appears to be coming so fast upon them. The tree from which this twig was broken feels the earth's tremors, but has no sense or consciousness of fear like the moles, insects, and worms."

Mr. Jones' reply to the above is as follows: "These impressions are very remarkable from the fact that about 4 p. m. on Sunday, March 27th, a 'crowning in' of the earth's surface occurred between three and four hundred yards from where the tree stands, owing to the mining operations. It is quite likely that these lower orders of creatures were sensible of the earth's tremors, due to the disturbance that was taking place.' The experimenter was, as one may see, full five hours in advance of the public knowledge of the event."

—Light, London.

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

George Eliot

63

PHYSICAL CULTURE.

To cultivate the body for the sake of the body, or as a means of cultivating the mind or both, is to be a weak, lopsided and inefficient person. Muldoon told me the other day that the reason that athletes die young is because they should. Athletics, as a business, is consumption without production—a combination nature hates as much as she abhors a vacuum, and so she snuffs out the strong man at 36, of old age and heart failure. Blacksmiths, carpenters and farmers—just as fine physically as your professionals—live to be 86 and get a joy out of every hour. The man who is too strong to work, eats too much, sleeps too much, and wobbles between adipose and weighing-in, with the heart overworked and then underworked, till God gets disgusted and makes him the food for worms.

Your blacksmith has an inward peace, because he knows he is earning his living; he is no parasite on the body economic. The man who is not earning his living and helping to feed the mouths of the helpless, always has a small Number Ten quarrel with the world. Somebody is putting the thing on him; somebody has it in for him. Of course his quarrel is with himself, and yet he is right—everybody and everything has it in for him. Nature is trying to whip him into line.—*Elbert Hubbard, in Cosmopolitan.*

An English correspondent forwards NOW the *London Daily Mail*, in which he marks this new fad. A Swiss has come to reform London. He believes "that in abstinence from salt, and from water, lies the secret of a long life." He has so lived for over two years and has a colony in Switzerland who not only so live but wear no clothing and sleep on the ground. "Salt is the beginning of evil!" is his litany.

\* \* \*

A reformer came to convert "NOW" Folk. He holds the four evils to be "salt, pepper, vinegar, and sugar!" He lives on sterilized milk. He *lives* (?) So do the thousands of others who run wild upon some fad. These reformers whose tenets are directly opposite all *live*. What does this prove? Only this,—through the Law of Adaptation, Nature fits the human body now as she has for millions of years that of plants and animals, to any condition. Man chooses, lives and flourishes under adverse conditions. Since he has this power of choice, and maintains health upon any chosen thing, we are forced to deduce from this fact the Law NOW lays down as universal: Eat when hungry; eat what you love! Eat because you are hungry, and because you love what you eat.

\* \* \*

Teacher—Tommy, next time you are late, bring an excuse from your father. Tommy—Who? Father? Why, he ain't no good at excuses. Ma always finds him out.

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

Socrates

64

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

RANCH PHILOSOPHY. ♪ ♪

What's the Use. ♪ ♪

What's de use er grumblin'  
En mopin' erbout?  
De thunder aint er rumblin'  
Bekase yo' feel out;  
But de sun's still er shinin'  
In de same ole way,  
An de grass is er waitin'  
Ter be made inter hay.

What's de use er tryin'  
By wishin' ter find,  
Fat pocket books er lyin'  
Eround in yo' mind?  
Why de hills dey am apantin'  
Wid de mighty wealth dey hold,  
An de valleys am a glist'nin'  
In er maze er poppy-gold.

What's de use er cryin'!  
Only makes yo' po' eyes smart;  
All yer weepin', an er sighin'  
Nebber comfort yo' sad heart.  
Listen to de birds er singin',—  
Try an' catch some happy note,  
Let yo' soul in song go wingin',—  
Gulp de hard lump in yo' throat.

What's de use er knowin'  
When its goin' ter rain?—  
De ribber am er flowin'  
An' de sunshine come ergain;  
Why, in cloudy time de fishin'  
Am mos' glorious like an' fine;  
An' dar aint no use er wishin,  
Fo' de best's here all de time.

—Sam Exton Foulds.

\* \* \*

My Father sends the showers.  
Shall I murmur or complain?  
He has given sunny hours,  
But today he sends the rain!

It is plain,

If I thank him for the flowers,  
I must thank him for the rain.

—F. B. H.

Thought Is Power. ♪ ♪

Thought strongly directed to any part of the body will increase its blood supply, and consequently its sensibility. These effects are especially conspicuous when thought is associated with a powerful emotion.

When not directed to any special part, an excited emotional condition induces a general abnormal, sensitiveness, such as is manifested by an intolerance of noise and light, irritability of the skin. Thought strongly directed away from any part, especially when the thought is occasioned by strong emotion, lessens the sensibility of the part. The activity of the higher centers during deep intellectual occupation is likely to exclude consciousness of impressions made upon the body; and an absorbing emotion may produce the same result.

There is no sensation excited by agents acting upon the body from without which cannot be excited also from within by emotional states. In the latter event the emotions affect the sensory centers; and the resultant sensations are referred by the perturbed mind to the point at which the nerves terminate in the body.

Mental states may excite, pervert or depress the sensory, motor and sympathetic ganglia, and through them cause changes in sensation, muscular action, nutrition, secretion and other processes in the various organs. Violent emotions may modify nutrition. Various forms of disease originating in perverted or defective nutrition may be caused primarily by emotional disturbance. And the emotions, by causing a larger amount of the blood to be transmitted to any organ, increase sensibility and warmth in it, and so stimulate its function. And in the same way may the emotions produce inflammatory conditions.

—New York Medical Journal.

\* \* \*

Send to 1437 Market Street San Francisco, Cal., for specimen copies of NOW, as listing a magazine as ever was published.

—Eleanor Kirk's Idea.



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

*Eva C. Hulme*

65

**True Charity.** \* \* \*

Our Philanthropists and preachers, our pension laws and our very creeds, are continually calling the attention of our weaklings away from the true source of power and fixing it upon some source of outside help. Many a poor unfortunate man or woman has felt the weight of life's burdens sorely and has cried out that he could hold up no longer, and has struggled on, in the absence of help, and finally grandly won without charity. Many others in the dark hour of bootless toil have felt some strong hand, as of an angel of mercy, lifting them out of the mire and placing them in flowery paths. And they have perhaps been grateful and glad, but they have been robbed of the opportunity of discovering in themselves the ability of coping singlehanded with every opposing force and becoming victor over them all. —*Karton, in the Life.*

\* \* \*

**Causation Is Mental.** \* \* \*

If the mind of man can grasp the atom and can conceive of immensity; if the mind of man can think out a molecule and evolve it up to a man, the highest manifestation of molecular creation; it is easy to demonstrate the fact that the universe itself is the infinite scope of man's mind. Hypnotism demonstrates the fact that the alleged qualities of matter are mental, for these potentialities can be mentally expressed in the hypnotic subject. Prof. Carpenter, the most noted mesmerist of Boston, has been known to produce a blister upon a person by the mere Suggestion that he had been burned. It is generally agreed by the medical profession that various drugs can be mentally administered. It is a scientific fact that there is no sound save when the ether vibrations are arrested by the drum of the ear; a tree falling in the forest makes no noise save when the vibrations are arrested by an ear. It has been scientifically proven that there is nothing that emits an odor. The so-called odor of a thing is a mental state superinduced by the specific vibration of the object in a man's nostril.

*E. E. Mason, in Dominion.*

**Why.** \* \* \*

Here are sown Life's sunny seeds,  
Potent though so small;  
Some of grain and some of weeds;  
Who knows when they fall?  
Yet our fallow ground receives,  
Cultivates and cherishes,  
Purified by all.

Cereals, flowers, and fruits of earth,  
Ripen to bless;  
Weeds but draw earth's virus out  
In their ugliness;  
So we bid each grow and thrive,  
Weeds as well as roses live,  
For our happiness.

Holy loves and heavenly hopes  
Jarring deeds of strife,  
Clash together in our souls,  
Fill our checkered life.  
Bid the ferment rise and fall;  
God is in and over all,  
With his blessing rife.

Friend in truth and verity;  
Friends but in name;  
Jostling side by side with us,  
Our affections claim;  
Time shall tell why this is true;  
Time shall read to me and you  
Truthfully each aim.

Why with gold is mingled dross—  
Godlike love with sin—  
Why we seem to suffer loss  
When high motives win.  
Difficult solution now;  
But Eternal Ages, Thou  
Answering shall begin.

We may find each blighting worm  
And each withering care,  
Rids of some noxious germ,  
Leaving us more fair.  
Thus from evil, good shall rise,  
Bearing us toward the skies,  
Up Life's spiral stair.  
—*Lita Barney Sayles, in Radical for 1867.*

\* \* \*

In life I see the promise and the potency  
of all forms of matter.

*Professor William Crooks.*

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

Walt Whitman

66

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

JUNE, 1904.

**NOW,**

**HENRY HARRISON BROWN,**  
EDITOR.

A monthly Journal of Positive Affirmations.  
Devoted to the Science and Art of Soul Culture.

It is the utterance of the Editor only. All thought  
not credited to others is his.

Its basic Affirmation is:— **I am 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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Single Copies, 10 cents.

ADVERTISING RATES.....\$2.00 per inch  
No illustrations.

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Postage stamps (1c and 2c only), for parts of the  
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Foreign subscribers, outside of Canada and Mex-  
ico, must add 25c to the ordinary subscription price  
to cover postage. Do not send foreign P. O. stamps.

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

**REMEMBER!** *The editor of NOW*  
is going to the St. Louis New  
Thought Convention. He can ar-  
range for a few Lessons or Lect-  
ures en route. Any one desiring  
him for one or more days, will cor-  
respond with him. Can visit Chi-  
cago or other central cities.

\* \* \*

The editor recently ran away from  
his office for 5 days and spent his  
time among friends in San Jose,  
The especial friends were the  
trees, grass, birds and hills. No  
more beautiful spot in California  
than Alum Rock Park. One day  
was spent with a friend riding a-  
mong the foot hills of the Sierra  
Nevada Mountains near Liver-  
more. Mt. Diablo was but 15  
miles distant. The valleys were

briliant with the gold of the poppy,  
the blue of the lupine and a beauti-  
ful purple flower unknown to me,  
all set in the varying greens of a  
California landscape. I did not  
know how I missed these distant  
relatives, the birds and trees, till  
I lay on the ground among them  
and realized that I "was kin to all  
that is." My co-workers carried  
on the office and class-work admir-  
ably, while I was away and gave  
me a warm welcome home. NOW  
carries the vibrations of this trip  
to you all. Enter in and abide  
with me, in the harmony, and con-  
sequently into the, Health of Na-  
ture.

\* \* \*

The New Thought Federation  
formulates *the distinctive concep-  
tion* of the New Thought as fol-  
lows:—

*That One Life is immanent in the  
universe, and is both centre and cir-  
cumference of all things, visible and  
invisible; that every soul is divine,  
and that in the realization of this  
truth each individual may express  
and manifest his highest ideals  
through right thinking and right  
living.*

\* \* \*

As a specimen of the fertility of  
California tule islands a friend  
who has 3,000 acres of barley  
growing tells me it will average  
100 bushels to the acre. Last year  
by measurement at the machine  
100 acres yielded 110 bushels per  
acre.

\* \* \*

There is a foolish notion about, that if all  
men were well educated we should not have  
any workmen.

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

*Geo. C. Lorimer*

67

Are you going to the St. Louis Fair? Why not join a party, to help make a car-full? It is proposed that we charter our car and have a jolly time on the road. Further particulars in the July NOW. Meanwhile if you wish to join such a party write NOW office and we will count you in. The New Thought Convention meets in the best month, October 25, for 4 days. It will be the most important gathering held for many years. It means as much for the future generation as the Hague Arbitration meeting. Come, and be one of those who partake of the baptism. Circulars and information at this office. Write or Call.

\* \* \*

Those who wish accommodations reserved for them in the city while at the New Thought Convention are requested to write to Rev. J. D. Perrin, 4606 W. Morgan street, telling what they wish. Reserved seats at the convention also may be secured from him.

\* \* \*

Singers who expect to attend the St. Louis Convention are requested to send their names to Prof. Le Roy Moore, 814 N. 7 Street, Kansas City, Mo. and enter the choir of the convention.

\* \* \*

This letter comes to NOW from one of California's State Penitentiaries. During the first volume of NOW the paper was sent there by request of the person who received it, and it has gone to some inmates ever since. The present recipient became acquainted with it

through one who has since been discharged, and who made two calls upon us. Truth has its word for all, I would that NOW and equally good papers could find their way more frequently to such institutions. NOW will gladly go free to any one in prison or poor-house, or house of Refuge, who will read it. NOW readers can help Truth much by sending us the names of those who have asked for it and will read it.

May 15, 1904.

H. H. Brown Esq:—

My dear Sir:—Your esteemed favor of April 1st duly received and contents carefully noted. Please accept my thanks for the postage stamps enclosed. The consignment of books also came duly to hand. I have read them and started them on a route where I believe they will be appreciated. All in here who care to read them, and there are many, will have an opportunity. For myself they acted like the leaven in the bread to raise it and make it light. It put me in mind of Whittier's poem:

Through the harsh voices of our day,  
A low sweet prelude finds its way.  
Through clouds of doubt and creeds of fear,  
A light is breaking strong and clear.

It is a long time, many years, since I received a letter like the one you wrote me and I will not forget it. Should you ever visit—— I shall be much pleased to meet you. Thanking you for all your kindness, I am very respectfully yours,

J. N. O.

\* \* \*

A physician applied to us from a distant state for treatment by mail and silently for the cure of the morphine habit. He writes under date of May 10. "I am improving very much. Have stopped the habit of using the drug, entirely. Thanks! Thanks. I am now studying only your books and NOW."

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

W. C. Henley

68

Eleanor Kirk in her *Idea* for May tells this good thing of NOW'S power for GOOD. "The wonderful endorsement by Henry Harrison Brown of NOW magazine gave the article '*Black and Blue*' a great impetus." This article was published in her April number 1903. In May 1903 NOW I said "Black and Blue went close home to all hearts in NOW Home as I read it at the dinner table. It is an excellent thing for all who *know*, but *do* not; all who are posted on philosophy and do not demonstrate." Glad to have this endorsement of our own opinion of NOW's place. We never intend to say anything but what is to us Truth; never to praise a book or article in NOW that is not in our opinion worthy. NOW owes its influence, its Power of Good to its unbiased stand for Truth alone. We intend its advertising pages, and all notices and reviews shall be valuable, because we never sell opinions.

• • •

Every month the value of NOW as an advertising medium increases for we have discriminating and intelligent readers. A NOW is never destroyed, but finds readers all the year. Five readers to a paper is the average estimate among newspaper men. We claim more than that. NOW is read each month by at least 50,000 readers, and they are in every land. In 1896 a Voice from the Unseen said—"Soon will your Thought go round the world and your name will be known among every Eng-

lish speaking people." Two years ago that prophecy was fulfilled. NOW and "NOW" books have belted the world. Will it pay you to advertise some good thing in it? Try it.

• • •

Henry Harrison Brown spoke upon the "True Resurrection" in Memorial Hall, Odd Fellows' Building, Sunday evening. He said that the story told of Jesus and Mary, when rightly understood, was a tale of Mary's resurrection. Till then she had limited her experiences to the objective life, but as her clairvoyant vision was opened, she entered the spiritual, the immortal life was to a degree emancipated from the body. He claimed that each person would sometime in their development reach this condition. Each had a right to claim while in flesh a realization of himself as spirit, and to enjoy a conscious union with those who have entered fully into the immortal life by leaving their bodies behind. This he, believes, will be the condition of men and women at the end of this century.

—*Philosophical Journal*.

• • •

*Self Healing Through Suggestion.* — A new book by Henry Harrison Brown. 25c. Send in orders at once if you wish early copies. It will be ready early in June. It is the best thing in the line yet printed. It will save you doctor bills, loss of time and mental and physical agony. In its power for good it is priceless. Uniform with the author's other pamphlets, it forms the fifth of a series of 25 that "NOW" Folk propose publishing. While our other books have a large sale we expect this to surpass them as every person needs it and needs every day its directions for treatment of all diseases, including poverty, unhappiness and failure, bodily ills. It teaches the removal of Cause, and the effects must follow. Remember only 25c. for the best instructions yet printed upon Self Healing.

There is an inmost center in us all,  
Where Truth abides in fullness.←

Browning

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\*\*\*\*\*  
EDITORIAL.  
\*\*\*\*\*

Dollars DO Want Me. \* \*

If The New Thought is not practical it has no place in this stirring age and on this occidental busy continent. The first test of its practicability lies in its ability to make the conditions of life more fit for the development of manhood. No one, however materialistic, will deny that the best and highest purpose of a nation is to raise noble men and women.

Science talks about "the survival of the fittest," and that system of philosophy will become the ultimate ethical law that contributes to the production of conditions that are "fittest" to produce the highest type of manhood. "Practical" means that which is capable of dealing with the affairs of daily life. "Practical" should be understood to be that which enables a person to make the most of himself and his opportunities here and now.

The first conditions that confront one are the means of livelihood. Money stands for all these. The Dollar represents all external, all material power. Therefore when the term "Money" is used, it is with the thought of that for which it can be exchanged. In itself the Dollar has no power. It cannot clothe, feed, house, educate or transport one, but it can be exchanged for all these. Therefore,

Money represents, is the symbol of, all material needs. If the New Thought cannot then be used to make money easier for the Individual, if it cannot better one's material condition, it fails, and properly so, to meet the requirements of a rational mind.

I recognize the legitimacy of the query so often made by strangers to our thought: "What good will it do?" The question more often implied than asked is: "Will it help me to material good?" I am willing to abide by the results of Soul Culture in regard to both questions as tests of the value of New Thought.

Thousands restored to health from all possible human ailments should be sufficient answer to the question: "What good?" But New Thought has changed the material conditions of thousands; it has made life easier in material ways; has opened ways for food, clothing, shelter, labor, means and dollars to thousands more. The little pamphlet "Dollars Want Me" is greatly helping thousands in material ways. Every week come letters from those who by following the Principle therein laid down, are bettering their monetary condition.

Consider the fundamental Law of Human Life. *I am because I am a Human Being, compelled to think. My thoughts control the expression of my life.* Hence the Law: I AM THAT WHICH I THINK I AM!

This law governs money matters.

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

Thoreau

70

There is no more money in our purse, and no more property in our hands, than we draw and hold by our thoughts. This is perhaps too abstruse for one to immediately understand it; therefore many will deny its truth, but uniformity is Nature's Law and Suggestion, being true in one condition of Human Life, is true in all. Since my body shows the results of thought, since habitual mental states create bodily conditions, it is equally true that these mental states affect my clothes, my house, and my business. I wear, live my thoughts and do business in environments made by them.

This fact needs only to be understood, to be applied. Self Preservation leads us to think right thoughts, when we know what right thoughts are. We do this all the more readily when we are convinced that our thoughts determine our health and the size of our pocket-book. Fear is the prolific mother of our ills. Financial fear causes poverty; financial courage brings business success. Understand, success does not always mean carrying out your plans; success does not mean that there are never losses; success does not mean that you are exempt from losses through others or through national calamities. *Success consists in your ability to meet every condition with Self-satisfaction. Success is measured by your happiness. Always coming to the top, is success.*

I am convinced that when once a

person has lived under right thoughts, until he has regenerated his whole body, he will at the same time regenerate his whole environment, and will never want in his business for the dollar to carry it on, but polarized, he will draw dollars; they will want to come to him. Dollars are like manna, for the day. "Give me each day my daily dollar", is the true financial prayer.

I have studied the careers of men in failure and success. I can trace every failure to some Self-suggestion born of fear. Usually it is lack of faith in one's self. Fear of one's own ability. This fear causes weak vibrations which are felt by all with whom one comes in contact. We FEEL another's aura. It draws or repels. Is it strong? Then we trust him. Is it weak? We shun him.

A most "unlucky" person of my acquaintance is one who is always risking, but as soon as an investment is made, he begins to doubt his wisdom and to fear a loss, to condemn himself, and soon the worry becomes a fever. He talks of his fears and has often ruined his prospects by this propensity to tell of his doubts, fears, or suspicions. From the results he calls himself unlucky. He never invests because he has faith in either the enterprise or himself. He invests as a risk. Taking the risk, when he wins, it is not an act of faith, but is merely an incident. One winning leads him to risk again. But gaming is not busi-



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

T. B. Aldrich

71

ness. It is a species of insanity; it is the hypnotic condition of excitement; hope and fear alternate and he lives in this continual undulation, finding, like a sailor, comfort in the movement. Winning all the time would pall upon him. To take from the stock market, from the gaming table, from the lottery all possibility of loss there would be no investors. The Suggestion of the possibility of winning, or of losing, makes the game worth Thought.

It is the same with the average business man. He is not working for money, nor for comfort, but for expression of power; something to master; some obstacle to overcome. Take away from him the danger of failure, he would tire of his business, and many go insane in idleness.

It is the Thought of the victory that keeps the average man busy and whether it is financial loss or gain, in either he accomplishes the purpose of his Thought. His business is that which he thinks it is,—i. e. the means of expression. He has never analyzed his motives. He thinks he wants more money. Give him more and he invests it in more business that he may have more money to do more business, to have more money, and though he own Standard Oil Co. or Pittsburg Iron Works, he is still investing money to make more money, because he has no thought, except this one continual round.

But test the money-makers in this whirl. They are men of *concen-*

*trated purpose.* They have faith in themselves and *dare* to trust the dollars they have where they will bring others. The most successful men I know are optimists. They look for the best from their business and find in all conditions, good. No matter what comes, it is helpful to such. Every condition is a stone under the feet, or upon the head, just as the person shall decide. Failures come to those who load themselves down with fear of circumstances. Success to those who build steps of them.

Dollars come to him who has faith in their coming. Dollars compel him to come for them who has fears of their not coming. Faith is the magnet that draws them. Fear is the repellant power that keeps them away. Fear is born of belief in Evil. Faith is born of faith in the Good. Dollars *do* want to come to him who under all circumstances affirms ALL IS GOOD. This is the magnet that draws them: ALL IS GOOD.

• • •

Vrillia Heights Summer School of Metaphysics, will hold its Seventh annual session, beginning June 19 and continuing until the middle of September. This School is at William's Bay, Wisconsin; beautifully located in old woods and by the lakeshore. A delightful place to rest and enjoy. Write for particulars to Dr. Alice B. Stockham, 70 Dearborn Street, Chicago.

\*\*\*\*\*  
\* ECHOES FROM "NOW" HOME \*  
\*\*\*\*\*

The more I develop self-reliance,  
the stronger I become.

Once I considered myself too  
old to take up my studies again.  
Then the thought came to me that  
I had all eternity in which to un-  
fold and because I had missed a  
few years at school, was no reason  
why I should hesitate to improve  
present opportunities. Under the  
New Thought my studies come  
much easier to me and all are  
pleasurable. I realize that books  
and teachers have value only as  
they awaken me to a knowledge of  
that which I possess. Self-trust  
leads the way to achievement.  
Heretofore I had trusted in the  
without. Now I come nearer to  
my Ideal every day. I have healed  
myself. —MERTON.

A little friend and I were walking  
in the cemetery to-day. There  
were many wild flowers and I  
picked a bouquet. She said:  
"Some one is watching us!" "Yes,"  
said I, "some one is watching us all  
the time." As we passed out we  
saw the gardener, and I said,  
"Some one else is watching us!"  
And we felt afraid of him. She  
said: "I have just been to confes-  
sion, and now I shall have to go  
again!" I replied: "I forgive my  
own sins!" "How can you?" she  
asked. "Because God is within  
me," was my reply. "When I for-  
give myself, then he forgives me!"  
—PERA.

I am working to establish the  
Kindergarten system in the pub-  
lic schools. Fröbel understood  
perfectly the free and natural  
way of educating children. The  
basis of his teaching was to live a  
sincere life, such as advanced stu-  
dents are teaching to-day. We  
have gained through breaking  
away from the false conceptions of  
life instilled into us. When we  
bring our children up in freedom  
and naturalness of expression what  
beautiful citizens we shall have.  
The majority of people do not un-  
derstand citizenship. They are  
willing to sit passive and com-  
plain instead of finding and re-  
moving cause. Conditions are no  
better than the people are. When  
we wake up the power within us  
conditions will change for the  
better. —Mrs. M.

To deny one's self that which is  
desired is to lose the opportunity  
of growth through expression. I  
must unfold along the line of my  
desires. If the consequence of the  
expression of my desire is suffer-  
ing, I am gaining in unfoldment.  
Unfoldment does not come  
through denials. The Affirmation  
that helped me most as I came into  
Truth was: I have strength within  
me to overcome every condition.  
—HOWARD.

• • •

We have said, over and over again, to  
never eat until hungry. It makes no  
difference when that is. If one is really  
hungry, it is for some particular kind of  
food, and that is the kind to eat, no  
matter what kind it is.—Dr. W. P.  
Burke Osteopathic, Editor of Health  
Magazine.

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

William Morris

73

**The Place of Sex in Thought. \* \***

Sex is not the supreme distincton, nor can it be rightly felt except as an element in the unity of a noble manhood created male and female in the symmetry of a celestial image, thoughtful, spiritual, free, capable of perceiving truth beyond the range of the senses, and of attaining ideals above the scope of selfishness. The three great influences that make for the development of the higher manhood, in which alone the sexes find their true union and perfect fulfilment, are religion, patriotism and poetry. A girl needs these as much as a boy needs them, not in a specially prepared form, specially adapted, diluted, modified and sweetened until all virtue is gone out of them, but in all their native purity, just as they belong to humanity at large.

—Henry Van Dyke in *Harper's Bazar*.

\* \* \*

**The Quiet Voice. \* \***

Ask not the stars if God there be,  
Nor idly question Space and Time;  
Think not to learn of mystery  
From Nature's minstrelsy and rhyme.

The spirit *knows*. It whispers how—

Cease asking once, and thou shalt  
hear—

This God is but thyself, and thou

Art God Himself, and doubly dear.

—Howard V. Sutherland, in *San Francisco Star*.

\* \* \*

*The Art of Living*, by Henry Harrison Brown. Mail course of twenty-five lessons. These lessons by my friend Henry Harrison Brown (whose articles on Suggestion have delighted my readers all through the last year) are delightful in their helpful, simply worded methods of teaching Soul Culture by Suggestion. All the varying phases of Soul unfoldment are dealt with, and instructions given in the attainment of Clairvoyance, Telepathy, Health, Success, Happiness, etc. I love Henry Harrison Brown, and I know heaps of people who share my affection, and who have gained untold

benefit from his plain, unvarnished and forceful statements of the Truth. More power to his elbow, I say—O. Hashnu Hara, in *her English Magazine of Mysteries for April*.

\* \* \*

I do not know of any better receipt for a believing heart, a sweet and joyous confidence in the essential goodness of the world, than doing good and being kind as one has opportunity. Those who do good, those who expect better things where there have been failure and mistake, these and such as these build up the believing heart in men. No books I have ever read have so nourished in me a believing heart, as the goodness and truth, the patience and fidelity, that I have known in individual lives. That daring word of Jesus—"He that hath seen me hath seen the father"—has seemed to me, instructed by such height of soul, as simple and as natural an expression as ever fell from human lips.

—Rev. John W. Chadwick (Unitarian).

\* \* \*

Eternal life as taught by Jesus has a higher meaning than that of mere continued existence. It marks quality of being even more than duration. The thought of the freed spirit surviving this perishing body is surely a great thought, but not less inspiring is the possibility of our rising into a life of nobler joy and love and trust here and now. Our reasonable hope and confidence toward the unseen future grows with the larger realization of life here, and the shadows of the tomb, if they do not quite vanish, have no dismay for him who already has breathed the air of eternity amid these scenes of time.—Rev. F. L. Hosmer (Unitarian), Berkeley, Calif.

\* \* \*

The government of Rome was good, practical, and effectual, the best of all governments of ancient times, in all respects—so long as the people really governed themselves. Of all forms of government, that of government of the people depends most upon the integrity of the individual, upon the individual's loyalty to the principle of governing *himself*. And just as soon as the individuals fail in governing themselves, government of the people is lost, and must be succeeded by some other form.

—*Signs of the Times* (Adventist).

\* \* \*

The x-ray is a two-edged sword, and the greatest trouble is that you don't know what harm you are doing till after it is done. It acts very differently on different people; some stand it very well, while others are very susceptible to it. Unless the greatest care is taken to test each patient's susceptibility, it is easy to do much more harm than good.

—*The Medical World*.

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

Bayard Taylor

74

\*\*\*\*\*  
\* 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.]

I am an ardent student of the New Religion, but as yet have been totally unable to manifest "power" in any direction. I have always at hand your three books and the argument is as clear as anything can be. I have read along every line of the New Thought literature, from Mrs. Eddy to Vivekanada—fascinated with each but disappointed in not finding the actual working key. I know each writer is a success and each one's ideas and suggestions fine, but alas the real thing always escaped me, until about three months ago, and before reading your books, I arrived at the conclusion that the key to all was *Concentration*. The others hint at it—you make it emphatic. But concentration with me is more illusive than the rainbow. I know "all is good!" but I am kept from the advantage of Power by my lack of concentration. Perhaps you can suggest something to me. Mrs. K. M. H., Ill.

When you will say: "I CAN!" with the same thought and perseverance you now say "I CAN'T!" you will have found Concentration and Power. The foundation of all the various cults of New Thought and Hindoo Philosophy is the Law of Suggestion. Not well founded in the understanding and practice of this Law all other teaching has no scientific basis and is too mystical for intellectual and reasoning persons. Study Suggestion and *KNOW* that you are *POWER* now.

Do you advise fasting? Many New Thought journals and teachers advocate the nonnse also of meat. What is your opinion,  
—B. Minn.

NO! to both of these questions. I am not inclined to lend the name New Thought to any journal or teacher who runs upon any fad or fads. New Thought has one characteristic — *Common Sense*. The basic Principle of New Thought is: *Faith in the Divinity of the Human Soul*. How dare anyone tell any Soul what it shall *not* do? Any teaching that has a DON'T in it is not New Thought. The Ten Commandments are Don'ts; the New Commandment is a DO. Prohibition never cures; it increases the condition it seeks to prevent. Repression is the cause of ills and evils. Expression is Life and Good. Desire is the Soul's demand for expression. Repressed it bursts out. Trust the Soul; give expression and there is only health and happiness. Fasting is repression; and centers in thought of body. Think of yourself as Soul and let appetite regulate itself to that thought. It makes no difference when, or what you eat, but it does make all the difference between health and disease as to what you *think* of food; it makes all the difference between health and disease what *Thoughts* you mix with your food as you eat. Discussions in regard to food increase the power of body over you, and make more food necessary, at the same time they decrease your power of digestion and assimilation. Eat! *Eat when hungry! Eat what you love*. Give all food cranks the go by.

\*\*\*\*\*  
\* BOOK REVIEWS. \*  
\*\*\*\*\*

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

**THE SILENT MESSENGER.** By Jessie Twiss Harris. 9 pp., 15 cents. For sale by Orilla Sisterhood, 687 Dolores Street, San Francisco.

A sweet little thing to awaken contemplation of the Ideal.

**LIVING COUNTERPARTS.** A study of Vibration. By Minnie S. Davis. The Alliance Publishing Company, New York City, 1903.

This is a fine little book. Price not given, probably 75 cents. It finds the Unity of all things and of life in the well established fact that All is Motion. All motion is recognized as vibration. There are eight chapters and all are good. I took occasion to commend the fourth, entitled "Unity of Vibration," when it appeared in *Mind*, and find it still better on a second reading. The author gives the same place and force to Telepathy that NOW does and finds in it the connecting link between the old and new science.

**IN THE GARDEN OF GOD.** By James Arthur Edgerton *The Essene*, 59 Park Place, New York.

This is a little prettily printed brochure. The author has an aptness in rhythm and a fullness of language, but there is a lack of the poetical fire that makes of rhyme and meter, poetry. The sentiment is fine, humanitarian and full of the spirit of Brotherhood.

**HOW TO LIVE FOREVER.** The Science and the Practice. By Harry Gaze. Stockham Publishing Company, Chicago, Ill.; pp. 205, price \$1.25.

Very many good things in here, and if every one would follow the directions laid down the general health would be much better. But "to live forever" will require the elimination of the limitations recognized in this book. Directions as to food, physical culture, bathing, clothing, etc., are given. "To live forever"

is a necessity; to live forever in the body is a possibility and will be the choice of the individual when he becomes wise enough.

**Happiness and Marriage**—by Elizabeth Towne, Pamphlet p. 78. Price, 50c. Published by the author, Holyoke, Mass. Mrs. Towne is the editor of *Natulus*. She never writes amiss. Never hesitates to tell what is to her is true and tells it in a most entertaining and unconventional style. She has put out the needed book. While ministers and reformers are trying to solve marriage and divorce from the outside and find legal means to prevent the one and make the other more binding, Mrs. Towne strikes at the root of the trouble from the inside with no uncertain sound and tells us "How to be happy though married!" and also tells one how to marry right and how to get out of marital unhappiness. It is a book for every one. I especially recommend parents to place it in the hands of their children, as the most consistent, natural, common-sense and healthful book, I know upon the subject. There will be none of the present social conditions where the young are bred on such mental food.

*The Christian Register*, the leading Unitarian journal in the United States, has a long established reputation. I have long considered it one of the ablest edited journals in the ethical field. It is a welcome visitor to the NOW table, and is carefully read. Conservative, careful, chaste, it reflects the safe and choice thought of cultured America. Weekly, \$3 a year, Boston.

*The Arena* has passed into the hands of Elbert Brandt of Trenton, N. J. There is a feeling of increased power connected with it, and the table of contents for the later numbers is an improvement.

\* \* \*

Edward E. Gore, who for several months has advertised in NOW, writes, renewing his contract: "NOW is the only journal that ever really paid me. I can assure you that I appreciate the uniform kindness and courtesy with which you have always treated me, and I certainly wish you every success."

# The power of the Higher Life Is the power of the Higher Thought.←

Francis Ellingwood Abbot

76

## \*\*\*\*\* ♦ ♦ ETHICS ♦ ♦ \*\*\*\*\*

### Homes Are Needed. ♦ ♦

If New Thought does not make better social and civic conditions it will not become an abiding factor in our Life. It is by the practical outworking it will be judged. But it WILL better every condition of life, for it is but the living of all those Affirmations of Truth which teachers, legislators and priests have ever taught. Consequently one has but to accept the fundamental Affirmations of the New Movement to become a better person in every relation of life.

The unit of society is the Home. For this reason, the NOW central thought is to make not only *A* home but *The* home, where all shall find three things waiting for them: Love, Liberty and Opportunity. These can be found only in a Home. Home is the Love-center of civilization. Without a Home-life, which is a Love-life there can be no successful life, when measured by the true standard, which is Happiness, Health, and Unfoldment.

Anything which undermines this Love-Home-Life, undermines the very foundations of manhood. The present business and social conditions do this. Reformers are bemoaning the want of sanctity of the home as manifest in present divorces. Go to the cause and the answer is, there is very little home life. Fashion has destroyed it among the rich, where men and women take

to routs, restaurants, travel and clubs; strong undermining factors in present society. The moderate class live in flats, rooming houses and hotels. This condition of a married couple is the worst feature of all modern society. It feeds the saloon, brothel, divorce courts and prisons.

Second to this is the wage-earning and salary tendencies (or necessities) on the part of wives and mothers. The mother is the home-maker and when she is not there, society has no love center; has no sustaining reservoir of power. A really civilized community will have no wage earning women or children.

When the domestic traits die out from women, *domestic* love dies out from man and only a lesser humanity results. There is not, and there cannot be, domesticity in a fashionable home, a flat, a rooming or boarding house, or a hotel. No domestic or human traits, where there is not the companionship of young and old.

There is no surety of honor, integrity or life to a nation where motherhood, fatherhood and childhood are not its foundation.

"No families with children allowed!" is the most destructive influence in American society today. It is the influence that maintains, and which emanates from, the modern flat, hotel, and the ultra-fashionable home.

Salon and saloon; flat and fashion; feed the doctors, prisons, morgues, pawn brokers, gambling-dens, and race courses. Only physical, mor-



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

Bradford Torrey

77

al and national death can result from this cause: *want of home-life, want of love-centers.* Praise to President Roosevelt for seeing only dimly and daring to proclaim the danger of childless homes. Without homes no spiritual development; without fathers and mothers no noble characters; without homes no patriots. "Men will not fight for a boarding house," said Ingersoll. Intelligent people see this. Many know the financial difficulties of securing and maintaining a home which lies in the way of one of moderate means. The expense of maintaining social position is still greater. Life has become too complex and expensive. Therefore any plan which offers a hope to the masses, to the great middle class, which is the stamina and on which the perpetuity of our institutions depend. that they may own a home, is to be encouraged. The man who offers this hope is a benefactor. For this reason "NOW" Folk have become interested in the "Clark Home Securing Plan." It offers the easiest way by which a person may become owner of his home. We give it encouragement because we believe its Principle, and believe in the plan for humanitarian and patriotic reasons. And it WILL succeed. The Principle is true. Co-operative, and Socialistic, and Communistic Principles are all right; but few are ready for their present application. Every one should be ready for this. It offers each his own home and the independence the American labor-

er desires. He is as free as if he bought his home at quadruple the price of a landlord. What America needs is HOMES, where parent and grandparent; father and child can grow together and develop in each other Brotherly Love. All the virtues center there. Success to the Home-Makers.

\* \* \*

Our homes suffer from indigestion. We do not help houses. We interfere with houses. We crowd them with indigestible foods, away beyond capacity and away beyond fitness. We give houses too much food. We give them wrong foods. We call in a decorator who is a species of chef. He provides the extra nastiness of our exhibit, and consummates the final overflow of taste. Household decoration, in most cases out of twenty, is simply this sort of set-to between too much food or bad food. A fight either way you take it, without inspiration and ending in the artistic destruction of the home.—*The Artsman for January.*

\* \* \*

Unless there was in us power to do, what would be gained from living? What would existence amount to. What should come from all we experience unless there was something to be accomplished that made it pay to go through all experiences? God created man in his own image and likeness, but man helps to *make himself* in that likeness; and God is powerless to make a saint out of a sinner unless that sinner desires to make himself a saint. —*Ursula N. Gesterfield.*

\* \* \*

Life in itself, it life to all things gives,  
For whatso'er it looks on, that thing  
lives—  
Becomes an active being, ill or good.

MENTAL TONIC.

"The manager said he engaged the forty chorus girls in twenty minutes."  
"Gracious, but he's quick at figures."

He—Think twice, love, before you refuse me. She—Why should I think twice? He—Because, my dear, a woman never thinks twice the same.

Physician—Your ailment lies in the larynx, thorax, and epiglottis.  
Hooligan—Indade! An' me afther thinkin' th' throuble was in me throat.  
—Judge.

"Didn't I hear your wife refer to you as the human mince pie?" said the curious person.

"Yes," answered Mr. Sirius Barker, "Is that a compliment?"

"Not exactly. She means that I never agree with anybody."—Washington Star.

Mother—Now, before you go to sleep, have you been guilty of any little sins that you should be sorry for?

Willie—Yes, ma I think I've been guilty of usury.

Mother—Of usury?

Willie—Yes, ma, I found a penny, and I used it.

Mrs. De F.—My dear, I have picked out a husband for you. Miss De F.—Very well; but I want to say right now, mother, that when it comes to buying the wedding dress I am going to select the material myself; so there!—New York Weekly.

"How's your mother?" asked the neighbor. "Worried to death," answered the boy who was swinging on the front gate. "Father's hunting in the Adirondacks, brother Bill's gone to a political convention, brother Jack's joined a foot ball team and the dressmaker has just told mother that she'd look a fright in mourning."—Washington Star.

"NOW" Folk classes have been unusually successful the last two months. The "Success" Class closed its sessions May 19, and the Psychometry class will close June 6. May 31 we begin a course of 13 Lessons in Suggestion. First lesson free to all interested in the subject. Suggestion is the most important subject one can consider. The Lessons in NOW are recommended as the foundation of a new Philosophy of Life. The readers should then have a practical course as "Seeing is more than believing," it is Demonstration. The present class will see and learn. We meet at "NOW" Parlors, 1437 Market street, at 8 p. m., May 31, for organization and Introductory Lesson.

\* \* \*

Henry Harrison Brown, our neighbor and contemporary, brings out NOW for April in a new form and dress, neatly bound in brown antique paper cover. It is not only convenient in size, beautiful in appearance, but it is "chuck full" of helpful suggestions and practical lessons in Thought and Soul Culture. It is one of the leading publications of its kind.  
—*Philosophical Journal, San Francisco.*

Henry Harrison Brown's Journal of Affirmations, NOW, comes to us this month with new and tasty cover and six additional pages. Go it, Brother Brown, you are on the right track.  
—*Light of Truth, Chicago.*

NOW is the biggest little paper in the world. Henry Harrison Brown is not the man to mince matters. He hews to the line, and lets the chips fly.  
—*Health Reporter, Kansas City, Mo.*

The editor of *Nautilus*, one of the brightest of New Thought journals, writes in a private letter: "Your magazine looks beautiful in its new cover. I rejoice in its growing power, as well as in its typographical beauty. It makes me happy to think that your work is in a thrifty condition."

With the beginning of the fifth year of its existence NOW appears in an entirely new dress and much enlarged. Henry Harrison Brown is still at the editorial helm and doing noble work for Truth and Humanity. The price remains the same.  
—*World's Advance Thought, Portland, Ore.*

*The Mental Advocate*, of Chicago, is discontinued. The editor, Miss Grace Adelaid Kierstead, writes NOW as follows: "Please do not drop me from your list. April NOW is indeed fine. I am glad for you. Please let me stay on your 'exchange list'."

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## DO YOU POSSESS

The Two Books which have been recently reviewed by the editor of NOW. They may be ordered from "NOW" office, 1437 Market St., SAN FRANCISCO, CAL.

### BLACK and BLUE, by Eleanor Kirk.

Price, paper, 25c. This book is invaluable to those who desire to DEMONSTRATE the New Philosophy. If you are not familiar with Eleanor Kirk's writings you have missed a good deal.

### PLAIN INSTRUCTIONS IN HYPNOTISM, by A. E. Carpenter.

Price 75c, cloth; pocket size, pp. 108. The author of this book is one of the best operators on the public platform. He certainly gives 'plain' instructions. He recognizes the importance of Suggestion, and claims that its power for good is limitless.

## "These Are My Jewels,"

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