

THE WORLD'S NEW THOUGHT JOURNAL

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JULY

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A YEAR

NOW

THOUGHT IS POWER

A Journal of Affirmation

HENRY HARRISON BROWN,
Editor.

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



SOUL CULTURE

ART OF LIVING

PSYCHOMETRY

INSPIRATION

SPIRITUAL HEALING

MENTAL SCIENCE

SUGGESTION

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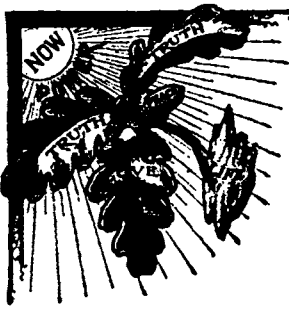
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From all Life's grapes I press sweet wine.

Henry Harrison Brown

NOW



A JOURNAL OF AFFIRMATION

VOL. VI.

JULY, 1905

NO. 1

Communion.

In Silence now I meet thee night and morn.
 Where Time and Space are not, there we are one!
 No ocean there, nor star nor sun;
 And there no pain of separation born.
 Sorrow and Care my path now shun,
 For we have learned that here Life's but begun.
 When once the race of earth is run,—
 'Tis then of limitations shorn.

And now we meet and love for aye! All's well!
 Sweeter oftimes the dream than is the deed;
 Sweeter the perfume than the thought of seed;
 Sweeter the echo than the ring of bell!
 Now thou from worldly care art freed.
 I realize the glorious meed
 Thou hastened to with quiet speed—
 'Twas that we might in Silence dwell.

In freedom now, thy senses all unbound,
 Above the flesh, in Spirit still we meet,
 And perfect the communion sweet
 We in this trysting place have found.
 We deemed not hours could be so fleet
 Nor that we each in Peace would greet,
 When Time lay in his winding sheet,
 And you had left earth's flowery round.

We know now that all Life is one;
 That but false thoughts kept us apart;
 That you as Soul found here your start,
 In this re-birth whence Life goes on
 Evolving instinct into conscious art,
 Thou art following ever Life's gonfalon
 In purer ether than e'er star shone!
 In this Love-Silence we have won,
 More than we ever dreamed, Sweetheart!
 —Henry Harrison Brown.

June, 1905.

* * *

Compensation.

Because I have loved so deeply,
 Because I have loved so long,
 God in his great compassion,
 Gave me the gift of song.
 —Paul Lawrence Dunbar.

Unloading.

I watched some men unloading a load of brick to-day, and another lesson of the one Law of Manifestation was taught me. Like this load of brick was the patient I had just visited. Everything loaded must be unloaded; only what is loaded can be unloaded. No one can load brick and unload wood, and no one can unload from the wagon of stone a load of fish. There must be an unloading before another load can be put on. My patient had been seemingly well for two days. Then there came up symptoms that would have caused discouragement had I not said, "Only an old condition come to bid you good-bye!" and she replied, "Why I believe I did have all these symptoms five years ago!"

Yes, we load up with unpleasant conditions, and when full, and would like to put on some pleasant ones, we can find no room.

We create this body of ours, and each cell is filled with its own thought. We build our body of these cells; each cell is a materialized thought. Some cells represent the stone and brick, mud and plaster, substantial material for the foundation of life's expression; some are the hay, straw and stubble; some are refuse from the garbage heap; some gathered from the sewerage of life; until we find ourselves so loaded that, weakened, we stop on the highway to rest; some who started with us, like Longfellow's friends,

"By the wayside fell and perished
 Weary with the march of life!"

More truthfully is this expressed by saying: "They loaded themselves too heavily, and did not know how to unload!" It is difficult for me to demon-

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

Geo. C. Lorimer

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strate charity over this tendency of people to wear themselves out uselessly by taking upon themselves burden after burden till they fall, suffer, and ultimately perish, uselessly and foolishly. To such I want to say, "Unload!" I do often so cry to them "Stop!"

To my patients, my first advice always is that they upset their cart of useless rubbish. Most of these burdens are those taken on through minding some other person's business, through sympathy, burdens assumed by trying to mend the laws of nature, by trying to run the Universe, by taking it out of the hands of the Overseer. When one unloads all they have taken on by **not** minding their own business, they will easily carry all the rest. I heard a German saloon-keeper once say to a woman who upbraided him for his business, "I've known many as you, who has got rich, minding his own business!" I see many every day who have gained health by so minding only their own business, i. e., **Thinking properly**. People break down in health constantly by neglecting their business, and instead carrying in thought the business of others. Unload these stolen burdens, and take up your legitimate ones. Paul says: "Bear ye one another's burdens," and again he says, "Let each man bear his own burden!" Passages easily reconciled when we consider the conditions of those to whom he spoke. Help, and not help. Teach, and not teach. These are constant admonitions. Which you shall do depends upon the one whom you are to help, or to teach. **Help those ready to help themselves. Teach the teachable.** Never attempt to help those who will not make effort for themselves. This is casting pearls before swine. Let such learn through suffering to make effort. Help people to realize their own power to do. The best way to help is to speak naked truth. This will help them to unload.

The only way to unload on this road of life is to let down the hindboard, and upset the cart. LET it all out.

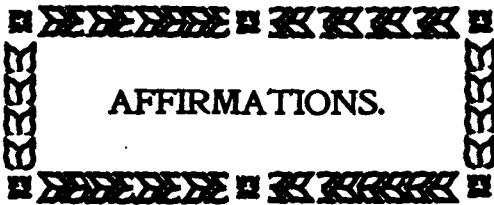
"If thee has any more of that in thee," said the old Quaker to the man using profanity, "let it out!" This is liberty! I often say to my patients, "Let it all out!" when they are telling their troubles. If you are feeling bad, and cannot outgrow it, let it out! Crying leaves a clear atmosphere; so does a fit of anger. But why let the storm gather? Why get so full that you must unload? When you will **not** carry the burden of anger, or sorrow, or grief, or pain, you will have no load. You will never have loads if you will relax, rest, and thus keep your nerves strong. All overloading is the result of overtaxed nerves; nerves kept on a stretch like violin strings. Nothing so overtaxes us as desiring and wishing others to do as we desire. We tire ourselves in trying to make others do. All this is minding their business, not our own. Relax means "Unload!" "Let the burdens fall off." **Relax**; for everything you have felt of ill is stored up in your nervous system, and must be unloaded. That disappointment of a year ago; that grief, five years old; that sorrow, that remorse; that regret; that anxiety; that worry; that fit of blues; that fear, are all laid up in your system; each has its separate set of cells. Unload them. Before there is health and happiness, they must go. You will find them as you take up Truth, coming daily to the surface, until all are unloaded. Let them go. Every unpleasant thought you ever had, is there to be cast off. You thought you got over the fear when you forgot it; but no! It is in the body, and you must cast it out. Like the poor timber in the building, you put these cells into your body, and must replace them with sound material. The seven devils were in Mary, and had to be cast out. Stored in her just as they are in every person. Truth comes to cast them out. Whenever we relax in pleasant thought, we let them go.

* * *

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

Browning

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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.

Because I Wish To.

I am free in spirit and do as I desire.
Freedom to choose is mine as an Individual.
Choice is my birthright as a human soul.
In this power of choice lies my individuality.
Only as I exercise choice am I free.
Only as I exercise choice am I an individual.
When I do that which I think I must do, I am a slave.
When I do that which I think I ought to do, I am a slave.
As an expression of Omnipotence I have no reason for choosing, except I desire so to do.
Necessity has been my law, now I am free.
Duty has been my law, now I do because I love to do.
Obligation has been my law, now I do because I choose.
The only reason a freeman can give is, "Because I wish to!"
A freeman makes no apology.

There is no explanation where all are equals.

I do not apologise.

I do not explain.

I do not give reasons born in thought of inferiority.

I do not give reasons born in thought of obligation, or duty.

Reason is my guide in choosing, and I reason for myself.

Conscience is my guide, and is for me alone.

Enough for me that I *feel* a line of conduct is right.

Enough for me that I think an act is right.

That I so feel and think is my reason for doing.

I wish to do what is right. Right is according to my constitution,

The Infinite Presence is in me as a Soul, and that Presence is my guide.

What I desire is prompted by that Presence, and I't is always right.

When IT prompts I do, and I do because I wish.

IT leadeth me through FEELING and I learn *why* I do through consequences.

Through doing I unfold.

I must express to grow in consciousness, and I express that which I wish. I thus live in the "freedom of a son of God," and am

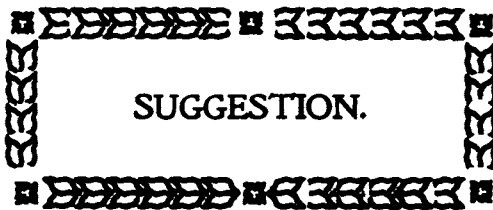
happy and prosperous. God's will is done in me, because in freedom

I let myself express that will fearlessly.

The Peace of "Well done, good and faithful servant!" is mine, for I

let Soul have its way through me by doing what I wish.

God's kingdom is my kingdom, and I won it through the Peace of Freedom.



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

Suggestions in Daily Life—No 1.

Personal Suggestions for the Day.

It being true that I can control my life, it follows that I should know the Power I use for that purpose and the method of using it. That Power is my Thought. The method is, I am to think that which I wish my life in the objective to be. I am Life, Life is the Power which I am. My life is a manifestation of One Omnipotent Power. Life is but the hidden stream, which I as a conscious being am to direct, if I am to control my life. If I do not control it, it must either flow along the lines of the Absolute, and I then exhibit no individuality, or I must be controlled by the forces about called circumstances. It is for me to decide. I possess the power to feel and to think. This feeling and thinking constitutes my consciousness. Feeling causes me to affirm I AM. Thinking causes me to determine *what* I am. I have discovered this one Law, by which I can direct that-which-I-am, in its conscious expression. *I am that which I think I am.* By Thought I create the channels for Life's current. By Thought I create the mould in which Life objectifies itself. Thus my power to control my life lies in my power to choose and to control my thoughts. This is my only power: I CAN

THINK WHATEVER I CHOOSE OF MYSELF. What I do think, that I am.

I will be careful to think that which I wish to be. As an artist carefully creates his mental picture of his statue, so will I carefully create a mental picture of what I wish to be. Having created this model, I will persistently hold it in mind, and LET the current of Life flow into every crevice of it, till my life is, in manifestation, that which I have in Thought decided it to be. Therefore, I must hold the mental picture as the one only reality. Just as the artist holds to his mental picture while he carves, and yet fails to realize perfectly his ideal. My only control over Life's current is to LET it flow through my Ideal, where it is perfectly represented in the physical body. Every thought-line in the Ideal is reproduced with absolute fidelity in its physical representative. The camera does not so faithfully copy my face as Life copies in my body my mental pictures of myself.

I must therefore affirm that which I create in my mind as the only reality; and I affirm this, that through the Law of Suggestion I may cause that which I am in Thought, to manifest in my body, and in environment.

For this reason, upon rising at morn, I will affirm: *All is Good! I am happy! I am well! I am prosperous! I am contented.* This will create the picture that Life will paint on the canvas of Experience. I repeat these Affirmations till I grow so accustomed to living them that I forget to use them. I shall always find need for some Affirma-

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

Walt Whitman

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tion for *I am an unfolding Soul*, and shall each day enlarge my perception of Truth. Therefore I will ever keep my ideal before me as the only reality. I will affirm each morning from that Ideal. The lines of Lowell I will repeat every day:

"The thing we long for, that we are,
For one transcendent moment.
E'er yet the present, poor and bare,
Can make its sneering comment.
E'en through our paltry stir and strife,
Glows down the wished Ideal;
And Longing moulds in clay, what Life
Carves in the marble real."

* * *

Is Life Limited?

Under the guidance of C. S. Minot, the belief is growing among prominent physiologists, that our bodies are storage-batteries which contain a definite amount of energy. This energy may be made to last over a long period of years, or burnt up quickly in the feverish haste of modern life. The point made by these physiologists is that in either case the same amount of work has been accomplished.—*Medical Times*.

Contrast this with the New Thought Affirmation of **Limitless possibilities**. "There is but One Mind," says Emerson, "and each person is an inlet for that mind!" That One is Infinite. Life is one form of that Infinite Mind. I am a manifestation in Life of the One. Where, then, shall I find warrant for predicting any limit to the amount of Life that I may use in expressing, in Love and Truth, that which I am? Every man who will analyze his own actions, realizes that he exhausts, but he fills again, that all he needs is to relax to be filled. "I come, that ye may have Life, and have it more abundantly!" said the Spirit of Truth through Jesus. Looking upon Life from this point of view, I am Spirit, we understand the limitlessness of Life. But from the point of view of material science, we see it customary to reason in limitations, yet, since gravity, electricity and other forms of energy are limitless, why is not Life, since it is also a mode of motion, from even the scientific point of view, limitless? Once,

through telepathy, one is convinced that Thought is Power, then it is easy to reach also the conclusion that Life is also power, and that there is for each person an infinite reservoir from which to draw at will. There is no one thought in my experience that will so soon bring health, strength and happiness as this. **Life is an Infinite reservoir from which I am supplied, and my supply is infinite.**

* * *

A Receipt for Keeping Young.

She was as fresh in color as a girl, her hair without a touch of gray, her face without a wrinkle, and she felt, I am sure, as she certainly looked, far younger than I did. So I asked her finally:

"How do you keep so fresh and young with all your great family?"

She looked at me a moment and then laughed a merry little laugh. "You see," she said, "I haf my von little naps."

"Your what?" I asked, puzzled to understand her.

"My von little naps," she repeated.

"But tell me; I do not understand," I said.

"Vy so," she said in her pretty broken English, "about twelve o'clock, or maybe one or maybe two, as you like it besser, I takes de baby, vichever is de baby, and I goes to de room and takes my naps."

"But if the baby won't sleep at that time?" I objected.

She shrugged her shoulders. "Oh, he sleeps all right."

"But there are so many things to do while the baby sleeps," I went on.

"I vill haf my naps," was her smiling answer.

"But," I urged, "suppose something happens to the other children while you and the baby are asleep?"

Then she did stare at me. "There could be not'ing happen to dose children vorse dan I not get my von little naps," she said indignantly.

I gave it up. This closed the argument.—*Christian Uplook*.

* * *

Another Medical Fad Demolished.

The vermiform appendix, considers Sir Wm. McEwen, instead of being a useless organ and a mystery in the human anatomy, has a very important function in assisting digestion. It should be parted with only as a last recourse to save life, being the chief habitat of a micro-organism whose business it is to attack imperfectly assimilated nourishment.—*The Medical Times*.

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

Thoreau

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PSYCHOMETRY.

PSYCHOMETRY is the Science and the Art of recognising and interpreting sensations not recognisable by the five senses.

Second Series. Lesson 1. Radiating Centers.

Man is placed in the center of beings, and a ray of relation passes from every other being to him.—Emerson in "Nature."

From this region of mystery and darkness which surrounds us, rays may be darting which now require but the development of proper intellectual organs to transmute them into knowledge, as far surpassing ours, as ours surpasses that of the wallowing reptiles which once held possession of this planet,—Prof. Tyndal in "Fragments of Science."

I tell you we are fooled by the eye, the ear; These organs muffle us from that real world

That lies about us; we are duped by brightness.

The eye and ear do make us deaf and blind, Else we should be aware of all our dead Who pass above us, through us, and beneath us.—Stephen Phillips.

And now comes the discovery of a further form of emanation, called by the describer, Di Brazza, the I-ray, closely allied to the N-ray, and given off the brain during certain psychic processes, such as concentration of attention.—Journal of American Medical Association.

A living person is surrounded by millions of obscure emanations, rays or waves. Radiant energy is one of the most important facts in nature. Blondlot in Paris does little beside exploring "living" waves. Nature is revealing its unfathomable complexity hour by hour.—Prof. Edgar L. Larkin in S. F. Examiner.

Because I regard the study and development of the Psychometric faculty as the most important of all studies, I shall during the year in this second course of Lessons give experiments, philosophy, and such other matter as will serve to awaken an interest in my readers and a desire in them to begin intelligently to unfold themselves as Spiritual beings. This is following Nature's

line of evolution. We have unfolded as physical beings until almost as an entire nation we are devoting ourselves to physical culture, thus recognizing only the physical manifestation of life. We have "Physical" sciences and arts where primitive man had only instinct.

The love of Beauty has developed into the esthetic arts; the love of Good is developing the sciences of Sociology, Penology and others; while the love of Truth is developing the sciences, from Astronomy to Pedagogy. But where is there a Science of Soul? Where is there an art of Spiritual Unfoldment? The churches should develop this. Do they? Is there any science or art in theology, in revival, in the rites and ceremonies of the church? Certain results follow certain conditions, and those conditions are induced from instinct, very much as the primitive man was led. The religious instinct, which is the psychical, today dominates man, just as the physical instinct and the esthetic did millions of years ago. The twentieth century will see this spiritual instinct developed into science and art, as the present sees the others so developed. Psychometry is the beginning of the greatest, because it is the latest of all arts and sciences. It is the *Science of the Soul and the Art of Spiritual Living*.

That my philosophy is in accord with the present deductions and experiments of science, with the intuitions of the poet and the visions of the seer, I have prefaced this lesson with the above extracts as evidence. I promise never to depart from the scientific method and to

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

Elmer Gates

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always verify my theories, by showing them identical with the facts and corrolaries of science.

Nature is *one*. A fact found in one realm is a universal fact. A Principle discovered in one phase of Life is a universal Principle. The Unity of Energy and its indestructibility is now the accepted basis of Science. Investigators who cling to that make progress. Unity is the Shiboletth of Truth. But many teachers are illogical and talk of duality, of positive and negative, of good and evil, of matter and energy, matter and spirit, and other terms coupled together as opposites. There are no opposites, for nature is *one*. There are degrees only. It is a question of more or less of the One Energy in any form of manifestation. With this fact as our basis let us study the powers of the Soul. UNITY is to be "the Light on our path."

The "Undulatory theory" of Energy, the "Wave motion" theory is the only one upon which any explanation of natural phenomena is based. *All is Motion!* is our Affirmation. The origin of motion is a question for foolish persons to discuss. Wise ones are content to study *that which is!* Motion *is*. Energy *is!* It is uncreatable and indestructible; it is a manifestation of "the ONE" which has been and will be from eternity to eternity.

We will disagree over any attempted definition of IT. IT is all you and I can conceive and *more!*

This one is manifest to us as Motion. IT is not motion, but Motion is in IT, and is a Manifestation of

IT in itself, for IT is all. I like to use the term God, because God expresses the indefneable and inculcates reverence for the Indestructible One, whose only manifestation to our consciousness is in these millions of Modes of Motion.

The modes recognized by us by these waves impinging on the nervous system of man, we name from the sense recognizing them.

These manifestations we call rays, vibrations or emanations. Where do they come from? No *where*. They are always here. "From everlasting to everlasting," we can say of every sunbeam, moonbeam, starbeam or firelight. They are always here for they can neither start nor stop, they always are.

The sun has no light where eyes are not, but his waves of motion are ever present. Conditions within or without ourselves cause us to recognize some of these motions. But radiations from all *things*, and from the One that is No *thing*, but in which all *things* are, are ever present and each *thing* receives and gives forth radiations. These radiations are ever present in all parts of the universe. Each thing is a radiating center in the One, and the universal radiations are its radiations. They are governed from within the thing through some delegated power from the One to the Individual. By some power delegated by the One to me. I deflect certain waves of Universal motion, thus giving them my individuality. The sun by the same delegated power deflects these same universal waves, giving them his

(Continued on Page 12)

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

Francis Ellingwood Abbot

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MISCELLANEOUS.

Valley of Silence. * *

I walk down the Valley of Silence,
Down the dim, voiceless valley—alone!
And hear not the sound of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown!

Long ago was I weary of voices
Whose music my heart could not win!
Long ago was I weary of noises
That fretted my soul with their din!
Long ago was I weary of faces
Where I met but the human—and sin.

Do you ask what I found in the valley?
'Tis my Trysting Place with the Divine.
And I fell at the feet of the Holy,
And above me a voice said: "Be still."
And there rose from the depths of my spirit
An echo—"My heart says: I will."

Do you ask how I live in the valley?
I weep—and I dream—and I pray.
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my thanks, like a perfume from censers,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing,
That to hearts, like the dove of the deluge,
A message of Peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the Silence,
That never shall float into speech;
And I have had dreams in the valley,
Too lofty for language to reach.

And I have seen Thoughts in the valley—
Ah me, how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of the valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and His angels are there;
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

I walked in the world with the worldly;
I craved what the world never gave;

And I said: "In the world each ideal,
That shines on like a star on life's wave,
Is wrecked on the shores of the Real,
And sleeps like a dream in a grave."

And still did I pine for the Perfect,
And still found the false with the true;
I sought 'mid the Human for Heaven,
But caught a mere glimpse of its blue;
And wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the Human;
And I moaned 'mid the mazes of men;
Till I knelt long ago, at the altar,
And I heard a Voice call me—since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

—"Father Ryan" (Abram J.)

* * *

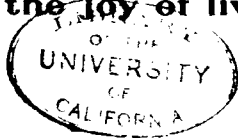
The Germ Theory. * *

We select these paragraphs from an article by Dr. Carr, editor of *Medical Talk*, in his issue of January:—

"Germs do not enter the human body to destroy it. They have no interest in the destruction of the body. Indeed, in those cases where they rapidly destroy the parts they infect, they destroy themselves also. When entering the body it is their purpose to become permanent inhabitants. Left to themselves the germs are constantly developing into harmless parasites. In the evolution of life, the tendency is for germs to become less and less harmful, the human organism becoming more and more immune to their effects."

Dr. Carr says: "Disease germs, like other bacteria, are bent on the mission of resolving dead matter back into its original, elemental form. Matter that has ceased to contribute to animal or vegetable life is waste material. Such matter is immediately seized upon by bacteria and decomposed into its original elements.

"This is exactly what the disease germs are trying to do in the human body. Some derangement of the body furnishes within the body dead material. The disease germs immediately enter such a body, in great numbers, on the mission of disintegration. They swarm within the blood, seeking out every atom of dead matter, and in doing



this they incidentally do the body a great deal of damage.

"The developers of the real germ theory will not only have germs to fight, but will have germ-doctors to fight. Of the two, the germs and the germ-doctors, we regard the germ-doctors as the most dangerous to the human family. Germs have killed their thousands, no doubt, but germ-doctors have killed their tens of thousands.

"It is the same old story over again. Science speaks a half truth. Upon this half truth thousands of men plant themselves, and become fixed either by fanaticism or financial gain, and stoutly resist all changes. This tends to arrest further development of science, making it sometimes impossible for science to speak the whole truth.

"The germ theory, as it is held by the average political doctor, must go. But before it goes its ravages will be even greater than the injury done by the calomel and lancet for which the doctors so frantically fought a few generations ago."

An Outsider's View of New Thought.

New Thought people would help men and women to find the Divinity within, would set their spiritual life forces to flowing. With Walt Whitman, they would "invite the soul." The New Thought is as old as Parmenides at least. His doctrine of being is the gist of this New Thought. These students seem to realize one of the lessons of the spiritual philosophy that there are forces in the inner life which would make them wonderful instruments for manifesting God before men.

Compare the utterances of the New Thought officials with the thoughts of A. J. Davis.

The significance of the New Thought is as follows:—That one life is immanent in the universe and is both center and circumference of all things, visible and invisible; that every soul is divine; and that, in the realization of this truth, each individual may manifest his highest ideals through right thinking and right living. These statements are tentative, and imply no limitations or boundaries.—*Constitution of the New Thought Federation, 1903-4.*

In Arabula, The Divine Guest, (page 10) A. J. Davis says:—

Arabula is the perfect, the eternal love light and light love of the universe; and where it dwelleth in our superior consciousness we not only love it without fear, but also love tenderly all humanity, and even the least and lowest things of the earth, and the earth itself, and likewise all things in the starry heavens, with a love that is unutterable, mysterious, sublime, and blossoming with happiness.

Are these ideas opposed? Indeed, these truths have nestled in the bosom of the teachings of all religions, though it is hard to convey them in words. They must be felt and lived by those who are ready for them.—*J. P. Cook, in Philosophical Journal.*

* * *

RANCH PHILOSOPHY.

Trust Song.

I ain't a gwine ter mumble, an' ter grumble,
an' complain,
Kase we ain't a habin' sunshine, instead ob
de rain;
I ain't a gwine ter worry an' mope aroun'
de place
Kase mah wife am wearin' calico, an' a
neighbor's wearin' lace:
In de day de sun gibbs light,
An' de moon shines in de night—
An' a glory hallelujah in de mornin'!

I ain't a gwine ter ramble an' wander far
erway,
In hopes ob smellin' sweeter, an' taller
growin' hay;
Kase I neber specs ter see brighter flowers
on de stalk
Den I see bloomin' daily on de side ob mah
own walk:
In de day de sun gibbs light,
An' de moon shines in de night—
An' a glory hallelujah in de mornin'!

I ain't a gwine ter look erbout ter find a
greater good,
Den I kin locate all eround in mah own
neighborhood;
I ain't a gwine ter worry when men say de
wor' ain't right,
Kase I trust de Lord in darkness as I trust
Him in de light:
In de day de sun gibbs light,
An' de moon shines in de night—
An' a glory hallelujah in de mornin'!

—Sam Exton Foulds.

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

J. W. Powell

10



PHENOMENA.

Telepathy Saves His Life.

"Did I ever have a dream that came true?" said a Detroit man, in answer to the question. "Well, I should say I did! A dream once saved my life! When I was a boy we lived near the St. Lawrence river, and I was very fond of taking little trips in my boat. One night I went about five miles from home with a friend who went ashore to call on a young lady. While he was gone I went to sleep in the boat, and I dreamed that I heard my father call, "George! George! If you don't get out of that boat you'll be drowned!" It woke me up and I found that a severe storm was rising. I had just time to drag the boat on the shore and I knew that if it had not been for my father's warning, I should have been drowned. Yes, the storm came from the direction of my father's house, and I presume that when it came up he thought of me, for he knew where I was."—*Detroit Free Press.*

* * *

At a meeting of the Medico-Legal Society, at the Waldorf-Astoria, New York, Dr. J. Thornton Sibley read a paper on "The Philosophy of Hypnotism," in which he contended that the subject of hypnotism was acted upon through Suggestion of the hypnotizer. He gave a history of hypnotism under its various titles of mesmerism and clairvoyancy. Therapeutics, he maintained, was aided by hypnotism. He had practiced hypnotism himself for the last ten years, and found that it had been beneficial to his patients. Anybody, he said, can resist hypnotism with a mental effort, made at resistance. Suggestion was the base of all hypnotic power, and Suggestion need not be of voice alone, but by gesture or even look. Many people, he declar-

ed, made themselves ill from auto-suggestion. In hypnotism, the objective mind is under subjection, while the subjective mind remains active.

* * *

A young girl, whose brother was in South Africa, suddenly found herself constrained to write, and the words she wrote were from her brother, who told her that he had been shot through the heart, at such a place, that he had fallen into the arms of two friends to whom he desired her to make certain gifts from a specified drawer in his wardrobe, and concluded by telling her that he was in a world like her own, that he suffered no pain in dying, and that he was then about to explore his new surroundings. Telegrams and letters from the two friends who had tended him bore out the facts.—*Harold Begbie, in (London) Daily Mail.*

* * *

The body of Frank Lane, of Hinton, Okla., who was drowned in a creek, three miles southeast of here Thursday, has not been recovered, although dragging has been going on continuously day and night since that night. Lane's mother, who is a resident of Anadarko, dreamed recently that her son had been drowned near here and last Monday she wrote him, requesting him not to go fishing any more. Lane thought little of the warning and on Thursday went to his fate in the manner described by the mother's dream.—*Kansas City Times.*

* * *

An hypnotic subject, throwing all others in the shade, has just been discovered in Paris in the person of Magdalaine Iberville. She is uneducated, but when Tennyson's "Locksley Hall," Poe's "Raven," and such like are read to her, she interprets their meaning by gestures and unmistakable facial expression without understanding a word. When in a normal state she is simple and uncultured, even stupid looking. She also responds to the emotion of joy, sorrow, pain and pleasure as expressed by music.—*Exchange.*

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

Eva C. Huline

11

Is It?

Mind is now known to be a product of brain cell activity . . . That is Mind is the result.—Prof. Edgar L. Larkin.

How daring is the Professor when he declares that an hypothesis is a fact. "Is known," really means "is supposed by materialistic philosophers to be." But too many speculations, even when accepted as natural laws, have been later demonstrated to be erroneous, for us to rest upon the present speculations as upon demonstrated facts. Mind? What do you mean by "Mind," Professor? Let us see the definitions of Mind and of mind. You use the capital. "That which thinks, feels, wills" (Standard). "The intelligent power in man" (International). "The entire spiritual nature, the Soul" (Webster). This is Mind with a capital. Mind all in lower case letters is defined in the three authorities thus: "Any mental state or activity." "Intellectual capacity." "The state at any time of the faculties of thinking, willing, choosing, physical activity."

To say that Mind is the result of brain activity, is to say that brain made itself and then made Mind that it might be active. What made brain? What act in, on, with or through brains to create Mind? This is a legitimate question, for no one will claim that brain makes and then uses itself.

But if there is a mistake, and the Professor meant mind and not Mind, then it can hardly be that mind is a product of a brain alone. What is added to brain to give a product called mind? Product is the result of more than one factor. Is there in nature any example of any one thing, without using another creating or giving forth a product? Intellectual activity, it is true, is accompanied with brain activity, and this activity is followed by destruction of, and a creation of, brain cells; but brain cannot produce itself, and also produce something that is not itself. This statement looking like wisdom, will no more stand questioning than the negro's sermon on the creation of man. It was

easy enough to say "God made man and set him up by the fence to dry," but the question, "Who made dat ar fence?" overturned his theology. Likewise if brain produces Mind, what made brain? The whole thing resolves itself into a worse than the theological muddle of creation. We are left like the boy journeying on a rocking horse, just where we started, i. e., **Something creates brain**, and that **Something through brain produces consciousness**, which latter is probably a much better term for that which brain manifests than is Mind. "Mind is!" That much of the above statement is true. Who dare assert more?

* * *

A Case of Absent Treatment.

I tell this that it may furnish some data for a developing "Mental Science." It is so decided a manifestation of "Absent Treatment" that I feel I have no right to withhold it.

Names are withheld, as I do not wish to trouble the persons mentioned with extensive correspondence. The letters and telegrams are in my possession, and will be exhibited to such as desire to see them.

During the afternoon of March 22d (Wednesday), from a southern city, the following telegram was received at the office of "NOW" Folk: "Wanted, absent treatment: Brown desired; for sick boy of six summers." Signed by a lady's name.

Looking over our subscription book we found the lady was a subscriber. I immediately treated the boy. I also called in Mr. Foulds, asking for a description of the boy and his condition, which he gave, and later information demonstrated its truth. I at once sent this telegram: "Treatment every day at 10 A. M., at 8 P. M., your time." At 6 o'clock that evening (our time) I called "NOW" Folk together and unitedly we gave the boy a treatment. My next information was a telegram dated March 29th, saying: "Boy entirely recovered: letter to-night."

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

Bayard Taylor

12

I had in the meanwhile written a letter of instruction, and received a letter saying: "Your letter of March 22d has reached me, and finds my little nephew entirely out of danger. I shall telegraph you to-night to discontinue treatments. The child was stricken while apparently in health, Monday morning. The doctor was called in, and brought two others for consultation. Tuesday afternoon they agreed that if the child lived until the next morning his mind would be forever gone. The doctors were with him all Wednesday, and held out no hope of his recovery. That evening I laid down, and while dozing on the lounge I was awakened by the Voice of my Inner Consciousness, saying: 'Why, the child is better.' I looked at the clock. It was 8:15 P. M. I immediately telephoned my sister, and she reported no change; but in an hour she again telephoned that there was a marked improvement. The next day the doctor announced that the boy had thrown off the meningitis and other toxic symptoms, and had only pneumonia left, which would reach the serious point yesterday; but he has certainly improved; temperature remained normal all day yesterday, and he was perfectly rational since Thursday. The doctors say it is very puzzling. I feel that it is such a triumph for the NOW'S teachings."

A letter written on the 30th day of May tells me that the boy has been well since that time.

Here is a demonstration on our part, and a recognition on the part of the one who asked for the Treatments. Our treatment was felt so strongly that it awakened her from sleep. From the moment she recognized the Treatments the Boy improved.

It was our Power that saved the child. His friends also think this.

* * *

The Reform of the Shirt.

My sentiments upon this article of dress are finely expressed in this extract from the "Minneapolis Journal":

Some day there is going to be a terrible revolt in this country against the boiled shirt. We are not going to wear boards on our bosoms surmounted by picket fences when the laundryman feels cross and cuts a saw edge on our collars. American manhood is going to rise in its might some day and carefully drop the starched shirt over into the next lot where the tin cans are. To-day we haven't the nerve to do it. We are under the domination of social and commercial propriety to such an extent that we do not dare to arise and proclaim our freedom in the name of liberty of person and freedom of conscience. Some day we will wear soft shirts and flowing collars, and the man who wears a starched board on his bosom and a sheet iron ring around his neck will be known for the conceited and artificial ass that he really is.

(Continued from Page 7)

individuality, which to persons possessing power to sense them are named light, heat or chemical rays. How many more does he reflect? ALL. So does each thing in the Universal One radiate all. Each individuality is not a thing in sense of separateness; it is a thing because it is a center of the One, in the One, and possesses all the radiating powers of the One. This is the only logical conclusion we can reach from the deductions of science as seen through the Principle of Unity. Thus it follows that Unfoldment to the individual, consists only in the larger recognition of himself as such a center of radiation and receptivity. Hence the definition at the head of this Lesson. It agrees with the line of Nature's evolvent process through the Unfolding human Soul.

"NOW" HOME ECHOES.

How receptive and open we should be to TRUTH. Truth is within us and around us. Let us open ourselves to its inflow. It is purely a matter of unfolding to live above our fears in the heights of health, purity and wisdom. We should be able to readily detect the things that do not sound true, and reject them. We keep ourselves down by acting under our fears. If the rumor of smallpox is carried over the country, people readily accept it, and become fearful. A good rumor does not travel so swiftly. In this case we are most careful to be very practical, considering well before we accept it. It does not feed our fears—in fact, is too good to be true, and thus we shut it out. Let us turn around in our thoughts. Nothing is too good to be true. We are divine beings—why not live in harmony with this?

We are part of God—the All Good—why need we be fearful of disease. Each soul is a radiating sun. Why not penetrate every part of our being with these glorious sun rays, and scatter and dry up all that does not belong there?

If the sun without is such a powerful purifier, surely the sun within is greater. Let us trust this light and power within us more. Let us live in its radiation and increase its power, then all disease will succumb to its radiance.

Let God within shine forth. Trust its powerful rays. Then fear goes and health is established. LEONA.

* * *

Since coming into the realization of the NEW THOUGHT and its power, great changes have taken place in our family. We have become strong in every way. Fear and self-depreciation have left us. We go ahead daily and do

in love the things our hands find to do. We do all of our work in love. What a pleasure this makes of life.

My husband, who has been sick, has recovered. It surely is a case of regeneration, for all impurities seemed to pass out of the ends of his fingers, and these, too, have become entirely renewed. Many comments have been made about it by our friends. But we who understand know well its source. How happy it makes us to realize that the great source of life is within us. By working and living in love, all channels within us become opened and life flows freely. Health, strength and happiness are the results. MRS. A.

* * *

Self-confidence is the key to true success. I remember well the trouble and suffering I brought to myself when a little girl by momentarily losing this. We were seeing which one could jump the farthest, and I was determined to do as well as my friend, who was somewhat larger than I. We came to a large ditch of water, and my friend immediately took a long run and, jumping, landed safely on the other side. I also took a long run, with the intention of doing as well, but just before I reached the water's edge my courage gave way. So I lost the speed which would have carried me safely across, and yet I could not slacken sufficiently to entirely stop. The result was that I jumped into the middle of the stream.

My friend helped me out, but I received a severe shock and a severe fright, and from the shock I incurred a three months' illness. All of this was the result of losing my self-control at the time when I most needed it. So in life often when we are on the verge of success we become fearful, and thus our victory is delayed. We become weak at the very moment we should be strong.

Infinite power is within; know this well and then go ahead fearlessly and confidently. CORNELIA.

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

T. B. Aldrich

14

It is well understood that fear is the root of all evil. The story told this evening of the Filipino eating diseased meat without its harming him is evidence of the power of perfect fearlessness. The Filipino was never educated into the belief that such meat was harmful. Humanity has had so much fear instilled into it, religiously, socially and politically, that even the little acts of our everyday life are more or less permeated by it. Our growth is stunted by it. Through fear of failure we are afraid to branch out and do. Good talent often stays curled up by the fire-side, afraid to go out into the world. The story is told of a man who had no higher ambitions in life than to spend his entire life caring for a cow, leading it back and forth to feed and watching it during the day. For this he received 50 cents a day, and seemed perfectly contented, not only with the work, but also with the recompense. The question arises, "If there were no cows, where would be the need of the man?" Was the man created for the cow? Surely this contentment of spirit with only a little makes man remain a nothing. It is far better for a man to think and have some aim in life, even though he fails, than to have no ambition at all, for then he will learn, through suffering, to do the right thing

MARGARET.

* * *

Learning to talk is like learning to swim, we must plunge right in, though we flounder about in the element we are to master.

A minister was asked unexpectedly to address a Sunday School, and to give himself time to collect his thoughts he asked a question, "Children, what shall I speak about?" A little girl on the front seat said, "What do you know?" So I ask myself what do I know of the TRUTH. We may believe many things, but they are not truths until we have proved them so, have actually lived them. I know that I have perfect mastery over my body. I know that we attract whatever comes to us. All

of our experiences, everything external, is a reflection of the growth within ourselves.

I know, too, that happiness does not depend on externals, but is an inward condition of mind; that happiness brings Success. The happy person is successful, and no one can really be successful without he is Happy.

I know that there is power within to master every circumstance that comes to me. Realizing that Infinity dwells within, I have infinite power to do, to be, and to overcome. ANNIE.

* * *

We have all seen a great Power manifested in others, and although that same power is in ourselves, for want of something to call it forth it lies dormant.

Hate or revenge may be the explosive power of some, but LOVE is the most beautiful, mild and yet the most forceful yet found.

Powers called into expression by love are wonderful balls of light drawing those from far and near, close together, into your large circle of radiations.

Love of music calls forth the very soul of the musician; Love of Nature makes the vision of the Naturalist keener, and Love of the Beautiful and Good makes this life "One Grand Sweet Song."

STELLA.

* * *

An Affirmation.

This much I know, and do affirm,
That grief and bitter woe
Would ne'er obtain to cause me pain
Did I not will it so;
That sorrows and restraining fears,
Which I myself invent,
Would ne'er oppress my happiness
Did I not give consent.

This, too, I know, and do affirm,
That all for which I long,
I may possess in perfectness,
Were but my faith more strong.
And this I hold as evident,
That my divine estate
Were not concealed—by Death revealed,
Did I not hesitate.

—P. Myrel Reeves.

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

William Morris

15

A Treatment for Health.

For as the Father has Life in Himself, even so gave He to the Son to have Life in himself.—John.

I sit beside thee, Beloved,
And give thee in Silence my aid.
Let thy hand lie lightly in mine now!
O, be of nothing afraid!

I cling to thy Thought in the Silence,
I know its unrest and its care!
But strength to thee quietly cometh,
The All-good shall help thee to bear.

Rest now like a babe on the bosom
Of her who gave to it life;
Relax every nerve of thy body;
Let love overcome all thy strife.

Thus resting receive, O, Beloved!
Thought's ocean is bearing thee on.
The winds of the Spirit are wafting
Thee unto the Peace of the One!

ONE is the source of thy Being!
ONE is thy Healer of pain!
Drift thus in Peace, into Silence;
In Him find thy lost youth again.

He is thine, the One who is Patience!
From this Presence all suffering's flown.
Sweetly over thy desert of error,
His blossoms of Truth are now sown.

His Life now thy Being is filling!
Health round thee is welding his chain.
Thou art healed! Thou art healed, O,
Beloved!
In Truth, thou art healed of thy pain!

Amen and amen! In Peace now,
Resume thy labor laid down!
Love Divine and Truth have redeemed
thee!
O Soul, thou hast come to thine own.
—Henry Harrison Brown.

* * *

Killed by Self-Suggestion.

It is a fact well known to medical men that the mental states affect the body, that much evil is wrought by the imagination. One of the most interesting cases is the remarkable one of a Russian who was actually frozen to death in a refrigerator car when the temperature was far above the freezing point. The story is told in a Russian newspaper. The man was a car cleaner, and while cleaning a refrigerator car on the great Siberian railroad he fell asleep

and awoke to find himself locked in and the train moving. A great terror seized him, for he was ignorant of the workings of the refrigerator machinery, and imagined himself in danger of being frozen to death. What he suffered no pen can tell. Some idea is formed of it from sentences written on the floor in chalk. "I am locked in. No one knows what I suffer." A little farther on he wrote: "I am slowly freezing to death. My feet are like ice!" Farther on, in a corner, this was written: "People say that a stupor comes on men who are freezing. I am already half asleep, and these words may be my last." When the train arrived at the station twenty miles on the route, the car was opened and the man was dead. The refrigerating apparatus was out of order. The temperature was 56 degrees Fahrenheit, 24 degrees above freezing point. The man's belief had killed him.

* * *

Brown Lectures on Healing. Leader of New Thought Movement Speaks to a Crowded House.

Henry Harrison Brown lectured to a large audience in Native Sons' Hall on Sunday evening on "New Thought as a Healing Power." His basic principle is that the cause of everything, either of ease or disease, is in the mind. Some of the things Mr. Brown said were very epigrammatic, as, for instance, the following:

"No one can bring you peace but yourself. No one can heal you but yourself."
"Fear is the only devil there is."

"God has a new revelation in every child, and He is incarnate in every cradle."

"The new commandment is 'Trust thyself.'"

"We live as mummies, wrapped up by tradition and education, until not one man in a thousand knows himself."

"Health means perfect peace of mind and indifference to externals."

"There is never a failure in business or in domestic life that isn't caused by unhappy mental conditions."—*Santa Cruz (Cal.) Sentinel, May 20, 1905.*

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

George Eliot

16

New Thought Federation Notes.

The regular quarterly meeting of the Board of Directors of the New Thought Federation was held at Unity Headquarters, in Kansas City, April 28th, Assistant Secretary Prather presiding at request of the Board. Active steps were taken for the preparation of the next New Thought Convention, which will be held at Nevada, Mo., September 26th-29th inclusive, and the following committees were appointed:

Program: The Board of Directors and Officers of the Federation, with the Secretary as Chairman.

Entertainment: Prof. S. A. Weltmer, Nevada, Mo., Chairman, with power to select five assistants.

General Reception: (Deferred until next meeting.)

Publicity: Carl Gleeser, Kansas City, Chairman, and the editors of all New Thought magazines.

Transportation: Ernest Weltmer, Nevada, Chairman, with power to select two assistants.

On motion it was decided that the general admission to the Convention shall be by ticket, the same to be secured at the door or box-office at each session, and that only voluntary contributions shall be received therefor, as one is led by the Spirit, no fee to be charged; the offerings to be placed in a receptacle where tickets are procured. Provision is made, however, that *reserved seats for the season* may be secured by the payment of \$1.00 each, no seats to be sold for less than the entire season.

The New Thought Federation Headquarters were removed from St. Louis to Kansas City.

It is desirable that the name and address of every teacher and healer in the New Thought be sent to the Secretary of the Federation, Rev. John D. Perrin, 2105 Fillmore street, Chicago, Ill., for the purpose of spiritual and manifest co-operation.

The Assistant Secretary reported that the following persons have accepted appointment as members of the Advisory Com-

mittee: Rev. Henry Frank, New York City; Rev. B. Fay Mills, Los Angeles, Cal.; Miss Eva I. Fulton, New Haven, Conn.; C. D. Larson, editor *Eternal Progress*, Cincinnati, Ohio; W. G. Wheeler, Baltimore, Md.; Mrs. Jennie H. Croft, Kansas City; Dr. C. S. Carr, editor *Medical Talk*, Columbus, Ohio; Mrs. Anna C. Waterloo, Chicago, Ill.; Rev. Nona L. Brooks, Denver, Col.; H. H. Schroeder, editor *Das Wort*, St. Louis, Mo.

* * *

Friends of Universal Love.

You believe in a unity of action that Truth may more abound, and the Spirit of Brotherhood prevail. For this the New Thought Federation stands. It is in the first year of its existence. It is its trial year. It has yet to determine if it be needed, and what shall be its place and power. Those interested in its formation believed the time was ripe for such a movement. Sincerely are they working for this Unity. It started with a debt of previous preliminary conventions on its hands. It has no treasury. The fees from members do not meet clerical expenses. The Proceedings of the St. Louis Convention are ready to print, but there is no cash with which to do it. You were invited in March to contribute the results of a meeting to aid the Federation. I call your attention to this invitation. Individuals not associated with any center, having the good of the Federation at heart, are invited to contribute. A little effort on the part of the thousands who have received the blessing of this New Thought Movement will fill the treasury and greatly relieve the officers, who are working in Faith, for the Good of All.

Rev. J. D. Perrin, Secretary of the New Thought, has removed to Chicago. This necessitates a change of headquarters to Kansas City, Mo. Charles Edgar Prather, Assist. Sect., will attend to business matters. All correspondence should be addressed to him, 1315 McGee street, Kansas City, Mo.

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

Whittier

17

* * * * *
EDITORIAL.
* * * * *

Not Electricity—But—What?

A nervous shock is the ultimate unit of sense-consciousness.—*Spencer.*

Evolution, as science, is the science of *one* Nature; as philosophy, it is the Philosophy of *One* in Nature.—*E. P. Powell.*

The evidence of the *n*-ray is accumulating so rapidly, and is at present so convincing, that their existence can hardly be questioned.—*Journal of the American Medical Association.*

Thoughts are electrical currents from the human battery—invisible realities.—*J. S. F. Miller in Light of Reason.*

Besides the *n*-ray, M. Barthelot has discovered one he calls the *m*-ray. It acts like a stream of water flowing from the substance. He thinks it is not due to the metal itself but to slight chemical action produced on its surface.—*Scientific American.*

In regard to his discovery that the gaseous emanation given off by radium changes of its own accord to helium, Sir William Ramsey says in (London) *Daily Mail*: "It is as if gold were changed into iron of its own accord and completely upset the laws of old chemistry. No wonder that with this amazing fact before them scientists are hopeful of reading the riddle of the universe."

The discovery of these (about seventy elements) has however added little to our knowledge as regards the nature of elements in general, except in so far as to show that elements, which form no compound, exist. * * * There are indeed reasons for supposing that at the enormously high temperatures of the sun and fixed stars some of our elements are decomposed.—*Sir William Ramsey, in Youth's Companion.*

The revolutionary consequences of Sir William Ramsey's discovery are alarming the conservatives in science. * * * Science has never, in all its history, confronted a question of greater fundamental importance. * * * It is by no means impossible that within a few years we will have an entirely new theory of the nature of the sun as a consequence of the discovery of radio-activity.—*Prof. Garrett P. Servis, in San Francisco Examiner.*

The discovery of an unexpected property of matter, analogous to that which has just disclosed to us the disconcerting qualities of radium, may lead us straight to the very source of energy, and the life of the stars; and from that moment man's lot would be changed and the earth, definitely saved, would become eternal. It would at our pleasure draw closer to or farther from the centers of heat and light; it would flee from wornout suns and go in search of unsuspected fluids, forces and live in the orbit of virgin and inexhaustible worlds.—*Maurice Maeterlinck, in "The Double Garden."*

Note carefully the above excerpts for they illustrate the trend of modern thought. It is the province of NOW to help, not only its New Thought readers, but through them to assist scientists to a clearer perception of the real meaning of their labors, bringing them, through the concept of Unity, to the realization that all their studies, in all lines, are but studies of the One Power in its *one* mode of manifestation; that all their new discoveries are but the unfolding of their recognitions of their own sensations. Discovery is but bringing into consciousness that which has from the beginning of individual expression lain dormant in man. I wish to bring to the world the fact that there is nothing *but* the Human Soul and no possibility of any other study except that Soul. The *Whatever Is* is a UNI-verse. Now studied as a Di-verse, it makes the specialist in any direction an unsafe philosopher. He sees no farther than the limits he has set for himself, while just over the line he has drawn, lie facts that upset his theories. Note Prof. Servis says "theory of the sun." What is *known* of the sun? Certain facts are *felt*. The astronomer *feels* a few more sensations than the workman in the field. He reasons upon those facts and draws conclusions—guesses—as to cause. But the great scientist tells us that what we call "elements" may be something of which we know nothing in the sun and fixed stars. What do we know, then, of the universe? Study well the line from Spencer. We know only what our nerves *feel*. This being true, Psychometry is the only possible source of knowledge. (Note the

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

Bayard Taylor

18

definition on page 6.) The great discoveries of the 19th century were the *Law of the Conservation of Energy* and the *Principle of Evolution*. Slowly do these penetrate the observatory, laboratory, study and studio. When their full meaning shall be realized, we shall have neither Christian nor physical science, but the one science—*The Science of Thought*, and the one art—*The Art of Living*. There will be no division between physics and metaphysics, because there will be no longer, in man's thought, matter and energy (or spirit), but all in his thought will be *one*. What it will be named is not a matter of consequence. I now call it *Mind*.

The discovery of new rays is but extending the first discovery man made; i. e., *that he felt*. He was hungry; he was cold; he heard; he saw; he smelled; he tasted. These new scientific discoveries are but extending the range of recognition of his sensations. As long as he was limited to his one general sense (feeling), and his four special senses (hearing, seeing, smelling, tasting), he had a universe limited to them. As soon as he began to make instruments, even a club, he enlarged his universe; that is, he unfolded and recognized himself to a greater extent. *N*-rays and *m*-rays have always been. They started with the first light, heat and actinic rays the sun sent forth. But man is just now learning to feel them. Though his delicate instruments indicate them, they would never be known till the eye saw them, or by some other means he sensed—*felt*—the vibrations from those instruments.

But what are these rays? Electricity? Are they the same rays that carry wireless messages? Since they are energy, some claim them to be electricity. Can we produce with electricity phenomena identical with them? Can they produce phenomena identical to that produced by Thought? If so, they are one. If not so, they are not one save as they are one in their origin.

Can you produce with heat the same phenomena you can with light or sound? When you do you can say that all is heat, or all is sound, or all is light. The error lies in the lack of recognizing that all is Motion, and that Modes of Motion differ from one another only in the rate of speed which is measured, not by distance traveled, but by depth of convolutions. This difference in music is named "pitch." Remembering that vibrations differ only in pitch, you are ready for that thought of Unity which underlies all these studies of the scientists and philosophers as to original elements, and transmutation, and also the explanation of those who think all is one form of motion—call all electricity.

The Universe is filled with this infinite variety of Motion. With many more of its varieties we are sometime to become as familiar as we are with those we now measure in time and space, but it will be through the unfoldment of latent possibilities along what we term "psychic" lines. Thus we enlarge our universe by simply recognizing sensations of which we are now unconscious. We at present bear to them the same relation which the blind and deaf bear to those we

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

T. B. Aldrich

19

name tone and color. It is the province of "NOW" Philosophy to make this fact known. The Art of Living lies in so living as to become more and more conscious each day of the sensations passing within the soul, by turning the attention to this wondrous Inner Life which is known only to us as we enter the Silence and listen. Not by discovery of new rays through metals and instruments, but by studying himself, is man to become so familiar with God and himself, that the New Civilization, to which the Twentieth Century calls the race, will dawn.

This perception is awakening in the scientist. In a paper by Newman Howard, in *The Hibbard Journal* for January, I find this passage which is in perfect harmony with the experiences of every psychic:—

Infinitudes there are, of large and small, the swift and slow, of ultra-red and ultra-violet waves, whereof our senses tell us nothing. If our eyes were like the photographic film, sensitive to other rays than light, one world of hues and shadows would die from our vision and another would emerge. And so of our touch; if the Motion of our life-cells were of a smaller, swifter and more penetrating electron, the resistance of the rocks might be as air; if of a larger and less penetrating, the air might be as rock. From one key of size or sentience to another, it is conceivable that Life may pass as naturally as the electric message through the air. There may be life, sentience, and intelligence within and without us, as actual and as assured as our own, we to it and it to us as thin air, unintelligible, unseen and unheard.

It is sensibility to this unseen life that is within and without us that we cultivate as we learn the power of Thought and how to use it in self-unfoldment. It is the province of Soul Culture to bring each one

into the recognition of that which is not electricity, or Thought, or any of the known vibrations, but is God himself, is his one and only manifestation to consciousness—varying Modes of Motion.

Let one unknown end of the infinity of Vibration be symbolized by one. Double that, it is two; double that, it is four; continue doubling it through infinity and you have a mathematical formula of the extent of the varieties of Modes of Motion. When the undulations are too few in a second, and when they are too many, they are unfelt. Those with proper number are felt. As they rise in pitch, they are recognized by the senses. 16 to 5,000 waves in a second are recognized as sound. 375 million million waves up to 875 million million are recognized as light. What are those between, above and below these known as? Some of the ranges are odor, flavor, heat, electricity, magnetism, x -, u -, m -rays, radio-activity, gravity; and I will include Thought and love. But what is still beyond these? Unfolding Soul must answer when it finds them. We shall, however, find that through all eternity we are only moving from octave to octave of the infinite vibrations of Unity. We shall know our unfoldment as only an extended recognition of that which we always have been and that to which we have, as Soul, always responded but of which we are just becoming conscious. Each individual expression of the One is at all times responding to every vibration of the ONE, for ALL the ONE is present all the time in each expression of ITSELF.

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

Browning

20



Will you tell me if I am to Affirm all the time?
—B. O. C.

Affirm when thoughts undesirable would enter your mind. Where you have been affirming weakness, say: *I am Strong!* Where you have been affirming illness, affirm: *I am Health!* Where you have been affirming, *I am Poor!* affirm: *I am Supplied!* You have been using these negative Affirmations on occasion. Put the positive helpful ones in their place. Affirm on arising what you desire to be and when anything turns your attention to yourself, affirm the needed thought.

I have been reading New Thought literature for three years and yet I do not demonstrate. What is the reason?—W. B. M.

Reading is not living. Until you outgrow the merely intellectual acceptance of Truth, until you cease reading for the mere pleasure of reading, you will not find benefit from New Thought. Remember, that Truth affects our life only when we accept it as an Auto-Suggestion. Truth reaches no deeper than we tell it to. By an Auto-Suggestion you now read to enjoy, and you get all the pleasure a moment can give you. Read to demonstrate. Tell your real Self that it is to make in life, the Truth you read, good, and you will find your reading has become *you*. Read the standing matter at head of my Affirmation column and in that spirit read your books, and you will read less and live more.

Do you recommend one to study Suggestion as they would study a science at school?—B. B. S.

Most surely I do. There is no science or art taught today that holds so much of good for the race as the Art and Science of Suggestion. This is but saying that nothing is of so much im-

portance as knowing *what* and *how* to think, and *thinking* it. Our objective life is our thought actualized. I am my thoughts materialized. This being true, what more important science and art is there for our children?

Do you really teach that one can control success by Affirmation?—W. H. D.

Certainly. I CAN! is the needed Affirmation. Out of its opposite comes failure. The first requisite is to understand one's possessions. In spirit, one is limitless; in possibilities, limitless. Each person has latent power to do anything he desires. Therefore the first needed Affirmation is: I POSSESS! or, I AM POWER! From this rises the thought expressed in the Affirmation: I CAN! When one *feels* this "can" he is compelled to DO. The Affirmations made in faith become directors of the sub-conscious power and intelligence which one is. We manifest that which we affirm. There is no other cause of failure or success but the *thought* of the individual. Study "How to Control Fate" and "Self-Healing," and learn how to think.

Where can a New Thought person send his boy to school?—P. H. D.

I wish I knew where. It is the purpose of "NOW" Folk to establish a school as soon as money is placed in their hands to do it. We wish also a "Health Home" and "New Thought Hotel" and a "Summer Outing" resort for people who wish to grow into the New Thought way of living. Who will be the first to donate to this end? Every week we have letters asking for these places.

I am diminishing this tendency to analysis to which I am prone, and just letting and blessing. It changes my attitude delightfully.—J. E. P.

The effect of your visit to Kansas City will be felt a long time; you gave an impetus to New Thought it never had before.—Judge Benson.

The President of the Kansas City New Thought "NOW" Center writes: "You know we have started on a trip around the world—at least our "NOW" chain shall reach that far.—Mrs. S. W. Wagner.

AUTOBIOGRAPHICAL.

A Psychological Incident.

During the summer of my sixth year, as my mother was giving me a bath, I complained of a soreness in my right groin. Nothing was thought of it at the time. But later, I cannot recall how long after, it developed into something that baffled the doctors then, and the cause of which I have never settled in my own mind. Mother and the doctor always insisted that I must have injured myself in my play, but I never could recall any such event. But for many weeks my leg was contracted and bent at the knee so that I did not straighten it, and so painful was it that I was cared for day and night, and I distinctly remember being carried in my father's arms, and crying during the nighttime. During the day I was rocked by my sisters in a cradle, while daily the old family doctor was welcome to me, for I never feared him.

I well remember when there was a consultation by several doctors, and I was subject to all sorts of excruciating agony at their hands. I learned afterwards that the decision of these learned men was that it was an internal abscess, and if it broke internally it would kill me, and if it broke externally I would be a cripple for life. Bitter was the medicine administered, and bitter were my tears and cries as "cowitch" (cowage) was administered, and I said, "I don't want to take chopped hair!" Remember, this was sixty years ago. Probably the treatment would be much simpler now. These facts explain the cause of the mental condition in which I was left, when cured, for notwithstanding the fearful diagnosis of the assembled doctors, I got well. My parents always attributed my recovery to the good sense and faithfulness of the good old family doctor, who had assisted at my advent into the world—Dr. Robins of Uxbridge, Mass., who has his honorable place among botanists. The Doctor declared that if it was an abscess he would scatter it. So much

iodine was used then that its odor now carries me back to that time, and until I demonstrated over it, always gave me a repetition of that old pain in my groin.

The doctor had long ceased his visits. I was cured, but I could not walk. It seemed to the family that I was indeed to be a cripple, yet the doctor declared there was nothing the matter with me; that I could walk if I would. I was coaxed; father commanded, and mother cried; sisters and brothers used every inducement; but walk I did not. I hitched about the floor in a little chair; had to be lifted to and from it, or crawl about the floor to another. I well remember this hitching about, utterly unable to move about on my feet. I had forgotten how to balance myself. This most marvelous development from crawling to walking, the power to balance one's self on his feet, has been forcibly impressed upon me as I have watched and helped in development of a "NOW" Home baby, He helps me to understand why I could not walk after that illness of several months. Walking, like all else, is a mental condition. We walk when we think we can, and thinking "Can't" creates a chronic condition we call lameness.

How long I had hitched thus I do not know. I know it was long enough to discourage the family, and I remember some very uncomplimentary remarks made by my brothers and sisters when they had to forego some play, "to take care of Henry!" for I was sensitive and shrinking and easily wounded, and prone to remember such things. But fall came, and one day there was a cry of "Fire!" The cotton mill of the village "Holbrooks" in Northbridge, Mass., was on fire. All the family, one by one, ran to the fire, till I was left with my youngest sister, who was charged to care for me. But the temptation was too strong for her, and, closing the door, she left me alone. The smoke came falling about the house. I heard the cries, and saw the men and women running with pails. As I listened, from

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

William Morris

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one window to another I hitched back and forth in my chair. I could not see plainly over the high casement, so I climbed up in some way, and during the excitement I forgot I could not walk, and when the family returned I was running back and forth between the windows. It was the first mental cure I performed upon myself. The same condition of Self-Hypnotism under Suggestion I see about me every day. That early experience helps me to break these conditions in others, so though it was a seeming evil then, it has been a blessing to me in that knowledge which is power ever since. Through it I am able to bless others. So that from this early suffering I can proclaim ALL IS GOOD.

* * *

To Friends who presented me a Commercial Graphophone in remembrance of my 65th birthday:

Saturday evening, June 3d, Mr. Chappell invited me to go down town with him, and there told me that friends had contributed to the purchase of a Graphophone to lighten my labors. "It is already paid for, and you might as well have it now as wait three weeks." At this we entered the establishment and selected a fine machine. The next morning I tried talking into it, and Mr. Nichols, our stenographer and typist, has taken it from the record, and it is reproduced here as the first of my efforts in this new way of relief from the mechanical labor of authorship. I feel sure that I will enjoy this method of composing, and that it will multiply my productive power several times and reduce the time and labor proportionally.

* * *

Address to Friends.

I can best express my thanks for, and my appreciation of, this gift by devoting my first dictation to an address of thanks to those who have thus remembered me. The physical labor of my literary work has been much lightened by dictation to Mr. Nichols, but I have often desired to dictate to him when he was engaged, and I have often wished at leisure hours, and when

awaking at night, that I had some one to whom to dictate what was in my mind. This graphophone will be this silent and ever ready friend to preserve my thoughts. Each time I use it I will be reminded of the pleasure with which I received it, and of the love of those who gave it. It is a pleasure this birthday season to have this kindly recognition of my unselfish labors in Love and Truth. Such appreciation is my best reward.

This gift evidences that I have a place in the world and work still to do. I am, in doing my work and in speaking my thought, but one of the millions of individualities, through whom the Divine Mind expresses itself. I recognize this Divine direction, and know that all its manifestations are right. This One Mind expresses itself in the workmanship of the human hand; in words that flow from human lips, and in the emotions of the human heart. We are all one. My thought and feeling are one with those of the generous donors and they share with me the joy of my work.

There comes a time in each person's life when he comes to value disinterested friendship. Those who come expecting or demanding our love, weary and tire us, and love degenerates into mere duty. Obligation destroys love. It is to those who are strong enough to stand alone that we turn for rest and strength. Help must come freely in love, to strengthen and rest us. Such love is theirs who have materialized it in this machine.

I know there is no savior but Truth. Nothing but Truth shall be talked into this, my silent partner in labor, this mechanical friend. Truth is! I am! And we are both but manifestations of the One Divine Power.

This machine is a wonderful demonstration of this Unity and of the one method of Life's manifestation. It records the vibrations of the human voice, and when desired repeats them. The universal ether is but one mighty graphophone, and the record is never lost or worn. Not only tones but vibrations, recognized by all the senses, and far beyond them, are there recorded. There the tones, tints, odors, colors, feelings, of flower, bird and beast, blend in the record with the loves of humanity. Every thought, emotion and act of every life are recorded in that Book of Life, recorded there forever. He who has developed psychometric powers can set that record in motion, and read at will what he seeks upon it. This wonderful vibratory law we have utilized in this machine, which is a demonstration of the Unity of the ALL—the Unity of Law, the Unity of Desire, the Unity of Life, the Unity of Truth, the Unity of Love.

"Out of the Abundance of the Heart the Mouth Speaketh."

A little specialty journal, whose editor believes in Mind Matter, has the following thought of NOW. It is a specimen of "How not to treat your friends." It is the only non-sympathetic word we received during the time NOW was absent from the tables of our friends:

New Thought "Now" "Now" Defunct.

"Now," published by Henry Harrison Brown of this city is dead! "Now!" "Now" it was a foolish child. It cried out, "It makes no difference what you eat, food never gave one ounce of nourishment to brain or body," so we recommend it to try sawdust; instead of that it tried to live on wind; and like Tim Kitson's mule, just when it got used to that kind of diet, the poor thing died. It advertised itself as "The Leading New Thought Journal." Its leading New Thought was that "All is Mind." "Now" if "All is Mind" it had no body, and having no body it had no legs to stand upon. No wonder the poor thing died; it was too good for this world. Sacred to the memory of "Now." The Leading New Thought Journal. Peace be unto its ashes "Now."

* *

The Health Value of Laughter.

It is good to laugh. There is probably not the remotest corner or little inlet of the minute blood vessels of the body that does not feel some wavelet from the great convulsion produced by hearty laughter shaking the central man. The blood moves rapidly—probably its chemical, electric or vital condition is distinctly modified, it conveys a different impression to all the organs of the body as it visits them on that particular mystic journey when the man is laughing from what it does at other times. The time may come when physicians shall prescribe to a torpid patient so many peals of laughter to be undergone at such and such a time.—*London Health.*

* *

The Heliograph.

Besieged and walled they watched her there;

Escape there must and shall not be.

But from those bastions debonair

There breaks and swings a sign to me.

From her far eyes, across the foe.

I see the mystic message start,

And read the sign they cannot know—

The heart that heliographs to heart!

—*Arthur Stringer in Ainslee's Magazine.*

So let it be understood that though physical energy is necessary to do thinking and gives force to the expression of thought, whatever kind of thought it may be or whatever direction it may take, *energy does not direct thought*; that must and ever will be done by the brain. Physical energy may be turned to cruelty in one man's brain and to kindness in another man's, and so on with all human thoughts, passions and emotions. To bring about improvement or change in these activities require effort. And this effort is dependent upon influence or power, which has many names—God, Soul, Mind, Faith, Hope, Will, Self-Confidence, Knowledge, and so on *ad infinitum*. And this influence may be utilized wholly, partly, or not at all; it may be used consciously or unconsciously; it may be invited, welcomed, or ignored, rejected and even fought. This influence is to the human mechanism what the engineer is to the engine; what the growing, unfolding power is to the plant.—*Geo. Propheto, in Vim.*

What and How to Eat.

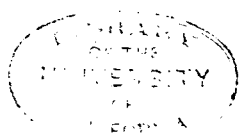
Eat anything that you are sure agrees with you, providing it is nutritious. Fear nothing that you eat. Quit thinking about it. If you fear it, do not eat it; if you eat it, do not fear it. Remember the fate of poor Job. "That which I most did fear hath come upon me." Say good-by to every morsel of food that passes your lips, say it. You will never hear from it again. Do not let your stomach get the food until the first miller (your mouth) is entirely through with it. Be happy and cheerful as you eat; for a sour countenance causeth a sour stomach.—*Edward B. Warner, in Vim.*

Telepathy.

Dr. S. Weir Mitchell's avowal of his belief in "mind reading" is of much more consequence to the world than all of the great Osler's lucubrations on the decline of mental powers after the age of forty. If it is true, as this eminent neurologist and clear seeing author says it is, that a knowledge of facts and occurrences may be gained without vision, touch or hearing, it is plain that physical science as it is now authoritatively needs revision.

—*Tribune, La Salle, Ill.*

"Inasmuch as mind creates every science and art and constitutes the basis of all effort, and of all enjoyment and suffering, it follows that to secure more mind becomes a fundamental opportunity and duty; and it follows that the animal organism is nothing more nor less than the mechanism for the manifestation of the mind, and that evolution is a process of mind-embodiment, the embodiment being created by the mind's own activities."—*Prof. Elmer Gates.*



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

Ingersoll

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

Vol. 6 JULY, 1905 No. 1

NOW,

HENRY HARRISON BROWN,
EDITOR.

A monthly Journal of Positive Affirmations.
Devoted to the Science and Art of Soul Culture.
It is the utterance of the Editor only. All thought
not credited to others is his.
Its basic Affirmation is: — **Man is spirit here
and now, with all the possibilities of Di-
vinity within him and he can consciously
manifest those possibilities HERE and
NOW.**

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New Thought Federation Convention
Sept. 25, 26, 27, 28, at Nevada, Mo.
Make your preparations to attend.

* * *

Remember—Every subscriber will re-
ceive 12 numbers of the magazine for
each dollar sent in subscription. This is
No. 1 of Vol. 6.

* * *

NOW'S new office overlooks Duboce
Park. My windows open upon it. The
lawns and flowerbeds are cared for by the
city, so that we have all the advantages
of an estate at city expense. Call and see
this HOME of NOW when you are in
the city, and enter into our joy. 105
Steiner street.

* * *

SEND IN YOUR SUBSCRIPTIONS
FOR THE NEW VOLUME AND
ORDERS FOR OUR BOOKS,
Otherwise we cannot afford to main-
tain its size and excellence.

An Important Explanation.

Our readers notice that this is the first
number of a new volume instead of be-
ing, as we promised in last NOW, num-
ber 11 of Vol. 5.

This change is necessary because of
postal regulations of which we were
ignorant. We are not allowed to mail
two issues a month, and therefore
would never catch up were we to con-
tinue along the old numbering. We
therefore carry each yearly subscriber
over two numbers on the present vol-
ume. As an annex we print the two
remaining "Lessons" in each course,
so that those who bind their magazines
may have the whole series.

* * *

Printing a magazine is not only finan-
cially expensive, but it requires con-
stant watchfulness lest we lose second-
class postage rates from some over-
sight of postal rules. I can frankly say
that had I realized five years ago what
it meant to run this magazine, I would
have had neither courage nor faith to
start. Day by day those mental qual-
ities needed have developed, and I have
been happy in doing my best. My re-
ward is the host of friends NOW has
made for me, and not the least of these
are the faithful co-workers at my side.
This is ideal, and had I no other re-
turn it would be enough. But thou-
sands of letters testify the place NOW,
its editor and publishers have in the
public heart.

* * *

In the previous volume each number
contained 24 pages of reading matter
and 12 pages of advertisements, 36 in
all. This July number contains 48
pages. Of these additional 12 pages
we reserve the privilege of converting
such proportion of them into advertis-
ing pages as we find necessary, or of
leaving them out entirely if the maga-
zine is not sufficiently appreciated to
warrant the expense. We add these
pages as an earnest on our part of
our desire to put out a magazine
worthy of the cause, and also of our
desire to render our readers all they

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

Edith M. Thomas

25

will possibly encourage through financial support. Is NOW worthy? If so, help us to an edition of 10,000 copies by January 1, 1906.

* * *

I notice from my exchange that the New Thought is growing in many cities. Cincinnati, Ohio, has a New Thought Temple. Dayton, Ohio, has New Thought lectures every Sunday. Indianapolis a New Thought Club. St. Louis has had several Union New Thought meetings, and I trust other cities are doing the same. Only Universal Love as exemplified in these union meetings can redeem society from the present evils of sectarianism and materialism. Several union meetings have been held in San Francisco, but not sufficient interest was manifested by the different Centers to warrant their continuance. As yet teachers have not sufficiently developed the principle of Universal Love. There is yet a tendency to sectarianism centering in the thought of my Truth or my work; this prevents the harmonizing of Centers in many cities. I have hopes that in the fall we may have here successful union meetings.

* * *

The first number of NOW was printed in March, 1900. It has been five years of experiment and apprenticeship with us. We have safely weathered many a storm that without seeming providential help would have sunk the craft. My questions five years ago were: "Is such a magazine needed?" "Will it be sustained?" The Inner Voice said, "Start!" With some assistance from friends I started. I knew it meant a constant sinking fund for years. I had only my classes and lectures to support it. New regulations of the Postoffice Department soon exhausted (in one-cent stamps which I was obliged for months to put upon each paper sent through the mail) the funds I had to start with. My faith in the All-Good grew with every discouraging circumstance. As fast as means came in we

improved the magazine till now it compares well with any publication in the liberal field. We shut out those advertisements which furnish the chief income of the daily press, and insert none which we feel are not from reliable parties. This lessens our income, but makes a better paper. "Will the public sustain us in making clean paper?" has been our question. The answer now is, "We will!"

During the first volume I wrought alone, in rented furnished rooms, without companionship, Bible, dictionary, or books of reference, all of these being East, as I came here, as I supposed, for a brief visit. Now I have a beautiful home, with loving, faithful friends, a large part of my library is with me, and I have the best dictionary in the market, "The Standard," and the best encyclopedia, "The Americana," and better still I have hundreds of friends in the city where then I had but the two whom I came to visit.

Our business has grown into many channels not anticipated, and which demanded more capital than we could command, but which for future work we felt that we must occupy. They have maintained the sinking fund for NOW. We start the new volume with a large list of subscribers, a large news stand trade, and every prospect of greater success during the year.

* * *

Vrilia is delightfully situated on the wooded hills of William's Bay, Wis., on the north shore of Geneva Lake, and while it offers all the natural attractions of a quiet retreat, there will also be classes in philosophy, healing, home science, art and literature: all these under able leadership.

Vrilia Heights, summer school of metaphysics, under the direction of Dr. Alice B. Stockham, will open its eighth season June 18th, and continue until the middle of September.

Here, in addition, one swims, dances, plays ball and tennis, joins in theatricals,

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

George Eliot

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not only for the pleasure they give, but from the knowledge of the power thus gained.

Arts and crafts, including clay modeling, photography and tool-work, are studied under competent teachers.

* * *

Charles J. Anderson, long known upon the platform as "The Boy Orator," is for the present united with "NOW" Folk. Whenever Mr. Brown is out of the city Mr. Anderson will occupy his platform. During the week he will assist in "NOW" office, and also give lectures and Lessons when called upon. At present he is giving some afternoon and evening lessons in Alameda. Mr. Anderson is a born orator; is a clear and logical reasoner; full of inspiration and well up in New Thought. He is free from that mysticism, verbosity, speculation and bathos that characterizes so much that goes under the name of New Thought. He is practical and pleasing. He will arrange for lectures and classes on reasonable terms. Address him at this office.

* * *

The New Thought Federation is in need of funds. There are certainly among "NOW" readers 100 who will give \$10 apiece. This will make the fund needed to print the "Proceedings of the St. Louis Convention," put out necessary documents, and advertise properly the September Convention. "NOW" Folk will be one of that 100. Let the 99 others write their pledge to the Assistant Secretary, Charles Edgar Prather, 1513 McGee street, Kansas City, and the work will go on. A little thought and effort on the part of the Emancipated is all we need. UNITY of Spirit means also Unity of effort.

* * *

W. J. Colville has been giving successful courses of lectures in this city and Alameda during May. He is a marvelous worker. From May 7th to May 31st inclusive he advertised 32 addresses, and gave many others. And there is no repe-

tition in his thought. Original, profound and yet simple, without ostentation or pretense to mysticism. He is an important factor in the development of the future Philosophy of Life and the Science of Being. He kindly gave in NOW Class Room two fine addresses, one upon Emerson and his philosophy, and one upon Herbert Spencer and his work. He is now lecturing in Portland, and I trust those who have never heard him, and visit the Exposition there, will also listen to him and learn something of the Higher Thought.

* * *

"This is not a money movement. It is a movement of minds seeking for mental, physical and financial freedom. There are no leaders in this movement, and no personal authority. The Spirit of Truth is the only Leader. The Law of Attraction is the only organization."

So says Thomas J. Shelton in June *Christian*. GOOD! BETTER! BEST! Brother, you have caught the Spirit of the Federation, though you do not unite with us. This is the purpose of the Federation, to *LET the Law of Attraction draw together those whom the Spirit of Truth inspires*. It is a community of equals, and the Convention is a gathering of those drawn together by the Love of Truth for inspiration, acquaintance and conference as to ways and means of spreading the gospel. With this spirit, Brother Shelton can well be the next President, if he will.

Mr. Shelton also says in the same *Christian*:

"I have given treatments that The New Thought Federation may never federate. I don't care if it does throw Henry Harrison Brown out of a job. He is one of my kids, anyway, and had no business straying away from the circle of Christians!"

But can the "kid" stray when led by the same Spirit of Truth its daddy is? Or does the daddy arrogate to himself only the right to that Spirit? Henry Harrison Brown has no "job" in the Federation. There is no salary. Thus far we have done little work for it. There will be a vacancy when next Convention meets, and the "job" will be open to any one who will take it, provided the Spirit of

**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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Truth shall select him for it. The "Job" went begging at St. Louis because no one wished for it. Henry Harrison has no fears; he goes where led. If it be into the fold of "Christian"—the "Sheep" of scripture—he will be a good one, and if into the flock of goats, he will be one of the biggest climbers, and will reach the highest pinnacle, with no fear of falling. But let us grant to all others that which we claim for ourselves, i. e., the right to BE led by the Spirit of Truth. *Christian* is so led, but so is NOW, so was *Freedom* and others that have done their work and gone where *Christian* will go when Shelton goes. NOW will live, for others are entering into its phase of Truth, and will still carry it on when I follow Shelton.

* * *

I like your poem "Mine Own," except the refrain "All—all, is mine." When is the other fellow's share coming in?—C. C. P. He has all, too. It is like mother's love. Each child can have it all, and yet there will be no clashing. So all the universe is mine, because it is my brother's also. All the air, all the sunlight, is mine, and yet it is equally the other fellow's. It is expressed in this stanza from David A. Wasson:

"My wealth is common, I possess
No petty province, but the whole.
What's mine alone is mine far less
Than treasure shared by every soul."

* * *

The editor of a successful New Thought magazine writes under date of June 11th thus: "I am very sorry to see your excellent magazine fall out of the ranks, as I have derived more substantial aid from it than from any other." This from one so well capable of judging, is good enough stimulant for us to grow strong under it, did we need any other than our love of Truth.

* * *

We request every reader to send us names of persons interested along liberal-thought lines, to whom we may mail sample copies of our July issue. It will please them and help us.

New Thought Leader Will Establish Great Institution Up the Coast.

Henry Harrison Brown, who may be called the leader of the New Thought teachers on this coast, although he expressly condemns the relationship of leader and follower in all walks of life, lectured on "The Power of Thought" before a large audience in the Odd Fellows' Hall on Sunday evening. Mr. Brown, who is the president of the National New Thought Federation, contemplates establishing a health home and a printing and publishing plant at some point up the coast between the ocean and the Big Basin, where he will transfer his "Now Home" and his magazine, now printed and published from his office in San Francisco. To a *Sentinel* reporter, Mr. Brown detailed his plans for this institution of the future, which he says will come into existence at the right time, he knows not when, but he is confident that it will be realized when conditions are ripe for it.—*Santa Cruz Sentinel*, May 9, 1905.

The above extract gives a hint of some of the projects we have had in hand during our seeming delay in issuing the magazine. We propose having a piece of land in the most charming, and one of the wonderful, regions of the country, for a NATIONAL NEW THOUGHT CENTER, where there shall be a Summer School, Health Home, Recreation Hotel, cottages for invalids, students and the weary; where away from all the annoyances of business and fashion a simple life can be led. We have found the *ideal* spot "Among the Redwoods." We are arranging terms upon which we may possess it. When it is ours an invitation will be extended to all, independent of sect, sex or nationality, who wish to enjoy, to come on most favorable terms, and partake of what we have in way of entertainment, education, and healing. Having put our magazine securely on its feet, we now turn our attention toward establishing this National Center. We need funds *now*. Each reader can help in way of subscriptions, book and lesson sales, loans and advance orders for what we have, accompanied with cash.

* * *

HOW DO YOU LIKE THIS IMPROVED NOW?

A few friends united in the purchase of a birthday present to the editor, of a Commercial Graphophone. It is almost human. It records every word said into it, and repeats it when desired, to the listener. I shall use it for dictating my writings for NOW and my books. I shall now need no stenographer, for the typist will take down from the machine what I say. It will double the output of the office with one-half the labor; thus there will be a gain to the world of my thought. I am very grateful to my co-workers who conceived the gift, and to those who through their contributions made it possible. On another page appears my first dictation in it, an address of thanks and appreciation.

. . .

The Writings of Dr. W. F. Evans and Dr. J. H. Dewey.

I am often asked, orally and by letter, to recommend the works of some author for study. I have therefore recently made a study of various authors for this purpose, and have returned to the opinion I previously often expressed, that no two so completely filled the bill as these. Theirs are among few early text-books. They compliment each other. Dr. Evans wrote first, commencing writing, I think, about 1865. His works have been a subterranean stream from which has come much of the irrigating thought for this new movement. For carefulness of expression, for logical conclusions, for extent of reading and quotation, for familiarity with philosophic thought of ancient and modern times, for profound reasoning and sincerity of purpose, for freedom from bias or any desire to wring a meaning that shall sustain an established hypothesis, for clearness of classification, and a readiness to be led by Truth, he has no equal among all New Thought authors. He writes at all times to find and report Truth, and not to convince the reader that he has any special tenets to inculcate. Intellectual and philosophical, he lays down an impregnable

foundation for the yet-to-be-developed Science of Life and The Art of Living. Dr. Dewey commenced to write much later, and with a different purpose, and because of this purpose he is invaluable. It is very common for authors to think they have a new perception of the meaning in the Bible, and at once they set about imparting a new interpretation, which has no other origin than their own fancy. In defiance of all historical and the Higher Criticism, they exploit something, that while it may be Truth, is so distorted by reading into ancient books, that which has no relation there that it becomes harmful to their readers. Dr. Dewey, through the study of spiritual unfoldment in himself and others, and by the study of psychic phenomena, saw that a new light from this study fell upon New Testament pages just as through the study of the phenomena of nature, by Darwin, new light fell upon Nature's pages in flower and bird. Therefore, he has taken Jesus as the type of the "coming man," and finds in him only the possibility of all mankind. Studying the New Testament in this light, he finds there the necessary directions and the needed Truth to bring into objective expression these possibilities. He is not dogmatic nor despotic; never quotes Bible as authority, but does so to show that what we have found to be true now was also true then.

As a student of the psychic, he is most valuable. He never reasons from the material; never leaves the reader in doubt concerning his own spiritual nature, nor of the eternity of that nature, nor doubting his own power to manifest now all that seers have dreamed of heaven. His writings are a good antidote for much of the unwholesome literature that has classed itself as New Thought.

The only way to rid one's self of an error is to crowd it out with an opposite thought. Therefore to become clear in New Thought read first Emerson. And when you begin with the reading of other literature to become specula-

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

W. C. Henlev

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tively fanatical, read Darwin and Spencer. For Mental Science study—mind study—Evans and Dewey. The following is a list of their writings. They can be ordered from this office. I shall at other times deal thus freely with those authors I feel to recommend to students. "ONLY THE BEST IS GOOD ENOUGH FOR ME!" should be the demand of every student. **Good** books are bad, inasmuch as they crowd out the best. Get the **BEST** always.

* * *

Works by Dr. W. F. Evans.

"Mental Medicine," price \$1.25; "The Mental Cure," \$1.25; "Primitive Mind Cure," \$1.50; "Divine Law of Cure," \$1.50; "Soul and Body," \$1.00; "Esoteric Christianity," \$1.25.

Works by Dr. J. H. Dewey.

"The Way, the Truth and the Life," \$2.00; "The Pathway of the Spirit," \$1.25; "The Open Door, or The Secret of Jesus," \$1.00; "The New Testament Occultism," \$1.50; "Genesis and Exodus of the Human Spirit," 50 cents; "The Inner Light Series," No. 1, 5 nos., 50 cents; "The Inner Light Series," No. 2, 5 nos., 50 cents.

* * *

A New Edition

of "Man's Greatest Discovery" is now ready. It is the fourth edition of the book. Many have sent in during the last few months orders for the book. A London firm orders 100 copies since the last edition was exhausted. No other of Mr. Brown's books has received the high encomiums this has. A copy has been ordered for the Imperial Library at Tokio, Japan. It is only 25c. If you have not read it, send an order for it at once. It is a thought-comPELLER.

"I have just finished your little book on 'Self-Healing.' Though I have been a student on these lines for some years, I do not know when I have read anything I enjoyed more. Your presentation is very clear, practical and helpful, and I thank you for it. I wish to speak of two little pleasant coincidences, Whittier's lines, 'I cannot drift beyond His love and care,' etc., which you quote as having been such 'life-bringers' to you, have been a stay to me also for many years. Not a day passes that I do not repeat them. On page 44 of 'Self-Healing' 'God is Life,' etc., those lines are, to use your words, 'a constant thought companion.' Somehow the knowledge that you have been helped and strengthened by these favorites of mine makes you seem like a friend I have long known. I hope to hear you lecture again soon. All success be your work."

ALICE.

Fruitvale, Cal.

* * *

California Home Securing Association.

Some months ago I recommended the Home Securing plan which is advertised on another page. Since then a tract of land has been secured, allotments made and the settlement well established. It is the most equitable way of dividing the unearned increment arising from the settlement of land that has come to my knowledge. It simply puts into the settler's hands that profit which heretofore has gone to real estate speculators. All new settlements could be made upon this plan. Fifty families moving upon 100 acres doubles the land value and those who own the lots have the profit. In some such form hereafter settlements will be made. Land will be secured at cheap rates, allotted and settled, and the Home-maker have a home free from debt.

* * *

I see in NOW that *The Gourki* says: "To read NOW when blue makes you feel that you are IT." I was tired when I took up the last number. I read 15 minutes and really felt as if I was IT. I owned the universe.—Mrs. M. of Oakland, Cal.

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

Eva C. Huling

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The Simple vs. the Strenuous Life.

While setting out with a due recognition of my indebtedness to American sympathy, my address was mainly devoted to a criticism of American life, as characterized by an over-devotion to work. The thesis on which I enlarged was that Life was not for learning, nor is Life for working, but learning and working are for Life. And a corollary was that the future has in store a new ideal, differing as much from the present ideal of industrialism, as that ideal differs from the past ideal of militancy.—Herbert Spencer. (Notice of his speech in New York in "Autobiography.")

This is only one of the many references Mr. Spencer makes to this ideal of working to live. His prophecy of a life to which labor, business and learning must be subordinate to enjoyment, must surely be realized, or civilization will die out through degeneracy of the race.

Happiness is necessary. That there may be enjoyment there is needed time from business. Vacations must be. And they must be daily vacations. There must also be vacations of seasons. And above all, man must have time and opportunity to commune with nature. Never a truer saying than this: "God made the country; man made the town." For this reason town is limited in power to give man happiness, and consequently health. Nature alone is limitless. From her, man gets those hints, which he calls his inspirations, and from these hints he finds within himself more than nature has. It is necessary for the unfolding soul that it comes back to nature to be inspired, to be awakened, to know itself. Nothing for inspiration like the ocean, mountain, field, hill, brook and above all forest and flowers, then come winds, clouds, storm, star and sun; all these are lost in the city. Every true soul feels the truth of Bryant's "Thanatopsis," of Longfellow's "Sunrise on the Hills," and above all of Emerson's "Good-bye, Proud World."

"When I'm stretched beneath the pines

Where the evening star so holy shines,
I laugh at the lore and the pride of man,

At the sophist school and the learned clan;

For what are they all in their high conceit,

When man in the bush with God may meet?"

This desire to meet God "in the bush" is an instinctive yearning of the soul. It is an Eden relic, which in time will bring Man back to earthly happiness, which will build a present heaven in every soul. This instinct drives to seaside and mountain, to European or summer tours, thousands, just as uncontrollably as the same instinct of migration drives the birds northward in summer, or drives the Norwegian squirrels from mountain eastward, till they perish in the sea. Mankind cannot remain in the towns and cities and be men and women. It is impossible for them to live, to work. If they attempt it, like Herbert Spencer, they die, either daily, as he died, or suddenly, as thousands now die.

George Horace Lorrimer, editor of "Saturday Evening Post," in a sarcastic editorial comment upon Russel Sage's advice about work and vacation, says:

It is time to think about vacation. You have only to turn one or, at most, two leaves of the office calendar and you can put your finger on the identical two weeks when you will give yourself over to the pernicious and immoral habit in spite of all that Mr. Russell Sage has said against it.

Why does the young man do it?

Possibly it is because he has conceived a suspicion that Hard Work of itself puts nothing into a man, but only takes something out of him, and that he will succeed according to what he has in him. Perhaps it is because he has a notion that contemplation and reflection are as important toward success as toil; that a bright idea counts for more than callouses and backache. Maybe it is because he has figured it out that, if Hard Work were really the great and only thing a treadmill mule would now be president of Standard Oil.

Why does the young man do it? NOW asks, and an answer is found in a telegram in the daily press:

NEW YORK, June 14.—An alarming increase in the deaths from heart disease presented by last week's mortuary statistics for this city has led to a comparison of data which shows that since 1888 the annual death rate here from heart failure and Bright's disease has grown from 13.03 to 29.62 per 10,000 population. This increase

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

William Lloyd Garrison

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is considered alarming by authorities on the subject.

Strain of business and the cares attendant on fierce competition in the financial center of the city and the worry attendant on anxiety to gain wealth, are given as an explanation by physicians. To put their explanation briefly, they declare the figures noted prove beyond doubt that residents of New York are living too rapid lives.

Herbert Spencer's warning was not heeded; they sacrificed Life to business. Does it pay? My readers, would you do the most needed missionary work, scatter this thought. **Live to be happy.** Let prohibition, divorce, capital and labor all rest. For without Life in the nation there will be neither Liquor, nor marriage, nor dollars, nor work. **LIFE IS THE RAW MATERIAL OUT OF WHICH ALL THINGS AND CONDITIONS COME.** Life is therefore of first importance. The **SACREDNESS OF LIFE** is the first commandment. Whose life? Your own!

That this tendency and this condition is seen and felt is patent upon every hand; but what shall stop it? Wagner's "Simple Life" is widely read and put aside with "It is Beautiful." There it ends. How many of his million readers will make attempts to LIVE that life? New Thought points the way. It is easy when you make Happiness, and not dollars, fashion, excitement, society and kindred aims, your aim. To live, that you may still live; to enjoy that you may still enjoy; to work and study, that you may have time and learn how to play—this is the one object that will bring in the simple life; it is the only object worth human effort.

As an indication of the growth of the thought, I quote a passage from a recent address of Mayor Mott of Oakland to a club of ladies:

The greed for dollars has almost overwhelmed us, and it is high time we, as a nation, as a State, as a city, should begin to think of something more elevating than the eternal grind for money.

Believing that it is not enough to teach and preach a simple life, "NOW" Folk have been living one, and propose to

extend their demonstration by taking God into partnership still more closely, by making a home in the forest, where we can meet him "in the bush" constantly. With this thought of a Simple Life in view I shall each month have something on this page upon this subject, and I cannot better close this article than by quoting from Hamilton Mabie a passage which describes my ideal of the mental states that accompany a simple life.

When we learned that in the Forest nobody vulgarizes one's affairs by making them a matter of common talk, that all the meanness of slander and gossip and misinterpretation are unknown, and that charity, courtesy and honor are the unfailing law of intercourse, we threw down our reserves and experienced the refreshing freedom and sympathy of full knowledge between man and man.

Our modest little home sheltered, but it did not enslave us; it held its door open for all the sweet ministries of affection, but it was barred against all anxiety and care; birds sang at its flower-embowered windows, and the fragrance of the beautiful days lingered there, but no sound from the world of strife and struggle ever entered. We were joyous as children in a home which protected our bodies, while it set our spirits at liberty; which gave us the sweetness of rest and seclusion, while it left us free to use the ample leisure of the Forest, and to drink deep of its rich and healthful life.

Friends came and went through the unlatched door; morning broke in radiance through the latticed window; the seasons enfolded it with their changing life; our own fellowship of mind and heart made it unspeakably happy. Love and loyalty within; noble friends at the hearth-stone; soft or shining heavens above; the mystery of forest and music of stream without; this is the home in Arden.

* * *

Mr. A— of Howard street, this city, came into the office, exhibited "Self-Healing," and said, "This little book has cured me of kidney trouble. I had it so that I was treated at the German Hospital. A friend said this book would cure me, and gave it to me. It has. Now I wish Mr. Brown's other books. It is hard to understand, but this I know through reading the book I got well."

* * *

Subscribe now for the new volume.

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

Bradford Torrey

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BOOK REVIEWS.

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

Received:—

"Truth and Health," Fannie B. James. A text-book of Colorado College of Divine Science. (Price probably \$1.)

"Nequa, or the Problem of the Ages," by Jack Adams. Equity Pub. Co., Topeka, Kan. Price, \$1.00.

"John Brown, the Hero," by J. W. Winkley. James H. West Co., Boston. Price, cloth, 85c.

"Self-Building through Common-Sense Methods," by Corrilla Banister. Lothrop, Lee & Shepard Co., Boston. pp. 205. Price, \$1.10.

All these are good books and will be noticed later.

"How to Heal Yourself," by James R. Kern. Published by William E. Towne, Holyoke, Mass. pp. 30. 25c. Simple and common-sense directions along mental and hygienic lines for healthful living. It can be recommended especially to beginners in New Thought who are not strong enough in the faith to depend entirely upon Affirmation as a means of cure. Pages 16 to 30 contain excellent advice.

"The Power of Self-Formation," by Leroy Berrier. Published by author at Davenport, Iowa. Price, 50c to 80c, according to binding. This is a much better book than the author's previous one upon "Personal Magnetism." I cannot find a page in it that is not in harmony with the principles and methods of my own practice. I am glad to note how positively he uses Suggestion and declares its safety as a means of healing. Some time I shall quote quite freely from it. Those who wish additional help in using Suggestion, will find here that which

is of more value than most of the advertised expensive courses.

"The Sermon on the Mount; an Interpretation," by Annie Rix Militz. The Absolute Press, Brooklyn, N. Y. pp. 155. (Price probably \$1.) "Every man," says the author, "is a Thought of the Divine Mind sent into the world upon a great mission." In this thought this sermon is interpreted. It is an interpretation by the spirit, of the spirit and in the spirit of the Elder Brother. None better have I seen. It makes one *feel* better to read it, therefore the reader is better for reading it. Continual reading is sure to cure him who reads.

"The New Voice of Christianity," and "The Mystery Revealed." These two books, by Prof. S. A. Weltmer and published by him at Nevada, Mo., (price, \$1 each) are well worth study. They are plain, simple and most common-sense directions for the use of thought in the healing of disease. His views of Suggestion, Magnetism, and kindred methods are similar to those advocated in NOW, and differ only as a landscape differs as seen from different points of view. That he uses the Principles and methods herein set forth successfully, is evidence others can when, to use his own expression, they know what he knows.

"Kindly Light; a little book of Yearning," by John Milton Scott. Upland Farms Alliance, Oscawana-on-Hudson, N. Y. Price, \$1. "Meditations born in a soul's efforts to commune with the Soul of the soul, to speak in secret with the Father of Light about the problems of Being," reminding one of the prayers of Theodore Parker. Beautiful helps to Realization, in Silence, of one's Unity with the All-Good.

"Parsifal; an ethical and spiritual interpretation," by R. Heber Newton. Upland Farms Alliance, Oscawana-on-Hudson, N. Y. Cloth, 75c; paper, 50c. A timely and appreciative study of the great work of a great genius. To follow this review is to commune with

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

Elizabeth Stuart Phelps

33

the Spirit of Wagner and to become baptised, in a slight degree, with the baptism with which he was baptised. It is to enter, by the gateway of music, the heaven others enter by the gateway of prayer. What it must be to hear this opera played by masters, I can only dream; to hear it by mediocre players, was a transfiguration to me. That others may be led to *feel* the greatness in the work, I am glad this interpretation from the spiritual side has been made.

NEW EXCHANGES.

Theosophical Quarterly, published by the Theosophical Society of America, 159 Warren St., Brooklyn, N. Y.

The Theosophical Forum, Flushing, N. Y. \$1.00 a year.

The Nucleus, a New Thought Journal of the Self. Vol. II., No. 1. January, 1905. 742 W. 17th St., Los Angeles, Calif. Nora E. Huling-Siegel, editor. \$1 a year. Among other things, it advocates no meat eating, Socialism and the Divine, and it will impress upon the New Thought that it is a Divine Effeminate movement and should be recognized as such.

Eternal Progress, Vol. V. Christian D. Larson, editor. 797 E. McMillian St. Cincinnati, O. 25c a year; 5c a copy. I have read with interest a few copies of this journal. The editor writes it all and thus we have an Idea illuminated through its pages. He sees that the "I" is of importance in the Unity of Father and Son. "God and I are one" and the "I" is to him director and decider of the objective life. A most excellent article upon "Educating the Sub-conscious" is in the January number and it will pay you to send 5c for it.

The Occidental Mystic, a monthly periodical of advanced thought. Published by Arthur S. Howe, 6 Cottage Row, San Francisco. \$1 a year. This is a finely gotten out journal and is attractive in its contents. It covers Occultism, Spiritualism, Astrology, Palmistry, Suggestion and New Thought.

"There's folks that are smart and folks that are entertaining and folks that are as pretty to look at as pictures," an old countrywoman once said, "but give me every time the kind that heartens you up."—*Youth's Companion*.

• • •

Once when the talk turned on the subject of mice, Jenny Lind, who never quite mastered the English tongue, said: "I have a hole in my heart for ze little mouse."—*Goodall's Reminiscences of Jenny Lind*."

* * *

I have received but one copy of your magazine but from it have concluded that I want the numbers for for 1904 and also for 1905. I enclose postal order for same.—E. A. M., Grand Rapids, Mich.

I was 'phoned to treat a baby Thursday. Treated that day and night and wrote in the morning that the babe was all right. This is the mother's reply: "Thanks so much for your sympathy and successful treatment of my precious baby. She was better Friday and safe on the road to perfect health again." Mrs. H., Palo Alto, Calif.

I have always found NOW to be the best mental tonic. One cannot help being inspired by it. Each editorial is indeed a divine inspiration. Please put me on your subscription list for life.—D. S. D., San Francisco.

A public worker along psychometric lines who has been a subscriber to NOW from the first volume, writes under date of Feb. 2, from Portland, Ore., thus: "Your charming Christmas gift of December NOW has just reached me. Words would fail me in expressing the beauty it brings to me. No other publication has done for me what a single NOW has done. When picking up your NOW, I am taking up a book sent to inspire and lift me from a life of drudgery. Contact with it even as I dust it and return it to the table fills me with unspeakable joy."

A Congregational minister writes thus: "November NOW is just here, late in date but never late. It cannot be. I have devoured it, ads. and all, and I feel as if I had been dosed with coffee and quinine and all old-fashioned tonics, but no bad effects can come from NOW. I want to give you my hand, and my heart goes with it. I believe you are the right man in the right place in the Federation. Union for freedom and work, and the Federation gives this. If you will keep me posted and up-to-date with NOW, I will keep up with the procession and carry target while you carry banner."

All people interested in New Thought literature can get the cream of it by reading NOW.—*Colorado Graphic* (Denver).

The Ideal Home. * *

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

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 and not less noble than theirs. It is not for festivity, it is not for sleep: but the pine and oak shall gladly descend from the mountains to uphold the root 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 that 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, 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.

New Thought Primer:

Origin, History and Principles of the Movement→

By HENRY HARRISON BROWN, editor of NOW. 64 pp. (Paper cover.) Typographically beautiful; on excellent book paper. Price 25c.

This new book was written in answer to the ever recurring questions:—What is New Thought? Where did it come from? For what does it stand? As public teacher Mr. Brown receives personally and by mail many questions. In this treatise he has anticipated these questions and answered them for the public. It may truthfully be said that this forms an elementary text-book of Mental Science.

He commences at the beginning of the nineteenth century and traces the evolution of the Thought underlying the present Movement, through the various reform channels of that century. He revives the phases of the movement, and *contrasts* with them many other lines of present thought. Among the topics considered are Unitarianism, Spiritualism, Theosophy, Christian Science, Psychic Research, Suggestion, Progressive Friends, Abolitionism, Free Religious Societies, Communities, any many others. He pays attention to German Philosophy, the writings of Ralph Waldo Emerson, Andrew Jackson Davis, Mrs. Eddy and others. Explains Soul Culture, Mental Science, Divine Science, Christian Science, etc. Gives lists of publications and of authors to read. The closing pages are devoted to the exposition of the Principles fundamental to the Movement. This book is thus a miniature encyclopedia of information in the direction in which public attention is now turned. It furnishes one that knowledge needed for a clear understanding of the subject, especially as all sorts of fads go under the name New Thought. From it one can start aright in the study and those on the road can correct their positions. It is the expression of an honest worker in that field of reform which he believes means the redemption of the race from poverty, sickness, and all other ills.

Every lover of liberal Thought should possess a copy and carefully study it.

"NOW" FOLK, Publishers,
105 Steiner Street, San Francisco, Cal.

DOLLARS WANT ME THE NEW ROAD TO OPULENCE

—BY—

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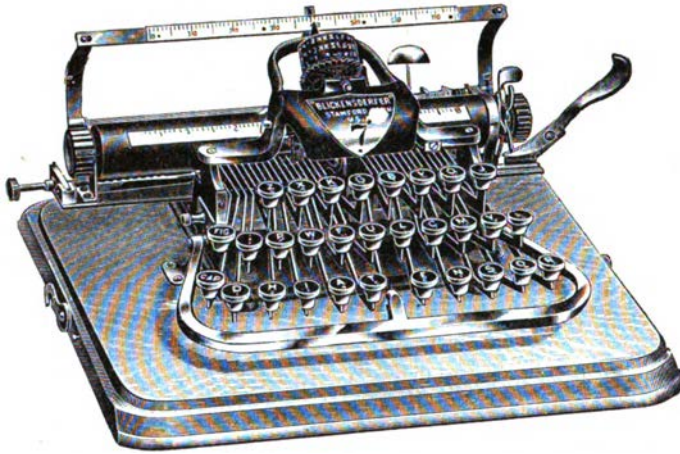
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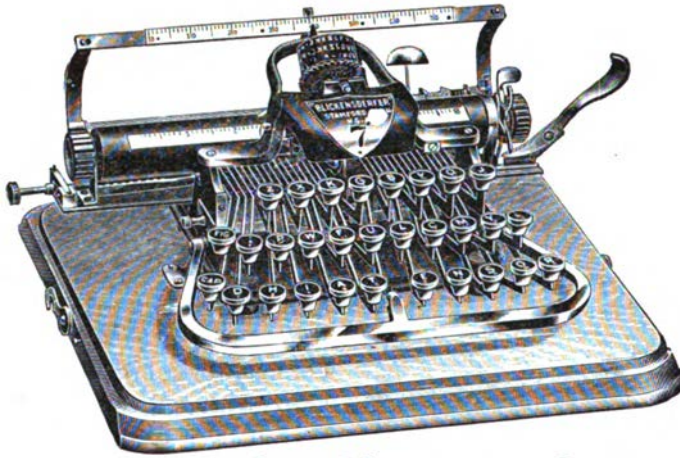
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