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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.



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**Obstruction is but virtue's foil,
The stream impeded has a song.**

—Ingersoll.

God is Intelligence, but there is no intelligent action in the cyclone. It is Power undirected. In the electric light is Power directed by an intelligent individuality.

Intelligence certainly has been present through all geologic ages, but there has been no intelligent action in the upheaval of strata and destruction of forms of life.

Investigators tracing this development impart themselves into Nature and affirm:—"Nature is intelligent."

The so-called laws of nature are but Man's observation of the methods of nature, which he logically formulates into laws. But they are as much Man made as the laws enacted in Congress. They are merely deductions of a conscious individuality, in studying the Absolute. Emerson wisely says "All that nature made thine own, shall like thy shadow follow thee." No one would call a shadow intelligent, though Intelligence manifests as shadow.

There has been action, but no intelligent action, from nebulae to man. Intelligence has been present all the way even as it is in the babe, but the babe's actions are not intelligent till it acts from thought.

Intelligence is becoming intelligent all the way and in Man it is intelligent and becoming more so all the time. Mind has been traveling toward that point where It could say "I am!" and from that point it is constantly becoming more conscious of Itself.

Mind is within all phenomena. Mind as Intelligence is in snow-flake, but snow-flake is but a limited expression of Mind. Man is an expression of Mind with infinite possibilities. Snow-flake a station at which Mind was arrested in its way to this face of mine.

Thus Mind is the All-in-All, and any adjective we may apply to it is error. We apply nouns only as Truth—Mind—or God—or Goodness. Man is good, Mind is Truth; Man is wise. Mind is Beauty; Man is beautiful. God is Power; Man is powerful. God is Absolute; Man is limited. God is potential Power; Man is actual Power.

When therefore the Affirmation "I am!" is used it is the personal consciousness that speaks of its own recognition of itself as a manifestation of the Absolute. "I am Power" is the Sub-conscious Reality that is the "I." "I am powerful!" the I is the personal consciousness. The "I" that thinks, that loves is the Absolute. The "I" that knows what is thought is the personal consciousness. The Sub-conscious thinks and the personal consciousness—the individual—is that which is thought.

The potential power, the latent intelligence of the Sub-conscious, is being evolved into individuality as Man. Promise of greater expression is present in every thought of man. Prophecies of greater manifestations of Intelligence are present in every step from star-dust to man. The scientist sees this latter fact. The metaphysician builds his philosophy upon the other, i. e., Man is limitless in possibility, for the whole of the Absolute Intelligence may express itself through him.

The metaphysician starts from Man and goes both forward and backward tracing the evolution of Mind. The scientist goes backward tracing the evolution of organism. The metaphysician sees Intelligence pressing out into form — expressing—all the way from star-dust to Man, toward an end. That end is reached in Man. Intelligence knows itself as Man and with no further change

**The deeper I drink of the cup of
Life the sweeter it grows.**

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—*Julia Ward Howe.*

of organism may continue to increase its knowledge of Itself. May through infinity continue to become more and more self-conscious. The individual Man is the Self-consciousness of God.

I know it is hard to rid one's reasoning of the idea of duality and reason from Unity; to view Nature as a unit coming into consciousness of Itself. But along every line of human thought today this conception of Unity is forcing its way into expression. God is immanent. God is within all phenomena. This fact of the development of this idea in literature is beautifully exemplified in a poem—"Panama Hymn"—by Percy Mackay in *N. A. Review* for April. Referring to the One, or to God, he says:—

So, now, from tide to Sundered tide
Thy hand outstretched in glad release,
Hath torn thy eternal hills aside
To blaze a liquid path for Peace.
Thy hand englaved in flaming steel,
Hath clutched the demons of the soil,
And made their forge-fires roar and reel,
To serve thy seraphim of toil!

Thus is God within all phenomena growing into a consciousness of Itself, but the end man sees is righteousness. But this end is not, was not, an end previously determined by the immanent power. Not an end known at the start but an end reached through the expression of Itself. It obeyed the "inward urge" as the child Shakespeare obeyed and found Itself at the present time conscious of Itself building Panama Canal and airships as Shakespeare found himself writing Hamlet. In neither form was there premeditation as to end, but an evolution of Intelligence into knowledge of Itself by doing.

Science is but Man knowing himself as One with God. Art is Man acting as Conscious Law, with the Unconscious Law to bring about a predetermined end. Man can plan and determine. God

as Nature—as Power—can do neither. It only acts. But God as Man thinks and plans and works to a desired and determined end.

To study Man is to study Nature, for Man is Nature conscious of Itself. To know himself is to be conscious of the One Power that as himself is Intelligence. That Power in him is Life. That Power is everything he as Man is conscious of. Is all that he will ever be conscious of throughout eternity, and that Power is the Self that is conscious and says—Myself! I am! I think!

When an individual begins with himself at conception and traces his embryo to birth and self-consciousness he knows the way in which the One Mind has expressed Itself as a Consciousness to a Consciousness of Itself.

The Unit has but one Law, one Method. Says Tennyson—

One God, one Law, one Element,
And one divine far off event
Toward which thy whole creation moves.

All expression of the One has been along the one road. Man but a later station on the road of evolution and the last station through organic form. But the One Mind is still evolving no longer unconscious of Itself as in all other organisms, but as Man conscious of Itself, It is constantly expressing in thought and in creation more and more of those possibilities. It could not express without the human organism; without the human grey matter.

From conception to birth It repeated Itself in every form It had taken from protoplasm to Man. And Man begins at birth the Evolution of Mind where the animal left off. The child begins where primeval man began and passes in his way to maturity every stage the race has passed till it gains its own individual expression and this adds itself to the evo-

**Trust thyself! Every heart
Vibrates to that iron string.**

—*Emerson.*

lution of the race. Each individual going a little farther from the homogeneity of the One to the expression of the individuality.

Each form, each condition of Life, is a middle link between a less and a more complex one. Life is an endless chain, no beginning and no end, but there is a first and a last organism as Life materializes itself into objective expression. At one end "a bit of protoplasm floating in the measureless oceans of antiquity," at the other the perfect organism of Man.

Did we have the full chain of the process no "missing links" would trouble us and there would be no classification of genera and species. The blending of one into another would be like the blending of infancy to childhood, childhood to youth and youth to manhood.

Nature knows no missing links and science sometimes will trace the evolution without a break from protoplasm to Man.

Emerson says:—"Each individual is a new incarnation of the Divine Mind." The hypothesis of re-incarnation has not the least shadow of fact nor of a rational philosophy to rest upon. It is not entitled to be termed a theory. It is an assumed explanation—a mere speculation that cannot be maintained a moment in the presence of the thought of Unity. One Mind under all forms. A new expression of the One Mind but not an old expression repeated. A new incarnation of God. Not an old incarnation repeated. Unity cannot repeat. Multiplicity alone can be behind re-incarnation. Millions of seed-souls developing themselves throughout the ages.

But Emerson says:

There is no great, no small
To thy soul that maketh all.
Where it cometh all things are
And it cometh everywhere.

It—One—everywhere in all things. In form It striveth to be Man. Not a worm soul, but the Soul of all pushing itself into knowledge of itself though a man-expression as it pushes into expression as Man through the expressions of infancy.

Reincarnation was the guess at Cause before science came into existence. Upon this guess has been built a vast system of philosophy; a philosophy valuable in its relations to the known, the conscious life, but it is misleading in its philosophy of the Sub-conscious and the Unconscious.

Each individual man is a new expression of the One Mind who has been through antecedent forms of Itself and knows how better to express Itself.

The early jelly-fish expressed the jelly-fish intelligence of Mind. And the embryo Man expresses before birth that jelly-fish expression, but it is not a re-incarnated jelly-fish but the One Mind following Its one line of evolution. It begins at the beginning always and then pushes Itself forward a little into a new and hitherto un-expressed form. At last it pressed as Intelligence outward into a form where there was enough grey brain matter for Thought and Mind—God—said—"I am!" "I think!" Mind had at last individualized Itself, a new expression of Mind is incarnated in each individual.

The realization of Unity gives us the consciousness of Omnipresence. Emerson says:—"God is present at all times in all parts of his universe with all his faculties and powers." This practical realization of Omnipresence which characterized Jesus when he said "I and My Father are one" is the inspiration of the metaphysical movement of the present century. This movement represents the clearest, sanest, most life-giving and

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

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—Edith M. Thomas.

practical philosophy and is the crowning achievement of Man.

There is no partial action of God. The whole Divine Being—the whole One Mind—is behind every phenomenon. The whole of God is acting through sparrow and sun, through saint and sinner. No philosopher through all the ages has seen and expressed this as clearly as Emerson, the one prophet, poet and seer in whom the thought of past ages found its climax and perfection.

This philosophy of Unity is the Redeemer. Already many thousand have been by it redeemed from the evils of material-philosophy and found health, happiness and supply. The recognition of the fact that the One is expressing Itself through all forms and coming to a consciousness of Itself through this expression through more and more complex forms until It reaches consciousness in Man solves every problem of life and casts a clear light upon each individual pathway.

It is scientific to say "Man is the image of God," for Man is God conscious of his Consciousness. Man is God knowing himself as Intelligence. Man is God taking a backward look at his path of evolution from one-thing-ness, to individuality and declaring his work—Good! Man is God, knowing himself as Power, Law, Order and System, but until He became Man—until the "Word became flesh and dwelt in Man—did God, Mind, Energy, Intelligence, all best expressed as It—not till then did It know Itself. It obeyed Its own nature and moved outward and from the unconditioned the conditioned came. From the limitless came the limited. From the Absolute the individual, only as limited, conditioned, individualized could It know Itself.

Experimenting in elemental forms each expressing more and more of the latent Omnipresent Intelligence at last Man came and as Man It became conscious of Itself. As Man God is Self-conscious. As Self-consciousness God will continue to evolve throughout eternity. Man is necessarily immortal.

The life of each individual man is also under this law of unfoldment from birth forever. Self-knowledge comes through expression—Experience.

The Universal Consciousness unfolds into a consciousness of Itself by a regular sequence of concentric spheres. Emerson saw this long ago and his essay upon "Circles" anticipated Darwin, Wallace and Spencer.

We can best understand Its method by a study of infancy and childhood.

The child must commence its unfoldment where primeval man began, that is, where it left off in the animal. The babe is purely an animal. Not a human trait is awakened until after its birth. It is a possible angel, but is not yet human. Gradually promises of humanity appear. It acts as do all animals instinctively, but reasoning faculties are there to come into expression later.

At first there is no differentiation of sensation into senses. It is all sensation. In a little while sensation uses the special organs of sense and through use of these Intelligence becomes intelligent. But it must use these a long time before it can say—"I think!" Instinctively it acts its individuality, but it takes a long time to recognize intellectually the fact and say "I am!" It *feels* I want, long before it can think "I want!" The animal feels hunger and acts. The human feels, *thinks* and acts.

But God with all his Intelligence is there, was there, at birth and before, at

conception and I then incarnated Itself as that babe. There was no time from conception to death when God could add anything to Jesus or Emerson for at birth All He is became Jesus, became Emerson. At conception the child becomes an independent being. It lives for nine months as a parasite upon its mother with desires, wants and will of its own and when ready falls off the parent to take up an independent existence, but, however, dependent upon mother's milk, arms and love for awhile yet. The child was never a part of the mother's body. It was within her body and grew as the fungus grows on the tree by taking its life from her body. Its life is a new expression of the one life. Its heredity is from God. It is incarnated in a body made after the manner of its ancestors and parents, and especially affected by its mother's emotions. Each child being a new incarnation of the One Mind there is no way another individual can possess it except by a species of theft and Nature would be self-destructive, God would be a demon were it allowed.

But recognizing the fact of individual immortality I recognize the probability that intelligences of the power of Love and Thought may select for generations the parentage of a child, surround its ancestors and its immediate parents with conditions and hold over the parents at conception and over the mother during gestation those thoughts and spiritual conditions that the child may seem to us exceptional, but to the promoters of this birth no more exceptional or miraculous than is the Burbank daisy developed from the ordinary natural California daisy. In this way can we account for the Holy Ghost overshadowing the mother of Jesus and for those facts that

give rise to the hallucinations of re-incarnation.

The incarnation of God in a new child is a new experience of the One Mind and that One Mind is the sub-conscious of every person. Through these human experiences God is coming into a consciousness of Himself and learning how He has reached his present expression through his experience in the less complex organisms of vegetable and animal life.

Thus within each child slumber the infinite possibilities of God. These possibilities are in the mother's arms at birth and yet as a human being that child is then a perfect blank.

The study of Motion—the one manifestation of Mind to the Consciousness of Man—through its one method, i. e., Vibration, enables us to realize that all the individual expressions of the One as Man, are identical in method with the unfolding through which the germ becomes tree and the bud becomes fruit. "Consider the lilies how they *grow*" said the Seer of old. Grow from within outward. The infinite individualizes as a center through which It can flow and in flowing develop a Consciousness of Itself. This center in the human we term the Ego. Through the Ego, God evolves. "From within or from behind" says Emerson, "a light flows through us upon things, making us aware that we are nothing and the Light is all," and tells us that it is as we watch this flowing stream we become aware of ourselves, as mere observers of that flowing.

A study of a section of tree shows successive rings left each season as Mind as Life expressed Itself as tree. In like manner Mind as Intelligence, as Consciousness, is expressing Itself and growing into Self-consciousness. These

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

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—Browning.

rings constitute Memory and the individual Man is his past, is memory. The circle of consciousness enlarges every day as the waves caused by a pebble thrown into a pond enlarge. Consciousness must continue to enlarge and in its attempt to embrace infinity the individual becomes immortal.

The Sub-conscious of Man is that portion of the One Mind of which he is not conscious. All attempts to divide this portion into sections and give names is a pure speculation and is a fad of system makers and all these are best let alone. NOW philosophy deals with the known and builds not itself on speculations and definitions but from the known reasons the laws and methods of Mind and has but one word for all—UNITY.

Thus am I as an individual enlarging my area of Consciousness and lessening the area of the Sub-conscious in like degree. This enlargement must go on forever. Mind as myself becoming every day more Self-conscious. As this Self-consciousness increases so does my power of mastery of all forces not myself increase and since the world is mine and I am to exercise dominion I shall every day be able to do more wonderful things. "Greater things than I do ye shall do," said Jesus. In this consciousness of his which recognized himself as "One with the Father," in reality as the Father—"He that hath seen me hath seen him," he said — he did seeming miracles. Whether the tale be truth or fiction it is a scientific necessity that sometimes it shall be said of every man, "Even the wind and the waves obey him" and that hunger of thousands shall be satisfied by the multiplication of food. What God as the Absolute does, God as Man can and will do.

Since Mind is infinite it will take all

eternity for the individual Consciousness to absorb all the Sub-conscious. Thus am I by necessity as an individual immortal. Realizing this fact, I accept immortality as a present fact and live here and now in the consciousness of immortality. I do not have to die to be immortal. I do not have to die to know my immortality. The kingdom of immortality now is and I am that Kingdom. I am limitless in my power of enlargement and I affirm—I am immortal!

* * *

JUNE 28.

Today I close my 73 round of the seasons. *Seventy-three years unfolded.* At no previous anniversary of my birth have I felt so happy, so care-free, so thankful for all I have had and for all I have missed. Never had so clear perception of Truth, never a better body, never so warm heart for the daily increasing hosts that I love and love me. Every desire of my heart for personal favors is gratified and as I say in my poem—"I am satisfied!" One desire remains and that is to firmly establish "This World's New Thought Home!" Will not YOU, my dear friend who read this, send your subscription to one or more of the Bonds I propose to pay off this debt with and leave me free to develop my plan? If when 75th birthday comes I can see this free from debt and these groves dedicated forever to Love and Truth, my great mission will have established itself on earth and others will come to evolve to completion the Plan of a World Center. I pledge my life, my talent and my sacred honor to carry out the pledge of the Bonds. Rejoice with me and be exceeding glad for great is my reward in the heaven of my own soul.

HENRY HARRISON BROWN.

**I am not fighting my fight:
I am singing my song.**

—*Archib L. Black.*

.....
 ⦿ **AFFIRMATIONS.** ⦿

SATISFACTION!

I shall be satisfied when I wake in thy likeness.—Psalms.

O Infinite Presence, thou are Love.
I am the child of Infinity.
I am Love.

Unconscious of my real self I sleep in the lethargy of sense.

I am a prisoner in the flesh, an Infinite Soul.

In the likeness of Love I am made.

I am the image of the Power that made me.

The Power that made itself me is Love.
I am the image of Love.

I am an hungered constantly.

I hunger for I know not what.

I do not know myself and walk in ignorance.

Through hunger and thirst for righteousness I shall be filled.

When I am filled with righteousness I shall be satisfied.

Through hunger I have grown to a larger perception of myself as Power and as Truth.

Power and Truth did not satisfy.

In hunger I cried for that which I needed for satisfaction.

Through hunger my eyes were opened and I know I am Love!

In Love I'm the image of God who is Love.

In Love I'm satisfied.

Through Love, I'm fed!

Through Love the Law of Life is fulfilled.

As Love I'm satisfied in immortality now.

THE SONG OF THE SOUL VICTORIOUS

I stand in the Great Forever,
I live in the ocean of Truth;
I bask in the golden sunshine
Of endless love and youth.
And God is within and around me,
All good is forever mine;
To all who seek, it is given,
And it comes by a law divine.

In the deathless glory of spirit,
That knows no destruction nor fall,
From the immortal hies of heaven,
To the plains of earth I call!
Who is this "I" that is speaking—
This being is wondrous in might?
'Tis a part of the primitive essence,
A spark of the Infinite Light!

Blasphemous and vain they call me,
What matters it all to me?
Side by side we are marching onward,
And in time we will all agree.
Oh, I stand in the Great Forever,
All things to me are divine;
I eat of the heavenly manna,
I drink of the heavenly wine.

In the gleam of the shining rainbow,
The Father's love I behold,
As I gaze on its radiant blending,
Of crimson and blue and gold.
In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume.

In the glorious tint of the morning,
In the gorgeous sheen of the night,
Oh, my soul is lost in raptures,
And my senses are lost in sight.
Come back, O, my soul, in thy straying,
Let my wandering pinions be furled;
O speed through the heavenly ether,
To this prosy and sense-bound world

They say I am only mortal;
Like others I'm born to die;
In the mighty will of the spirit
I answer, "Death I defy!"
And I feel a power uprising,
Like the power of an embryo God;
With a glorious wall it surrounds me,
And lifts me up from the sod.

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

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—W.C. Henley.

I am born to die!? Ah, never;
This spirit is all of me;
I stand in the Great Forever—
O God, I am one with Thee!
I think of this bright immortal,
And my being expands like a rose,
As an oorous cloud of incense
Around and about me flows.

A glorious song of rejoicing,
In an innermost spirit I hear,
And it sounds like heavenly voices,
In a chorus divine and clear.
Oh, the glory and joy of living!
Oh! the inspiration I feel!
Like the halo of love they surround me,
With new-born raptures and zeal.

I gaze through the dawn of the morning,
And I dream 'neath the stars of the night,
And I bow my head to the blessing,
Of this wonderful gift of Light.
O, God, I am one forever,
With Thee, by the glory of birth!
The celestial powers proclaim it
To the utmost bounds of earth.

Ye pilgrims of varied probation,
Ye teachers and saviors of men,
To your heaven-born revelations
My spirit shall answer "Amen."
With you in the Great Forever,
With the children of earth I stand,
And this light flowing out like a river,
Shall bless and redeem the land.

Thus I stand in the Great Forever,
With Thee as eternities roll;
Thy spirit forsaketh me never,
Thy Love is the Home of my soul.
Elizabeth Pittsinger.

THE "NEW HYPNOTISM"

Dr. Edwin Ash, a well-known English specialist in nervous disorders, declares that hypnotic suggestion is of unquestioned value in treating such cases. He says: "The cure of nervous ailments by psychic treatment, carried out by qualified practitioners, is a matter of daily occurrence. It cannot, however, be said that it has yet been appreciated at its true value by the bulk of the medical profession. "Psycho-therapeutic treatment has suffered from constant association with the term hypnotism, which conveys to the mind of the public the use of a power for the inhibition of consciousness and the control of will in another person. As a fact, the best results in

psychic suggestion without sleep or controlling the will. There is a world of difference between the quack hypnotism of the stage and of former times, and the 'New Hypnotism,' or rational treatment by suggestion without sleep, as practiced by well-known authorities today. (This is an error. The principle is one. But there is a difference in the purpose. One is to amuse and is harmless. The other is to cure. Methods differ on stage, in medical office, in pulpit, in the home, in Christian Science and in forms of mental healing. But it is the Universal Principle differently offered in all. See my "Not Hypnotism but Suggestion," and its application in "Self-Healing Through Suggestion." *Editor of "NOW."*)

"On the Continent and in America specialists are largely using suggestion without hypnotism. In France, one of the most famous exponents of the new treatment is Professor Bernheim, who has expressed the opinion that suggestion is always beneficial, even when it cannot cure.

"There is a growing feeling that suggestion must be made to play its part in every form of treatment of nervous people. The successes and results are plain enough, but, as with electricity, we find it difficult to say why it happens.

"A man who breaks down from overwork does so because the conditions have so reacted on him that he has become a prey to all sorts of wretched and irritable ideas. He cannot sleep, he gets thin, and wears an anxious and worried look—a look that is quite familiar now.

"Under the 'New Hypnotism' he is told to rest comfortably, close his eyes, and relax his limbs. The physician, by placing his hands on his head, suggests rest, tranquility and self-confidence. In this way the patient renews his mental harmony and a more healthy mind action. He recovers his capacity for work and self-control generally, his appetite returns, and gradually he becomes a happy, healthy person. He has been cured by suggestion—the 'New Hypnotism,' if you like. It is very simple, yet the results are so extraordinary.

"No scientific exponent of the 'New Hypnotism' would think of using it as a means of cure when there was serious organic disease, such as cancer or consumption. But even in those circumstances it gives considerable relief to the system and the mind. Suggestion has been successfully used for all kinds of cases of 'nerves,' including impediment of speech."

Henceforth I seek not good fortune:
I am good fortune.

—Walt Whitman.

NEW THOUGHT THE RACE SAVIOUR.

The following statistics concerning the birth-rate of Paris shows the necessity of a change in the world's thought such as NOW is helping to bring about.

The annual report of the birth rate of Paris has just been issued by Dr. Bertillon and is the most alarming thus far received. The most significant passage which also sums up the statistics of the report, reads as follows: "The natality is very feeble; the births are rarer. Never has their number been so few for over half a century. In 1861, when there were 1,696,141 inhabitants, 53,570 births were registered, whereas, for 1912 with a population of 2,870,000 only 48230 births were registered."

In commenting on the foregoing passage, L'Intransigent says:

"Thus it will be seen that while the population of Paris has nearly doubled in half a century, the number of births is even less. If the progression on this basis continues, the situation will soon become disastrous. Averaging the last fifty years, only one birth was registered in Paris per annum for every sixty-two inhabitants, which works out practically at one for every thirty households.

In connection with the above comes an excellent editorial in the Daily Province of Vancouver, B. C. NOW readers will remember my editorial in July, 1912, entitled "The Mother's Place" and previous ones in 1911, especially "The Present Crisis," wherein all this danger was portrayed and the results of modern materialistic thought. Here are a few paragraphs from said editorial:—

THE EMPTY CRADLE

One of the great problems facing all the white races is the falling birthrate. It seems to be axiomatic that the higher the plane of civilization on which a people dwell, the lower the birth rate. For a considerable time France, which in many respects is one of the most highly cultivated and prosperous races on earth, has been faced with an ever increasing decline in its birth rate. It is not the full German regiments, but the empty French cradles that constitute a grave peril, is one of the phrases which has been used to express the national differences between France and Germany. In the United States, ex-President

Theodore Roosevelt has also drawn attention, in his usual strident manner, to the same problem. The greater the individual prosperity of the people, the less their individual productiveness, is almost a rule of today. The further barbarism and want recedes into the past, the lower is the birth rate. Both in Canada and the United States, the natural increase is lower than in China and Japan. It may be that modern civilization has produced a human being capable of infinitely more than the civilization of the East. The individual man or woman may in themselves have infinitely greater capabilities than their ancestors, but in spite of better conditions of life, such as sanitation and science have undoubtedly provided, the problem of the empty cradle remains unsolved, and to such a nation as France is threatening gradual submergence beneath the more prolific races to the East. * * *

The most prolific classes are the lowest stratas where thriftlessness and degeneracy abound. Thus while these classes increase constantly, the more prosperous of their fellows are forced to bear an ever-increasing burden which science has undoubtedly somewhat relieved, but which can not be permanently affected except by the application of new conditions. Both Mr. Sidney Low and Mr. A. J. Balfour have recently expressed themselves on these questions. Mr. Balfour has asked whether the eugenicists are quite so impregnable in their theories as they imagine. "It is by no means certain," he says, "that the child of the unskilled laborer is very much inferior at birth to the child of a university professor, or the man with a comfortable income. We do not know that the innate of physical and intellectual qualities of the new born infant bear any relation to the social standing of his parents. The baby of the gutter and the baby of the millionaire's palace might grow up very much in the same way if they were supervised and educated in the same fashion from infancy upwards." Given the one indispensable quality of health, training will probably be found to be the mainspring of life.

Mr. Low asks why it is that civilizations, which have risen to a certain level of security and progress, are suddenly arrested or else suffer under the effects of gradual weakness and decay until at length they sink back into complete stagnation or are overwhelmed by barbarism? Why are some epochs decadent, and why do some civilizations become decrepit or moribund? Do races, like

individuals, grow old and exhibit the phenomena of senile decay and why should they do so?

Again, Mr. Balfour says he is unable to "understand how we have failed to have a segregation of efficiency in the past between those who are better off and those who are worse off. Some have had gifts which have made them prosperous, and they have married the daughters of those who have had gifts which made them also prosperous, and therefore they ought to have had more efficient children."

The whole problem is one of profound interest to civilization, as we have made it. To those white races who border on the Pacific, and are faced with untold and ever-increasing millions of what they consider inferior races, it is an even more important problem than that which the French people are trying to solve.

MAKE WORK, PLAY.

Good Sense from the Daily Press.

If your work is a burden, if it is drudgery to you, you have not found your place in life. If you are in the right place, you will feel every faculty and function in you tugging away at your purpose with delight. Everything within you will give its consent, its approval, to your choice.

The mental attitude which we hold toward our work or our aim has everything to do with what we accomplish. If you go to your work like a slave lashed to his task and see in it only drudgery; if you work without hope, see no future in what you are doing beyond getting a bare living; if you see no light ahead, nothing but poverty, deprivation and hard work all your life; if you think that you were destined to such a hard life, you cannot expect to get anything else than that for which you look.

Every one should go to his work with the same eager spirit as the great master approaches his canvas—with his soul, led by a great longing and heart-hunger, an all-absorbing eagerness to transpose to the canvas the mighty picture which is consuming his soul.

If you approach your work as though it were a burden which you would gladly get rid of if you could, and do it merely from a sense of duty, you will continue to be a nobody in the world. That sort of a spirit never lifts a man out of mediocrity.

WE MUST SEND THEM OUT TO PLAY

Now much there is need of doing must not be done in haste,

But slowly and with patience, as a jungle is changed to a town.

But listen, my Brothers, listen; it is not always so.

When a murderer's hand is lifted to kill, there is no time to waste;

And the way to change his purpose is first to knock him down

And teach him the law of kindness after you give him the blow.

The acorn you plant in the morning will not give shade at noon;

And the thornless cactus must be bred by year on year of toil.

But listen, my Brothers, listen; it is not ever the way.

For the roots of the poison ivy plant you cannot pull too soon;

If you would better your garden, and make the most of your soil,

Hurry and dig up the evil things, and cast them out today.

The ancient sin of the nations no law can ever efface;

We must wait for the mothers of men to grow and give clean souls to their sons.

But listen, my Brothers, listen; when a child cries out in pain

We must rise from the banquet board and go, though the host is saying grace;

We must rise and find the Herod of Greed who is killing our little ones;

Nor ever go back to the banquet until the monster is slain.

The strong man waits for justice with lifted soul and eyes,

As a sturdy oak will face the storm and does not break or bow.

But listen, my Brothers, listen; the child is a child for a day;

If a merciless foot treads down each shoot, how can the forest rise?

We are robbing the race when we rob a child; we must rescue the children NOW;

We must rescue the little slaves of Greed and send them out to play.

—*Ella Wheeler Wilcox, in San Francisco Examiner.*

In the mud and scum of things,
There alway, alway something sings

—Emerson.

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BRANCH OFFICE
589 HAIGHT STREET, SAN FRANCISCO, CALIF.
VOL. X. JUNE, 1913 No. 6

NOW

HENRY HARRISON BROWN, Editor

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

It is the utterance of the Editor only. All thought not credited to others is his.
Its basic Affirmation is:—Man is spirit here and now, with all the possibilities of Divinity within him and he can consciously manifest these possibilities **HERE and NOW.**

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Foreign subscribers, outside of Mexico, must add 25c to the ordinary subscription price to cover postage. Do not send foreign P. O. stamps.

Entered as second class matter at Glenwood, California Post Office, June 21, 1910

“NOW” FOLK are better prepared to meet this Outing season than ever before. The Hotel, Cottages and Tents will hold a goodly family—and the latch-string is out.

* * *

Mr. Brown will be at home and ready to commence his Classes in the Emerson Grove Summer-School, and to receive patients, on July 1st.

* * *

I think thoughts of Life and am Health. I choose these thoughts and concentrate upon them..

Dear Friends in Truth:—

Will you not carefully consider my proposition for Sale of Bonds, and help me to make my beautiful Mountain Home the Home for future generations? My heart aches at the thought of the ax of lumber-man entering those groves and ruthlessly slaying those giants, thus turning this beautiful valley into a devastated field. I have devoted sacredly my efforts for nine years now to their preservation. I got possession of them for you and your children. Please now make equal effort with me and I shall leave them free of debt for our children to build Schools, College, Sanitarium, NOW Home and homes, for Truth and Love. I work not for myself, but for coming generations. For them I make this effort and this appeal.

HENRY HARRISON BROWN.

April 25, 1913.

* * *

NOW learns from unofficial sources that the National New Thought Alliance will hold a Convention in Detroit for one week commencing May 25. Mrs. Annie Rix Militz is Vice-President of the Alliance. J. A. Edgeston, President. Detroit will be beautiful at that season and many good folk will gather there at that time.

* * *

Henry Harrison Brown began his work in Vancouver, B. C., Sunday, April 27th and reports excellent conditions and a very warm reception from the friends. Harry Gaze closed his work there the 27th and gave his audience and his class a most cordial recommendation to attend Mr. Brown's class. Harry has met with exceptional success in that city and has a host of friends that will welcome him back to complete his course of lessons next September. Mr. Brown commences a course of lessons in "The Art of Living" in Truth Center Parlors"

**Minute a man stops looking for
Trouble, happiness looks for him.**

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—Irving Rachelor.

April 29th, to continue one week. His stay in Vancouver is indefinite. On his homeward trip he will stop in Tacoma and Puyallup, Wash., and by the invitation of Dr. Minard will teach in his rooms for one or two weeks. A few days in June can be given to other places on, or near, his route home. Address him at Glenwood and letters will be forwarded.

* * *

May 15. Mr. Brown started homeward from British Columbia the 13. Was at this date in Tacoma. Will be in Washington till June 1st. The first two weeks of June will be in Portland and expects to be home about June 20. He sends us this list of his last two weeks' work in Vancouver. The titles give some idea of his work:

Sunday, May 4.—"Man His Own Destiny."
Tuesday, April 29.—"I Keep in Health and How I Do."

Thursday, May 1.—"I Know and How I Know."

Friday, May 2.—"I Love and I Love Wisely."
Monday, May 5.—Practical Application of These Principles.

All lessons commence promptly at 8 p. m. Terms: 5 lessons, \$2; single lessons, 50 cents. Sunday, May 11th, at 8 p. m.—A study of the Sub-Conscious, entitled: "What Is the I That Thinks."

Silver Collection

Mr. Brown will give a course of 5 lessons in the Interpretation of the "First Series of Emerson's Essays," entitled: "Lessons in Emerson," at Unity Parlors 1012 Harwood St., at 3 p. m., during the week commencing Monday, May 5th. Each Lesson 25c.

Mr. Brown will also give a closing series of Lessons upon the "Psychic Life of Man" at the above Parlors at 8 p. m., May 6, 7, 8. These lessons are:—

"Clairvoyance and Memory, with Practical Experience."

"Telepathy and Absent Treatment."

"Psychometry," (Reading Character by Vibration.) Part of the evening will be devoted to illustrations. 3 Lessons, \$2; Single Lesson, \$1.

Friday, the 9th, at 8 p. m. a talk upon "The Common Sense Philosophy" will be given at the residence of Mr. B. R. Charles, 2526, 5th Ave. W.

* * *

Just as we go to press an invitation comes from the Secretary of the National New Thought Alliance to Mr. Brown to take part in their Convention to be held in Detroit the week commencing June 15. Detroit friends are making every possible effort for a great Convention. NOW wishes them every success but it is impossible for its editor to leave his Home duties at that time.

* * *

The following letter explains itself. I thankfully receive this recognition of worth and present my thanks for the same.

Tinnevelly, S. India,
March 3, 1913.

Henry Harrison Brown, Esq.,
Glenwood, California, U. S. A.

Dear Friend and Co-Worker:

Herewith our best compliments and fraternal greetings of Fellowship of the Indian Academy of Science; and please find enclosed the Diploma conferring on you the Fellowship Degree of the I. A. Sc., which we hereby take pleasure to present to you in token of our sympathy with your laudable work of edifying humanity at large, which philanthropic object our Academy also has in view.

With our best wishes for your Health and Happiness,

We are, yours fraternally,

THE INDIAN ACADEMY OF SCIENCE,

Dr. K. T. Ramasami, D. Sc., Ph.D.

Tinnevelly Dist.,
S. India.

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

—Whittier.

FROM A PATIENT'S LETTER.

Your Instructions have had splendid results in me, even in so short a time. I seized on the Affirmations, *I am Fearless! I act fearlessly!* and can feel that they are really making me over. Every time the old thought crosses my mind I say those words, until they have become a part of me—the last thing as I fall asleep, the first thing as I get up. I am consciously making my brain-cells over just as Elmer Gates says it is possible for us to do. The day after you started treatments and before I received your letter, I set the train in motion regarding the other party. I really aroused action and last Saturday we had a talk and things moved as soon as possible. The concentration on Fearlessness has helped me wonderfully. You ask me to take account of stock. The list would be too long from my good health up to things material. I have faith; faith in Law—whatever that is, and faith in myself—in that I am gaining; faith in you and your ability to help me where I find difficulty in helping myself.

F. C.——.

N. Y. City, Feb. 10, 1913.

A correspondent well versed in New Thought writes: — “‘Success’ for me spells SUCCESS. It is the best yet of all Mr. Brown’s books, and of all New Thought books I have read. No other author is so well understood as Henry Harrison Brown. His books appeal to one’s self because one can apply, digest and assimilate every thought. A lady who writes for one of San Francisco’s daily papers recommended a friend of mine to get —— & —— . When she received and tried to understand it she phoned to me and said: ‘It is all a

jumble and I wish you would see what you can get out of it!’ So I exchanged. I loaned her ‘Concentration’ and ‘Self-Healing’ and she phoned me: ‘I can understand every word of them. Self-Healing has done me a world of good.’ The same thoughts are in her books but they are smothered in a mass of words. When I loan your books I am not happy a moment till I get them back.

“Mrs. M. M. B.——.

“Visalia, Calif.”

“NOW comes like a monthly letter from you. I want to thank you again for the pleasure it brings. Mrs. J. H.——.
“Greenfield, Mass.”

A prominent physician of Washington State writes the following to the editor of NOW: “I have been reading the editorials in NOW and the one entitled ‘A Startling Hypothesis’ has me up a tree, and then some. There is more genuine Soul food in NOW than anything I have read up to date. Have been growing faster since hearing ‘Mr. Brown’ than ever before.”

Considering that it is not brain that makes man, but man who makes one side of his brain hemispheres human in mental faculties, we might even say that if a human personality would enter a young chimpanzee’s brain where he would find all the required cerebral convolutions, that ape would grow into a true inventor and philosopher. — *William Henry Thompson, in “Brain and Personality.”*

A strict definition of any vital process, just as of life itself, is theoretically unattainable. Life cannot be subsumed under any larger concept nor can it be expressed in terms of anything that is not itself alive.—*J. W. Mackill, in “Lectures on Poetry.”*

This I know, if along an unseen strand
Or anywhere in God’s eternal space,
You heard my voice, or I behold your face
That we should greet and both would understand.

—Alfred Austin.

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

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—George Elliot.

AN EXCELLENT RECEIPT.

Good for Mental and Spiritual Digestion.

Take in the bowl of Life

1 cup of Rudolf Eucken.

1 do of Henri Bergesen.

1 do of the good things in NOW.

1 do of Henry Harrison Brown's Common-sense.

1 tablespoonful of his poetic salt.

Stir into Practical Activity.

Bake in the oven of Moderation.

When done use freely when in need of Health and Happiness.

This will agree with the most delicate stomach, even where the mucus membrane has been partially destroyed by strong doses of orthodoxy.

N. B. Don't be afraid of getting in too much NOW. I find that sweetens the whole loaf.

Mrs. Josephine Haslam.

THE CREED

Whoever was begotten by pure love,
And came desired and welcomed into life,
Is of immaculate conception. He
Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,

And cannot find room in his heart for hate,
May be another Christ. We all may be
The saviors of the world, if we believe
In the Divinity which dwells in us
And worship it, and nail our grosser selves,
Our tempers, greeds, and our unworthy aims
Upon the cross. Who giveth love to all,
Pays kindness for unkindness, smiles for frowns,

And lends new courage to each fainting heart,
And strengthens hope and scatters joy abroad,
He, too, is a Redeemer, Son of God.

—Ella Wheeler Wilcox.

To see a world in a grain of sand
And heaven in a wild flower,
To hold infinity in your hand,
And eternity in an hour.

—Blake.

THE POETRY OF THE FUTURE.

Alfred Noyes, the English poet now lecturing in America, said in a recent lecture:—

"Poetry is going to dominate the next age just as a great historic religion dominated an age that passed some time ago and a spirit of scientific research after facts dominates the age that is passing.

"There is a reason for this change that is coming about—the change for which America seems ripe. You know the poet Shelly was expelled from Oxford for being an atheist, yet he lived to write one of the most triumphant confessions of faith that ever was penned.

The future of poetry is immense because in poetry which is worthy of its high destinies our race as time goes on will come to feel an ever surer and surer stay. Our religion has attached its emotion to the fact and now the fact is failing it.

But poetry has no such handicap. It attaches its emotion to the idea and the idea is the fact. The strongest part of our religion, in fact, is its unconscious poetry. All great poetry, all great art which is the basis of the universe, to which all our discords are resolved. In the broadest and grandest sense that can be given to the words, poetry is religion. When I tried to express this idea in England a noted critic wrote to me that I was mowing down whole groves of lilacs and roses. As if you could destroy the sweetness of a rose if you dared to believe it had a part in the great and eternal mystery of life. A poetry is to arise which will be religion, not in a silly, pious or virtuous sense, but in a deep and fundamental sense."

Mr. Noyes said, in answer to a question asked at the close of his lecture, that he did not consider any of the American poets generally rated highest, to be America's chief poet. He said that he reserved *first place among American poets for Emerson* and expressed his confidence that *Emerson would soon come into general recognition as the creator of a national poetry for America.*

"You know, after all, the Englishmen were first," he said. "We gave integrity to the English language and *Emerson wrote with a splendid integrity and a subtle sincerity and art that no other American poet has approached.*"

**I will not dream in vain despair
The steps of progress wait for me.**

—Whittier.

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grees and the pedigrees of those whom our human heredity is now dependent on haphazard selection. Little attention is paid by those who contemplate marriage as to how much stamina, how much physical beauty shall be transmitted to the next generation. The first hint of a perception of the non-animal is found in the word "Mental" in the extract below:—

However, I think the hour is fast approaching when pride of inheritance will include among its most important items physical, mental and moral stamina.

In the word "love he gives another hint, and yet when we analyze his thought of love, I think we shall find it centering in the sex demand which is a physical and animal demand, if not controlled by that which the one distinctive faculty which makes Man, Man—Thought.

Love is a primal and natural instinct, and the more natural men and women are, and the more highly they esteem natural vitality, the more they will be guided by mutual attraction. As a result of a fashion where health is an essential endowment to matrimony, a larger percentage of healthy persons will marry, leaving a larger percentage of unhealthy persons single. Of mixed matings there will be a small number.

A concept I do not think experience warrants. The less self-controlled are led by sex-impulse to inconsiderate marriage. Once a conception of Health such as NOW teaches becomes prevalent, Prof. Fisher will not find the marital conditions such as he depicts. No one factor is more productive of unhappy marriages than illness. No man can, and no woman can, continue to love an invalid. Pity, sympathy, duty will supersede the old dead love. A happy marriage, a happy home,—a home and marriage which fills the ideal, can only be where HEALTH reigns. But ill-health is not an ideal or a fixed condition. When one knows himself as Man

and Man as Master, ill health will not be known. Health can never be assured by assorted marriages. Children of well persons will be sick, and children of sick persons will be well.

The error lies in the assumption that illness is a fixed condition in the race; and that heredity of disease is a fact. I dealt with Heredity and Natural Selection and Man not animal and other phases of this subject in several numbers of 1912. I there showed that heredity was but the transmission from parent to child of less than a normal amount of stamina, and that such weakness would manifest in some one of many ways. I also showed it was WILL stamina, and not mental, nor physical, that was lacking. Lack of will in parents breeds weakness of will in children, and this is the cause of illness, unhappiness and crime.

FOR EXCHANGE

The Editor has a friend in Manitou, Colorado, who owns a restaurant, an 18 room house and a bungalow; property worth about \$25,000. Manitou, at the foot of Pike's Peak, is noted for its mountain scenery, climate and mineral springs.— a good location for anyone who desires to live in Colorado.

The owner would like to trade for a 20 acre property—more or less—of like value, near a city in California.

Anyone wishing to correspond with the owner of this property may do so through the Editor of "NOW" who will forward the deal. Address—Henry Harrison Brown, 589 Haight St. San Francisco, Calif.

BOOKS THAT ARE BOOKS

Mr. Brown's books advertised on last page of the cover. Among all New Thought writers these are the most free from any ambiguity, mysticism, or theological fancies. Simple, plain, scientific, and written in every day language and above all, are *practical*. NOW readers can do no more good to their friends and in no better way, and help the spread of Truth, than by encouraging their circulation. To those who will buy them in quantities of five or more a reduction will be made. Do not fail to study the notices of them and the advertisements in NOW. These books are cheap, and of the best only.

Leaves of Grass

BY

Walt Whitman

This is one of the books you should know. It's poetry—but you'll be interested just the same. I will mail it to you for 65 cents.

I will get you any new thought book you want at the best price.

If you desire to read along certain lines and want a list of books recommended, I will furnish the list *gratis*.

Send me your orders for books.

FOULDS The
Book Man

GLENWOOD, CALIFORNIA.

THE Dr. C. O. Sahler Sanitarium



For the treatment of Mental, Nervous and Functional Disorders. This is the only institution of its kind in America, established upon the PSYCHOLOGICAL METHOD OF TREATMENT. The latest addition to the institution is a large stone building, called "The House of Tech.", in which are located the Sanitarium workshops for mental training and diversion. This, with the Lecture Hall, for entertainments and gymnasium work, and the out-door games, gives abundant recreation. The Sanitarium has none of the institutional features whatever, it reminds one of a large inn. Most interesting literature, concerning Dr. Sahler, the Psycho-Therapist and Psycho-Telepathist, will be furnished gratuitously to any one writing for the same.

**The Dr. C. O. Sahler
Sanitarium**

KINGSTON-ON-HUDSON, NEW YORK

**In the mud and scum of things,
There alway, alway something sings**

—Emerson.

The January number will be sent each subscriber with a request to renew. If the renewal does not come that month it will be taken as an evidence that you do not wish to continue and your name will be dropped. I am at considerable expense to maintain the magazine; the only one in the world where Metaphysics is taught along the same lines and in recognition of the same laws as are the physical sciences. The thought of the age needs me. Would there be donations or subsidies as are given to many journals I would not so persistently ask for your subscriptions. But "Value received!" is my motto and while I do for Man I do expect Man to do for me in like proportion. Therefore please renew. Subscribe for friends. And send names of thinking people, for samples.

Mr. Brown is conducting Sunday evening meetings at his parlors, 589 Naught St., San Francisco. Attendance good. And his audience is increasing weekly. He anticipates that a hall will be found necessary before winter is over. His lectures are upon "Self-Mastery through Right Thought!" These Lessons are open to the public with free-will offerings.

Heredity is a tendency, not an unalterable fate. The strongest family tendency, say to phthisis, can often, under favorable circumstances, be averted, but only on condition that it is early recognized and vigorously combated by all the means at our disposal. By the early recognition of morbid tendencies in families, and the resolute adoption of preventive measures, the medical practitioner will enormously benefit his patients, and win for medicine another claim upon the respect and gratitude of mankind.—*British Medical Journal*.

There are things that intelligence alone is able to seek, but which by itself it will never find. These things instinct alone could find; but it will never seek them.

—Henri Bergson.

WORDS OF GOLD.

Alexander J. McIvor Tyndall, the most scientific and successful telepathist today before the public, writes Mr. Brown concerning his book "Man's Greatest Discovery": — "I want to tell you how heartily I agree with the philosophy. I would like to commend every person who can, to read it. It is simple, concise and convincing. No one perhaps knows better than I do, that what you state in its pages is, as you say, "Man's greatest discovery." There is no doubt that *Thought is Force* capable of accomplishing what we will. This truth the world is bound to recognize sooner or later. When this is once understood the question of "How" to overcome pain and distress of all kinds will be forever solved."

I believe it is generally correctly understood that healing power is inside of the body, and that "all healing is the result of response on the part of the subjective mind to external stimuli." This would include in its broadest sense all methods of healing—medical, surgical, manipulative, religious or mental. A wound from whatever cause, either accidentally or by the surgeon's knife, calls for help. An army of white blood corpuscles or leucocytes come rapidly to the front to help repair the rupture in the body and use their protective power to the limit to destroy the bacteria, known as disease-making germs and help to keep up an equilibrium of healthy blood, thus helping Nature to do its best work, which if entrusted absolutely, will perform the work perfectly of repairing and rebuilding into natural form the injured part. The work of the surgeon and assistants is to take obstacles out of the way and give Nature a chance."—*F. L. Davis, M. D., in London Clinic*.

Being fully convinced that whatever nomenclature is used the ultimate mystery must remain the same, he will be as ready to formulate all phenomena in terms of Matter, Motion, Force as in any other terms; and will rather indeed anticipate that only in a doctrine which recognizes the Unknown Cause as co-extensive with phenomena can there be a consistent Religion, or a constant Philosophy.

Spencer's "First Principles."

Great Family Combination Offer

We do not know of any Family Weekly that we can more heartily recommend to our readers than The Youth's Companion. It gives us pleasure, therefore, to announce that we have arranged with the publishers to make the following offer:

(Regular price)
NOW.....\$1
THE YOUTH'S COMPANION.....\$2
BOTH PAPERS TOGETHER **\$2.50**
FOR ONE YEAR

To take advantage of this Club rate send all subscriptions to NOW office.

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With 600 page book on "THOUGHT EXTENSION," 25 cents, also a 500 page book on "Wireless Power of God in Man" and a year's subscription to NOW for \$1.25. Address Telekist Pub. Co., (So. Side Sta.) Kankakee, Ill.

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BY

Walt Whitman

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**Minute a man stops looking for
Trouble, happiness looks for him.**

—*Irving Bacheler.*

the Law of Suggestion. It is true that persons are to me that which I think them to be. This is that Law which Jesus emphasizes in this passage. "In his name!" is a shibboleth among the would-be evangelizers, but they do not grasp Jesus' spirit, nor his science, as long as they place a theological interpretation upon the words. If I understand the message aright, it is this—It matters not to me what another person may be to himself, but it does matter much what I shall think him to be.

The prophet comes. There is power of good to me in his coming only when I recognize him as a prophet. Then from within myself comes to the surface the reward. It is my motive, my thought, that determines the benefit. "If they receive you not, shake the dust from your feet." "Let your peace return unto you again." They who have not received the prophet in the name of a prophet, and do not receive the prophet's reward, but they do receive the reward due to the thought in which they gave welcome.

When the prophet comes, and he is received with the thought of rogue, then the rogue's reward is mine. When the rogue comes, and I receive him in the name of a prophet, I receive the prophet's reward. It is not the prophet or the rogue that gives the reward, but the motive; I am rewarded in the doing! Though I discover later that it was not the prophet, but a rogue, the reward cannot be taken away. I earned it by my consciousness of

rectitude.

We have the same principle recognized in the fairy tale. The one who gave to the old women in distress with right motives, dropped pearls when she spoke; she who gave with evil motives dropped reptiles. "Behold, I come quickly, and my reward is with me." It is not the act, nor the gift—it is the spirit in which it is given. "A cup of cold water in the name of a disciple" will bring the disciple's reward. A gold coin, in the name of "charity," in satisfaction of conscientious scruples or to make up for previous lack, brings not the disciple's reward, but the reward of that only which was put into it.

Lowell's "Vision of Sir Launfaul" illustrates this principle. It was not through the gold flung to the leper in pride that happiness came to the giver, but when in love he gave a crust, the Heaven within sent forth the reward, and the Christ came in blessing.

"Twas a mouldy crust of black brown bread,

"Twas water out of a wooden bowl;
But on fine wheaten bread was the leper fed,
And 'twas rich wine he drank with his
thirsty soul."

Then the Christ said:

"Who giveth himself with his alms feeds
three—

Himself, his hungry neighbor and Me."
Note, it is first himself. The last, the Christ. Receive the leper in the name of the Christ, and you receive the Christ's reward. But when we receive him in the name of disease, in the name of tramp, in the name of vagabond, we receive not the reward of the Christ spirit.

I am to myself that which I think

—Browning.

myself to be, and I create the effect of conditions about me by thinking them to bear: the relations of good or of evil to me. When I shall receive all conditions In His Name, then will I receive the reward of the Spirit. When I receive all that comes as good, then all is good for me and to me. Simple instructions, and plain, but followed they will make every day a Heaven.

Christianity in Europe has failed. For all the influence they have been able to exert the churches might as well not have existed. For all the effect His teaching has had upon the warring nations it is as though Jesus Christ had never been born. And yet I have not abandoned hope. My hope lies in your peaceful thoughts and hopes and prayers, yours and those of millions of men and women like you. It is for you to insist, in season and out of season, upon the principles of peace, the ideals of liberty, the hopes of democracy, the fact of universal brotherhood. It is for you, when all your world goes mad with hate, to believe and still to believe that God is Love. Till each man find his own in all men's good And all men work in noble brotherhood, Breaking their mailed fleets and armed towers

And ruling by obeying Nature's powers
And gathering all the fruits of earth and
crowned with all her flowers.

—From Sermon of Rev. Dr. C. F. Aked,
San Francisco Sept. 6, 1914.

THE LORD'S PRAYER

A Vision of Today.

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AFFIRMATIONS.

"Peace on earth!"
The Universe is Harmony.

I place myself in Universal Harmony.

My being thrills with vibrations of
Universal Harmony.

In this Harmony I thrill with Love.

I love all the world.

I love whatever the Universal Soul
sends me.

I am in harmony with the Spirit of
the Universe.

I am in harmony with the Spirit of
Truth.

I am in harmony with the Spirit of
Love which is Brotherhood.

In this "Good will to men" through
my love for them I am at peace.

In Love, I live at peace with all the
world.

In Love I live at peace with all my
fellows.

In Love I am at peace within.

I listen and the notes of war be-
come Peace to my soul, for God's
Will is in them, and all is well!

I listen and the discords that once
pained me are changed to Harmony
—for Universal Good is in them.

I do not know, or why, these dis-
cords are, but I know that God is
Good.

The world around me is disturbed,
but,

In the maddening maze of things,

And tossed by storm and flood,

To one fixed trust my spirit clings—

I know that GOD IS GOOD!

In this fixed trust I find my peace.

Amid all the discords of earth I am
Peace.

To do the best for others is finally to do
the best for ourselves.—Ruskin.

**I will not dream in vain despair
The steps of progress wait for me.**

—Whittier.

**"FORGIVE US OUR DEBTS AS
WE FORGIVE OUR DEBTORS."**

In this wonderful scientific and metaphysical composition there is one petition that shows a marvelous perception of the Law of Nature's balance, the Law of Justice. It shows that the individual is himself the Creator and the Master of his own destiny, of his own fate.

"For Destiny pursues us well,
By land and sea, through heaven and hell!
It suffers death alone to die,
Bids Life all change and chance defy!"

But that Destiny is the Individual Consciousness; is the consequences of individual choice in human life. Paul's words are purely scientific, if commonplace now, "We reap what we sow" in happiness and character, as we reap crops true to seed in our fields and gardens. Jesus taught what we all know is true—the measure we meet is measured out to us.

Echo is but a physical phenomenon obedient to the same law. That which I cry out comes back to me, though it may be changed in pitch. "Hello!" never comes back as "Goodbye!" and curse words never come back as blessing. Nay, more; the words of joy or woe in which I cry also return. These words never return without effect; every vibration that touches the ear affects and changes brain-cells. Therefore, "My word never returns to me void, but accomplishes that whereunto I sent it!" Even the slightest echo demonstrates the truth of the prophet's word.

This law is the Law of Equilibrium; Nature's Law of Justice. It locates Justice where all individuality and all responsibility is located—i. e.,

within! "The Kingdom of God" is there. It can be nowhere else. God—Nature—has no control save through the individual center. All prayers are answered by God. No prayer goes unanswered. The One God answers them all; answers by the only channel, and the only method, in which our calls for Life and Love and Truth are answered—that is, by developing within us that sense of the Power, which is itself the thing desired.

The wisdom of Jesus lies in the perception of this fact. From it he never departs. However much theologians have read into his words a plan of redemption through other means, he never hinted that otherwise save as the consequences of individual thought, was it possible for this Kingdom of Heaven, which is happiness, to find expression. In no way can the Kingdom of God ever control earth save through the humanity in which it is located. God judges by that inner sense that thunders only, **Do Right**. God condemns only by that false human standard that sees evil where there is only undevelopment; which says through the Reason, "Wrong," where Truth says, "Undevelopment."

But with this Law of Justice—As I do will I be done by—how dare one pray, "Forgive as I forgive!" unless his heart be pure and he holds no thought of ill against his brother? There is no more awful affirmation, no more terrible anathemas one can utter against one's self than this:—"As I forgive!" I shudder every time I hear that petition. Once I used it as carelessly and perfunctorily as I hear others use it. But now, that I

**The deeper I drink of the cup of
Life the sweeter it grows.**

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—Julia Ward Howe.

know the meaning of those words, which burn like furnace fire and pierce like Toledo blades, I first seek absolution from myself, before I ask to be forgiven. When that is done then I am forgiven. "Absolve thyself to thyself!" says Emerson. The moment I cleanse myself from thought of evil toward my brother, I have cleansed my mind of all evil thoughts born in my condemnation of myself. Then the prayer becomes a direct affirmation: **As I forgive myself, am I forgiven, and so do I forgive others!**

But what right have I to forgive any one? The right, if there be one of condemnation, of judgment. But I hear the command,—**"Judge not, lest ye be judged!"** Again the dread measurement of self. Again the balance. As I do, so am I done by. There is but One, and I am that One in expression. The One is present in my every act, and what I am, that the One is; this is true of every expression of every one and of every thing. It takes ALL to make the entire expression of God. But individually as Consciousness, I determine by my treatment of myself how the universe shall treat me. All that is not myself but reflects that which I am in expression. With this consciousness of condemnation of others can I pray, **"Forgive my trespasses as I forgive those that trespass against me!"** Consciousness rebels at such a petition, and no matter what my lips may frame, the inner conviction is the opposite, and we never pray with the lips. **The feeling in the heart is the real prayer.** Therefore to say **forgive** when I am condemning, is to say in reality, **"Continue still to condemn me!"**

The experience of the subject of Suggestion is evidence. He has accepted the thought that he cannot open his hand. That thought controls him, and until he changes his thought he cannot even make an effort to open his hand. All efforts are controlled by the thought **"I can't."** So with all prayers. It is not the words used, but the **thought in the mind and the feeling in the heart that is the prayer, and that is ever answered.**

When I was a boy and did wrong, mother would bring me face to face with the brother and compel me to say, **"I am sorry!"** I said it, but I know now that in my heart I was not sorry, and therefore I did the same thing again upon provocation. But there is one benefit in a prayer of mere words. A benefit from my saying, **"I am sorry!"** and **"I forgive!"** These words have the power of Suggestion, and create the habit ultimately of feeling sorry and feeling forgiveness. The **"Lord's prayer"** is a beautiful affirmation—a beautiful ideal, and its repetition has had a marvelous effect in building the ideals of Christendom. What though we condemn and hold animosity and even revenge? That Ideal is growing. We are nearer to it than we were two thousand years ago. Nearer to it with every utterance of this prayer. Once the realization is awakened in any soul that his own forgiveness is measured by his forgiveness of his brother, then he is forgiven, and the sign of forgiveness is **"The peace that passeth understanding!"** The prayer to us who see its beauty means, **"Teach me to so forgive my brother that I feel myself forgiven!"** This petition is the precursor

—George Eliot.

of the affirmation, I never judge, I never condemn! This thought creates within the person that condition of selflessness that accepts with joy the experiences of life, and finding there so much to enjoy, there is no time for aught else. In this realization there is no prayer of want but only the feeling and the prayer of thankfulness.

Toward all who in any way seek to injure we will utter the words He taught us, "Father, forgive them, for they know not what they do!" In loving my brother thus as I love myself, as I love Truth, as I love Love, I have found the only possible expression of the heaven that is within me, and realize that the condition prayed for is mine now. The Kingdom has come, and Divine will is done in me the moment I feel, "I love my brother as myself." As I forgive I am forgiven!

THE LABELING VICE

Human vanity eyes all versatility with hostile suspicion. Most of us cannot do even one thing well, and we seldom have sportsmanship enough to applaud the man who excels at two or three. We prefer to label him with the first one of his achievements that attracts our notice. As for anything else he may do, we look it over and then firmly declare "None genuine without the original label."—R. H. Schaeffer, in *Century*.

I have not to take care that what I say today is consistent with what I said yesterday. What I am responsible for is that it represents what upon my honor and conscience I believe to be the duty of today, in the light of the knowledge I possess, whether that duty is consistent with party aims, or is opportune to party exigencies or not.—Joseph Chamberlain.

Read carefully the Announcement for 1915 on editorial pages.

MY VICTORY.

Here I stand! It is my place.
 Were it not mine, I'd not be here!
 And with my need comes every grace
 To make my pathway clear.
 Then here I'll stand, for here I win!
 To falter is to meet
 Where'er I am, these foes again!
 I'm here, and I will not retreat.

'Tis Now, my victory is won!
 God's power is now with me!
 The coward ever fights alone!
 "Stand now!" is Life's decree!
 "I face the music!" Peace is mine!
 My routed foes, like rats have run!
 Power as Will is Power Divine!
 I welcome now all foes that come!

My Victory came by standing still
 Within the place God made for me!
 Conscious as one with Him
 I've conquered all, because I'm Will
 I've conquered Here! The only place!
 I conquer Now! The only time!
 He always wins whose dial-trace
 Reads—"Here and Now the All is
 mine!"
 HENRY HARRISON BROWN.

PROHIBITION? NO!

Regulation? YES!

Personal Liberty? YES!

A city ordinance has been passed in Illinois prohibiting the smoking of tobacco in any form "in any street, alley, avenue, boulevard, park, parkway, public passageway, depot, depot platform, depot grounds, hospice, hotel, store, postoffice, or other public building or public place within the city".

This ordinance came before the Supreme Court of the state. The court, in its decision recognizes the right of the city to prohibit smoking in certain public places, such as street cars, theaters and like places where large numbers are crowded together in a small place, but says: "This is quite a different matter from prohibiting smoking on open

**I am not fighting my fight:
I am singing my song.**

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—*Archib L. Black.*

streets and in parks of the city, where conditions would counteract any harmful results". This important consideration is made by the court, which is recommended to those who are calling for laws to regulate the habits of the people, especially in regard to drinking. "Excess defeats itself." Many reforms now advocated are a retrogressive step, leading toward the dark ages. All growth is toward a larger liberty of individual conduct. There is to be less meddling by the state with the personal liberty. These are the words of the court. Note them well: **The personal liberty of the citizen cannot be interfered with, unless the restraint is reasonably necessary to promote the public welfare.. In the broad language in which this ordinance was enacted it was apparently an attempt on the part of the municipality to regulate and control the habits and practices of the citizen without any reasonable basis for so doing".**

It seems that the distinction between a vice and a crime should pervade the public mind; that the province of legislation should be defined. There is a tendency toward a supervision or a regulation of conduct in matters which concern the welfare of the individual alone. Morality is indefinable, and consists mostly in declaring what is NOT moral, rather than in defining what is.

Vice is a matter of personal action, which is limited in its results entirely, or in a much greater degree

to himself, rather than to the public. A crime is that action, the effects of which are affecting the public to a much greater degree than they are the individual. The line between vice, like the line between personal liberty and tyranny, is incapable of defining, but it ever has been the tendency of governments to err on the side of encroachment upon that liberty. Revolutions are always brought about by such encroachment. Always it is safe to let alone all conduct where it is not clearly much more in the interest and the business of the public than that of the individual.

The individual, at majority, with us is a sovereign, and upon that sovereignty the perpetuity of this government depends. What right has one sovereign to dictate to another? Where "all are equal," where shall one decide in matters of conduct for others? Blackstone's definition of the province of Law is a sure guide for legislation—"The province of Law is to protect the individual in his rights and to punish encroachments upon those rights!"

It is the province of public opinion to define those rights, and in our government that opinion is expressed at the ballot. An enlightened public opinion long ago declared that no man could "be deprived of his liberty without due process of law!" The difference between the days of Puritan New England and present California is the continued expression of an evolving conception of Liberty. Yet the reversal which we find everywhere in nature



is found in these attempts to return to the spirit of the Inquisition, or that of the Puritan.

It is common for people to speak of "the Government" as of something apart from themselves. They look to the government for aid and relief. This attitude is found even in the addresses of reformers. Governor Johnson, in his addresses, though he is very advanced in his principles, speaks to the laborers of the government as if the government and the laborers are two instead of being one and the same.

There will never be a true republic as long as this distinction is made. "We the people" are the government. The government resides in and not over the people. There can be no true Manhood as long as there is a distinction between God and Man. We are One in spirit, and in expression with the government. In this land, to find fault with the government is to find fault with one's self. **I AM THE GOVERNMENT.** When every person so **FEELS**, all will then be self-governed. There will need be only institutions to care for the necessary expressions of public weal in the economic, educational and exchange affairs of life. Individuals will regulate their own affairs. Proper officials will attend to those of the public. The idea of a power outside governing a freeman is obnoxious to every intelligent man. We are free by fundamental constitution. Let us make each person so understand his freedom that he will not only take it for himself, but will

protect this liberty in his neighbor. Toward this end every New Thoughter works, and legislation that appeals to him; any reform that seeks his aid, must come in the line of assisting the development of the individual toward Self-Government. Anything less than this is Old Thought. Protection of and limitation of the conduct of the rational citizen is as foreign in the United States as the persecution of the Jew in Russia.

The proposed National Prohibition is opposed to the Spirit of America; is as much out of place here as would be the attempt to place the public schools under the control of any religious sect. Because I believe in one thing is no reason for my asking that my neighbor be refused the privilege of believing anything he will. Because I believe in abolishing alcoholic drinks from my table does not give me a right to compel my brother to do so. Personally I do not believe in the use of tobacco in any form. I do believe the cigarette a much greater menace to the health and mental development of the nation than is beer or wine, still that does not give me any right to deny any voter the right to smoke where it does not affect me. I have the right to control the minor and those not capable of self-government. Because I think wine and beer bad, I have no right to deny another person of sound mind the right to use it. But I do have a right to protection from those who use these to excess. I have a right to close pub-



lic places that are nuisances. I also have a right to be protected from the intemperate in all ways—intemperance under the idea of benefit; under the plea of public good; under the idea of compelling a recognition of religion, or of a conventional morality. Those of us who understand the power of Thought, and know the effects of Suggestion, know that intemperate speech on the part of reformers and of politicians does a thousand-fold more harm and a more lasting harm, than the habits condemned.

Yet not even for this would we curtail the freedom of speech, for we realize that the only way to develop reason and conscience is by expression, and the suffering that results from intemperate use of it. When one is wise he can shut his ears to all that is not to his liking. Till he does so select, he must learn by the suffering which results from his non-self protection. Protection weakens. No strong race can come from the results of reliance upon outside power, be it law, government, friends, or money. "Cast the bantling on the rock," says Emerson. Yet, we have those today who would place him on a feather bed and make conditions easy for him. No nation grows strong thus protected. No great character is so developed. Better the rough experience of the pioneer than the curled locks of wealth.

Educate children in self-knowledge; develop in them self-control; let the individual be free in the exercise of

his choice. Say to him: "Take what you choose and bear the consequences. Make your bed and lie in it! We will tell you, will advise you from our experience what we have found best, and if you do not accept, and do encroach upon our rights, we will by law restrain you. When you do not see the wisdom of our choice, choose for yourself, and if pain results, we will stand by you and help you to make the best of it by affirming, ALL IS GOOD!"

FRIENDS IN DISGUISE.

The farmer makes some queer mistakes about the little folks of fur and feathers who live on his domains. For instance, he calls the field mice his enemies, because they make their nests in his clover field. But wait until spring comes. The bumblebees will fit up the empty rooms of the small mansions and proceed to raise large and industrious families there. Everybody knows that the bumblebees fertilize the clover blossoms, flying from one to another, and distributing the yellow pollen dust that clings to their feet, bodies and other parts.

There is a funny old saying in the rural districts that tells the whole story in a few words: "No cats; no clover." The cats kill the meadow mice; the mice give homes to the bumblebees and the bumblebees insure a perfect clover crop.

Viewed from whatever angle, therefore, "being interested" is one of the most important things in the world to every one—intensely interested—in some specific field of activity, the brighter our future prospects will be. But, be it early or be it late, the development of interest—of a real and hearty, not a feeble and wan interest—is certain to bring to us a wonderful augmentation of power to achieve, power to enjoy life and power to resist the ordinary ills to which flesh is heir.—Addington Bruce, in Outlook.

I DO DESIRE TO CONTINUE
NOW THROUGH 1915.

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

—Whittier.

A BIRTHDAY GREETING.

To Henry Harrison Brown, June 26th, 1914.
Thy birthday once again!—may bird and
flower

Unite in voicing Nature's sweetest tune!
May every wind breathe blessing on the
hour,

And flood with peace this 26th of June.
And may I have a moment just to say
This little word across the miles between,
How glad I am thou camest to earth today,
To live and love and bless each passing
scene!

Back through the years I've walked with
thee today,
And lived through storm and stress each
victory won;
My heart hath beat in tune along the way
With every magic deed thy thought hath
done.

I've borne thy griefs, have quivered 'neath
each lash
The world employed to force thy head
to bow;
I've gone with thee through fire and earth-
quake's crash,
And proved thee ever king-born Here
and Now!

'Tis only that I'd crown this natal day
With garlands red with life that shall ex-
tend
Like thoughts of youth eternal round thy
way
And bind me to thee as a loyal friend,
A friend!—that means so much! Yet I
would be
Of thy great family, the smallest part,
Learning to live as Life hath tutored thee,
And at thy feet, draw nearer Nature's
heart!

Yet not for what thou wert, O Master-Man,
I'd twine my sweetest flowers about thy
brow!—

'Tis for today's "I am! I do! I can!"
'Tis for the king I see thee, Here and
Now.
Triumphant over years whose ebb and flow
Have wearied younger men who miss thy
truth,
Thou art a master whose mere breath must
blow
Away all barriers to eternal youth.

"Man is a spirit."—then must he commune
With kindred spirits, though long miles
divide;

'Tis thus my soul inhales the rich perfume
Of all thy thoughts, and feel thee by my
side.

Accept this greeting, then, from one who
feels

No word could add one laurel to thy
brow,
Yet would express the depth of love that
steals

Toward thee, to hail thee conqueror, Here
and Now!

EDITH F. A. U. PAINTON.
Los Angeles, Calif.

If, when the Spirit and the Bride say Come!
I yet be found lingering by the way,
Even as I linger while it is today,
Wait thou, my God! although I journey
from

My home on earth and from thy other home,
I will remember at the last, and say:
Thou who wast near when I was far away,
Take me: the Spirit and the Bride say
Come!
—Arthur Symons.

ON THE ROUTE HOME.

August 2 I addressed Dr. Minard's
Divine Science Church in Portland
upon "The Prodigal Son". As I
always do here, I had an audience
that was to Truth like the summer's
garden to the shower.

That evening I lectured at Junction
City, Ore—a little hamlet of 2,000,
100 miles south of Portland.

A good audience turned out to hear
the first address upon New Thought
ever given in their city. Did larg-
er towns give me an equal propor-
tion of their population, their larg-
est halls would have to be made in-
to one.

A few gentlemen have been holding
meetings together for study for
two years. At the first opportunity
they invited a speaker. Three
evening lectures were given the fol-
lowing week. I was delighted to re-
alize that a little center would be
maintained here hereafter. Three
business, energetic men, are behind
the movement, and it cannot fail.
Corvallis, Ore., is the seat of the Or-

**Henceforth I seek not good fortune:
I am good fortune.**

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—Wall Whitman.

regon Agricultural College. Never a New Thought lecture had been given here. A dear and enthusiastic friend invited me to come. Healed herself through Truth which had come to her through NOW, she desired others to have opportunity to hear. She made fine arrangements. Interested the daily papers. There was good notice. Three evening lectures and two afternoon lessons were given. Like all college towns, it is conservative and over-supplied with struggling churches. Under such conditions we never expect much enthusiasm to be displayed by the community when I get there, unless it is manifest in opposition. Here the masses were indifferent. From my fair audience I had enough earnest men and women to establish a Center of Truth, which at the present numbers only a few less than twenty. Sufficient reward for three warm days' labor. Ashland, Ore., is one of the prettiest little cities of 5,000 I have ever seen. It is delightfully situated at foot of the mountains, with an altitude and a climate which, with its picturesque scenery, makes it a promising summer resort of Southern Oregon. It is in the midst of one of the finest fruit regions of the west, with mines in the mountains not far away.

A fine temple is owned by an association composed of all varieties of liberal thinkers. With this advantage it offers a rare opportunity for the New Thought teacher. Two addresses here were well attended, de-

spite the warm weather. Earnest invitations were extended for my return.

Medford, Oregon, a place of probably 10,000, is one of the most flourishing cities it has been my pleasure to lecture in for a long while.

It lies in a valley unsurpassed for its fruit and other crops, the well known Rogue River Valley, which vies with the larger Valley of the Willamette in its productiveness and beauty.

Here for three days, with the thermometer in the hundreds, I gave evening lectures and an afternoon address before the Truth Center, which for several years has maintained itself and kept the hearth-stone fire burning.

In these little towns there is a fine opportunity for one with the missionary spirit to do good work, and towns like them are scattered all over our states. Come forth, ye good souls, filled with Truth; be inspired with Love, and go forth to bless yourselves by giving to others. Where Love and Will is there is always a way.

Aug. 16, Home among the Redwoods for a rest for 16 days, and now, Sept. 5, back in city buckling down in preparation for the work Truth and Love may have for me during the winter and the Exposition year. Many whom I have met on my many tours will now meet me at home. Till then, "Peace be with you". It dwells among these redwood groves and in the hearts of all who share their shade.

**Trust thyself! Every heart
Vibrates to that iron string.**

—Emerson.

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NOW

HENRY HARRISON BROWN, Editor

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

It is the utterance of the Editor only. All thought not credited to others is his.
Its basic Affirmation is:—Man is spirit here and now, with all the possibilities of Divinity within him and he can consciously manifest these possibilities HERE and NOW.

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Entered as second class matter at Glenwood, California Post Office, June 21, 1914

Henry Harrison Brown is at his office in San Francisco. Lectures every Sunday evening in Native Sons' Hall. Classes are held regularly at 589 Haight St. Write, call, or phone for particulars. Phone: Market 7534.

Owing to severe illness of NOW'S printer, August NOW was delayed. The printing of that and subsequent number was done at the Sentinel office in Santa Cruz. It is anticipated that this number will be taken care of at The Home.

What will YOU do in regard to NOW for 1915?

The New Thought Exposition Committee held an executive session on Sept. 13, when arrangements were made for entertainment of visitors during the Exposition. Places for lectures and classes for the numerous teachers who will be here, are to be prepared. Reception and reading rooms will be furnished. Opportunity will be made for all New Thought people to register and to receive any assistance it is in our power to give.

A three session Conference will be held by the New Thought Exposition Committee, during September 24, at which time addresses by prominent teachers will be made and plans discussed whereby Success of the Congress will be assured to the public. It is assured now to those engaged in it. The late date does not allow any report in NOW this month.

Your virile and inspirational life-giving booklets, "Self Healing" and "Dollars Want Me". They are wonderful! I am herewith enclosing the money for the following, which please send without delay.—A. L. Y., Chicago.

THE LORD'S PRAYER

A VISION OF TODAY

READY FOR DELIVERY NOV. 1st.

PRICES — LEATHERETTE, \$1.00
BOARDS. — \$.75

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

—Edith M. Thomas.

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OF IMPORTANCE TO MY SUBSCRIBERS AND ALL THE FRIENDS OF SCIENTIFIC NEW THOUGHT.

NOW FOR 1915.

When in the year 1900 I decided to start NOW, I was alone; without money, and with only one friend upon whom I could depend for assistance.

I approached him and he gladly gave me \$500 to put the magazine before the world. A large portion of this the Government took in shape of postage, for I was not allowed second class rates and had for the first six months to put a one cent stamp upon every copy that went out.

During the second volume, friends joined me and we became "NOW" Folk. When the Great Disaster came upon this city in 1906 NOW had reached a circulation of 3,000 and was a magazine of 32 pages and paying an income.

That disaster put a stop to most all our labors, and but that we had only ten months previous taken upon ourselves the burden of debt and moved a portion of our activities to our Mountain Home, we would have suffered numberless privations. We saw then, and more clearly now, the wisdom of that venture.

NOW was in consequence suspended at close of the 6th Vol., and was not revived until January, 1910, four years later.

A friend, learning that I desired to renew its publication, as a personal venture, kindly assisted me during that year with funds to get a start. Since that volume (7) I have alone and unaided financially carried on

the magazine with all my other work.

It is my personal property.

To it I have given for four years my most earnest efforts. Only one that has carried on such an enterprise knows the time, thought, responsibility, anxiety and expense such a journal is. I have carried this with all my other responsibilities and labors in six other departments, thus keeping up my finances and incurring no debts, but paying off some incurred by the fire. During these four years NOW has paid me nothing above the expense of the printer and the necessary postage. All I have received from my thought and labor upon it has been the reputation, growth and satisfaction of being of help to others it has given me. This is priceless.

I feel justified now in my feeling that I have done my part in this way of the world's enlightenment; that it is time for my release from some of the responsibilities I have carried.

Some of them will fall off this fall in relief from our Mountain Home. That enterprise has done its work. The disaster of 1906 wrecked the fortunes of the friend who was to finance this enterprise for us, and since then we have been able to meet only the interest upon the obligation we took. With the others I feel that it has richly paid in happiness, in spiritual growth, in intellectual and physical development. Having offered our lives to Truth

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

—W.C. Henley.

in this, it does not seem to need our labors now. Probably our Home was a child born out of time. I am willing to lay it down and take up what other work Truth and Love have for me.

With this condition has grown the conviction that I have reached the period in life when I must have relief from the financial conditions attendant upon this publication. NOW occupies a field no other publication in the world does. Unique in its handling of Mental Philosophy, it is perfectly free from all limitations of sect, creed or bias toward any cult or special phase. It is an attempt to handle mental science under Universal Law as freely as the professors of geology or mathematics handle theirs.

NOW appeals purely to the reason and experience of men and women, and lays no stress upon any book, person, society or collection of men, as having any weight when they come in contact with the individual reason and intuition. Truth is its one Authority.

NOW finds warrant for its utterances only in the experiences of the race. Now realizes that all through the ages SEERS have proclaimed the same perception of Truth for which it stands. It sees Truth only more clearly in the twentieth century light.

The time is not ripe for NOW to be popular, or to give financial returns. It was the right time for it to be a seed-sower. That it has done for eleven years. May it be relieved now?

I have offered it for sale; have called for a partner. None came.

Now I come to the **Friends of New Thought** with my last proposition. If YOU will rally to its support, it will still continue its campaign of seed-sowing. If you do not, only two more numbers will be printed. I need not tell you that to reach this decision is to me like the words of the physician to the mother when he says, "Two days will decide if your child will live!" NOW is as dear to me as any mother's child to her. But if it is the will of the Universe, as expressed through You, I accept it, and will resign it to oblivion, and find rest or labor in other fields.

I have not the time, the talent nor the disposition to be a rustler. You must do this or NOW stops.

During the last year NOW has barely met the direct expenses of paper and printing. Prices of both will advance for 1915. The labor of mailing has been one of love on the part of "NOW" Folk. From this financial pressure I wish to be honorably relieved.

Editors receive good salaries. All I ask is day wages for the time I spend upon NOW.

This end can be reached
**BY DOUBLING THE PRESENT
CIRCULATION.**

Double the present circulation and I will print NOW for the year 1915. It will probably maintain itself permanently at that figure.

Its circulation has not been large enough to make it an advertising medium. Much advertising that I

might have had is not such that I am willing to accept, and thus lower the tone of the magazine. I will never make NOW a mere "mail-order journal," nor print any article because by so doing I may make it popular and help its sale. I have held in practice my ideal of a clean, free, and fearless exposition of Truth as I see it. In Love and in the Spirit of Brotherhood have I spoken the Truth I have perceived. I realize only a little clearer now than I did 14 years ago that but a few in a thousand are ready for the statement of Truth, for which NOW stands. But Humanity was ready in its needs. It was time for ME TO SPEAK.

It is now time for me to be good to myself. By a partial release from present responsibilities I feel that I have yet many years of work. But I do not feel that I can carry the present burden of financial responsibility longer. I can in other avenues easily maintain myself. This release will give me time for literary work. I have many MSS. to revise and print.

Thus I have fully laid out the present condition. FRIENDS OF TRUTH, IT IS UP TO YOU TO DO YOURS.

What is it you are to do? I have not even a suggestion to make as to your duty. I suggest and freely do I leave it to you to act as Love and Truth impels. I will accept the results and feel my work in this field is done if NOW stops. I'll buckle on a new armor if you say KEEP ON!

IF YOU LOVE TRUTH AS NOW PROCLAIMS IT, WHY NOT MAKE FOR IT, AS CHURCH MEMBERS MAKE FOR THEIR PERCEPTION, DONATIONS FOR MISSIONARY PURPOSE? 1ST. RENEW YOUR SUBSCRIPTIONS AND SEND A DOLLAR FOR A FRIEND. THIS WILL DOUBLE MY LIST AND ENABLE ME TO KEEP. The first 100 numbers represent the expense. On every succeeding 100 a little profit is made to balance up the expense of the composition of the magazine.

2D. TO THE EXTENT OF YOUR MEANS SEND A CLUB OF AS MANY AS POSSIBLE.

Some subscribers will fall off. These must be balanced by new ones. Many of my readers can send \$10 for ten friends. I do not ask for charity or a subsidy. But I DO WISH NOW to be maintained as a business proposition. I have NOW each month numbers on sale. I ask YOU to patronize and advertise. WILL YOU DO SO? The office will be San Francisco instead of Glenwood next year. Send in before December your letters with money or checks, etc., for renewals, new subscriptions and clubs here. The money will not be removed from the letters until it is decided to continue the magazine by receiving enough either in cash or pledges to double present subscription list. They will be filed carefully away, and IF there are not enough pledged for 1915, I will return the money to the senders during January, 1915. SHALL THERE BE A VOLUME OF "NOW" FOR 1915?

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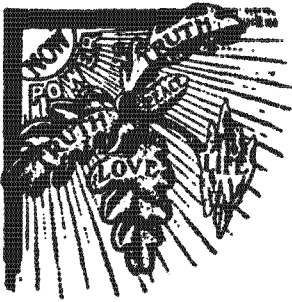
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From all Life's grapes I press sweet
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—Henry Harrison Brown.

NOW

A JOURNAL OF AFFIRMATION

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No. 11

MISTS AT NOON.

O'er southern hills, from Ocean's breast,
Rolls in the mist, obscuring all.
The land that late by sun was kissed
Is hidden as by funeral pall.
And in the hamlet at their base
I've not of tree or home a trace.

And yet I know, within that cloud,
Are happy homes and friends who love;
And hearts are there in gladness bowed,
In prayer; I also know, above
The cloud, the sun in radiance glows,
While about me now the wet wind blows.

Full well I know 'tis not for long
That cloud will lower o'er yonder peaks!
Flower and fruit will grow more strong
For the mist that every leaflet seeks.
The blessing hidden within that gloom,
Makes yard and field in beauty bloom.

So do I know that trouble comes
And life's bright hills are shadowed o'er!
Beyond the mist God moveth on,
And Faith sees Light as ne'er before.
I sense the blessing now, nor wait
For cloud to rise—Trust conquers fate!

My Faith will seize upon the fruit
And taste its joys while winter snows
Are mantling warm the orchard root.
I scent in winter the springtime's blow.
Faith is to me like yonder cloud—
Mantling a cradle, not a shroud.

So blesses me yon misty hills,
Bringing me Peace in perfect Trust!
And with yon rose my spirit thrills.
As it springs fresher from the dust.
Thus when the clouds in Silence roll,
God's Peace encompasses my soul.

Henry Harrison Brown.

Age is to be parried and annihilated to thee,
O Son of God! by wrapping thyself in God's
Eternal Youth. Cast thyself frankly as
these sweet children do into the beauty and
the joy of this moment: do not addle the
egg without thought, but generously sleep
in thy sentiment, in thy act, the arms of
the wise God being around thee, and thou
shalt take thy being again from his pres-
ently, refreshed and exalted.—Emerson
(Journals).

"BLESSED ARE YE!"

In the fifth chapter of Matthew we have Jesus' idea of the happy person, of him who is blessed. Is it not marvelous that he does not include among the conditions of Blessedness one thing which the world deems necessary to happiness? Nothing external is mentioned. He does not include wealth, fame, position, intellectual or scientific culture. Beside inward conditions, the only conditions mentioned are revilement, persecution, and slander: with these we are also to be also blessed.

It is one of the paradoxes of prevalent theology that it seeks the opposite. The convert, the proselyter, the expounder, represent those mental conditions which are all the opposite of the Beatitudes. They wish notoriety, power, wealth, crowds, success. The exceptions are fanatics, enthusiasts, maniacs, who find a few followers through eccentricity. Often these establish a sect which once established seeks for conditions the opposite of the humility of the founders. Note the results in the followers of Wesley, Fox, Ann Lee, etc.

Even Quakers are proud of their garb and the quiet of their lives. The Universalists have not the humility of Murray, nor the "Christians" the simplicity of Campbell.

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The New Road to Opulence, by Henry Harrison Brown; pp., 24; 10c. It explains just what mental attitude to hold that will draw the Dollar. It will enable you to rise above the drudgery of enforced labor. A powerful booklet.

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