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HENRY HARRISON BROWN,

Editor

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

NOW

A JOURNAL OF AFFIRMATION

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No.6

REBORN.

Marvel not that I said ye must be born again.
—Jesus.

I've been reborn. A natal day
Most vital to the Soul has come.
Born of the flesh to flesh a slave,
And Soul was exiled from its home.
Through senses fine, I saw a world
Through space by outside fiat hurled.

By passion held, the Immortal I,
Was forced to act and forced to feel,
That I might learn myself as Power
To self-direct; to never kneel.
Strong appetite my jailor was
Because I lived as effect of cause.

But now reborn I know I'm Cause!
That I create and I destroy!
And I have built my world anew.
All I create I now enjoy.
The world of sense I transcend in this
That my new world is limitless.

I see, I feel, I know I'm One
With that which fills all space and time,
Into Conscious Unity I'm born
Because Perception now is mine.
Limitations all have passed away,
I live the Immortal Life today.

The Lazarus sleep in tomb of Self
Was broken by Ithuriel spear;
And Soul came forth from mortal freed
Because I'd mastered every fear.
The hand of Friend that spear has held,
And Love-in-Liberty has willed,

Till in the flood from sacred fount
I've drowned all sense of flesh and time.
And Master now through Liberty
Partakes of Truth's most precious wine!
Through touch of Friend I've risen above
The power of death, through Power of Love.

HENRY HARRISON BROWN.

Vancouver, B. C.,
April 25, 1913.

THE EXPANSION OF CONSCIOUSNESS.

A Study of the Sub-conscious.

There is a vast difference between the noun, Intelligence, and the adjective, Intelligent. Existence is Intelligence, but it is not Intelligent. Intelligent means that Intelligence is aware of Itself. Intelligence is unconditioned, is unindividualized. When individualized it can affirm—I am! and thus knowing Itself is intelligent. The unconscious effort of Intelligence is to individualize Itself and thus become intelligent. Hegel's definition of Man covers this phase. He says—"Man is Spirit conscious of Itself."

In studying the sub-conscious this distinction is ever to be remembered. Therefore we may affirm that the Sub-Conscious is Intelligence. That from the beginning of its manifestation in star-dust it has been evolving toward a state of self-consciousness. While we affirm the Sub-conscious is Intelligence, we can only affirm that Man is Intelligent. That while he manifests Intelligence he is conscious of it.

A clear undersanding of this distinction will make all our metaphysics plain and give a clear solution to the problems of life. An intelligent Sub-consciousness means a personality—a personal deity.

Unity is our universal hypothesis. From unity my reasoning starts. Upon Unity all my philosophy rests. No adjective can be offered to Unity. Any adjective is a limitation.

**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.**

83

—*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 unconditional 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 lillies 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.**

87

—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.

—Archie 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 hres 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.**

—W.C. Henley.

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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 odorous 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.
Elisabeth 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'Intransigeant 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 eugenisists 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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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, 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 Millitz 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.

—Irving Rachelor.

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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 Vivibration.) 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 Eliot.

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."

**All outward wisdom yields to that within,
Whereto no creed nor cannon holds the key.**

—*Bayard Taylor.*

HOW TO CONTROL THE BODY.

All bodily functions are controlled by thought. I repeat this here to emphasize it. You must become familiar with this fundamental principle in Mental Healing. Thought heals. Thought is your individual perception of Truth. Therefore Truth heals. Truth, Love, Goodness and Beauty are all one, are all manifestations of the One. Error, hate and fear are conditions of absence; they are names only, for the want of Truth, Love and Faith, just as absence of light is darkness and the absence of heat is cold. Absence has no foundation, no being, is nothing. Those who indulge in these mental conditions of fear, hate, anger, grief, are shutting out Life and Love; are trying to manifest Being upon nothing. Like the boy who walks off the end of the plank they step upon nothing, and fall. Health is a positive mental state. These negative unhappy mental states are disease. Self-assertion is the universal panacea for unhappiness. Remove unhappiness, health must come. Resignation, passivity, quietness induced by will power under necessity, are too often thought to be happiness when they are but mental paralysis. Happiness finds its place only when there is a loss of self-consciousness in pleasant thoughts. How then do I control my body? By **THOUGHT**. I think "walk" and the body walks. I think sew, or play upon the piano, or drive a team, or measure land, or make a dress, or write a letter, and the body obeys my thought. When I say to my body "sit", it assumes that position. When I say "sleep" it sleeps. The body obeys my Suggestion. I control my body through the power of Suggestion. These Suggestions are born in the Affirmation, "I CAN". This affirmation had its birth in some sugges-

tion from without that caused me to think, to desire and to decide.—From "Self-Healing through Suggestion."

A RIGHT WAY AND A GOOD WAY

In a certain New England village lived a young farmer. He had a fine farm a college education and a happy home, except for one element of discord. He was a dipsomaniac. For several generations his forefathers steeped themselves in New England religion and New England rum, and the rum "took," as the neighbors put it. From time to time that young man had a fearful fight with himself.

One night the village minister came home after a week's absence. His wife met him and reported that this young fellow had been drinking three days. For two years he had not touched alcohol. The minister is a young fellow, too, of the new school. He went to the farmer's house at once. The latter opened the door, half drunk and defiant.

"Well, what do you want?" he growled. "If you've come to pray with me, get out. I don't want any praying or preaching."

"Get a pencil and some paper," said the parson; "I want you to do some figuring. Put down 365 and multiply by 2. How much does that make—730, isn't it?"

Well, that's your good average—the number of days you've kept straight. Now put down 730 and add 3 days. That makes 733, doesn't it? Seven hundred and thirty sober days against three! Man, I've come here to tell you that's splendid! Why, not one man in a thousand could show such a record! I don't want to pray with you, but I do want to help you keep up your average."

The farmer turned over all the whisky he had on hand and the parson broke the bottles. He hasn't done anything to cut down his good average since, and it now tots up more than five years.—*James H. Cullens in Saturday Evening Post.*

The visitor was examining the class. "Can any little boy or any little girl here tell me what a fish net is made of?" he kindly inquired.

"A lot of little holes tied together with strings," smiled the never-failing "bright boy."—*Buffalo Commercial.*

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.

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