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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. 8

A CHANGED FRONT.

Once I lived in a world of sin;
Once I thought I was vile within;
Once I thought all men were bad;
Once I felt love was impure;
Once I let grief make me sad;
Once I felt of wealth, the lure;
Once I believed in Adam's guile.
Unhappy was I all the while!

But now how changed to me the world!
Now all sin's banners close are furled!
Now there's nothing vile within;
Now I know there's naught impure;
Now I know I cannot sin;
I know that crime can never lure;
Now to me how bright the world!
By Cosmic Law to Light 'twas whirled!

I see that Truth alone makes free
Only through Liberty Love can be
With my changed thought Eden comes again;
Life, the world, and every man
Is good and pure and true because
Evil from my thoughts ban;
It was my thought made wrong and sin!
The Soul—I am—is pure within.

While now I think the pure, the good
Love overwhelms me with its flood!
Now I think the good and pure
And act my thought in Liberty
My recompense in life is sure
And I from every bond am free!
All is pure and good and sweet
When Love and Truth in conduct meet.
—HENRY HARRISON BROWN.
July 8, 1913.

There is that vast and far-reaching matter of Suggestion—We all admit that hypnotism is a potent way of using Suggestion and we should be grateful that it has assisted in establishing the value of Suggestion. But the potency of Suggestion is quite as great without the meditation of hypnotism, though not so tangible and direct.—Joseph Collins, M. D., Prof. Mental and Nervous Diseases, N. Y. Post-Graduate Medical College, Albany; Attending Physician, N. Y. City Hospital; Art. in Medical Science.

RACE MEMORY AND INCARNATION.

Each individual is a new incarnation of God.
—Emerson.

Unity must be our starting point in every search for truth. There is but ONE—Something! Call it by whatever name you choose. It is indivisible, indestructible, unchangeable and ever-present. It fills all space and endures through all time. The ONE in whom each creature has its being. It is never separated. It cannot be disparted. It is not truth to say "I am a part of God!" or to say that anything "is a part of God!" God is ever WHOLE, and in every manifestation the whole of him appears. Emerson says "God reappears in every particle with all his faculties and parts. The doctrine of omnipresence is that God reappears with all his faculties in every cobweb."

Omnipresence is the one fact from which we are to reason. Each individual person is a new and unique expression of God—"There is One Mind common to all individual men. Each man is an inlet to the same and to all of the same"

Those of my readers who have followed my articles on the subconscious and especially the one in July NOW on "Memory," will be able to follow my reasoning in this article.

It is not difficult to realize that the unfolded flower is but the result of the experimenting of the One in vegetable life through past ages. Burbank goes to the flower as to a teacher, and inquires by what means Mind has found the way to present beauty and use. The

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

—Julia Ward Howe.

flower in his mind—for he is in the Real, in Mind, all that has been—finds itself in the flower questioned and thus he learns how Mind has wrought itself into a flower. By applying the same principle through the succeeding generations he selects the qualities he desires and eliminates those he does not desire, just as God the Absolute has been doing since he first made Himself a flower. Natural Selection has in Man become "Determined Selection." God, as Man, chooses because he knows result where God, Absolute, had to work by expression without knowing results. This is a view of God so different from the one we have held that it is hard to disabuse the mind of the old thought, that God works by plan and knew the end from the beginning along the line of evolution. He simply expressed Himself the best He could without any purpose or without any plan in the matter, just as he now expresses Himself in roll of wave, in rush of storm, in flowing brook, and growing grass. **HE IS EXPRESSING HIMSELF IN THESE, AS POWER, undirected save by Its own necessity of expression in some way. IT MUST EXPRESS!**

Just as a man in anger must express without any plan or thought. But when, through experimentation, He had made for Himself a brain with grey matter so that He could say "I" then as Man He began to plan and Man has been planning for a millions years. The result of that Thinking is the world He as Man has built, out of the material of the old which He as Primitive Man found waiting Him when he had developed a thinking brain.

But why does He not commence with each babe today where he commenced with that early Man! With Man, long

before the latest skull of man that has yet been found? That skull is that of the Pliocene geologic Man, found at Sussex, England, which geologists say "at least" is 450,000 years old. But this is only a guess, that I will multiply by ten or one hundred. It all depends upon our conception of geologic time.

But why did not God make a better man at first? One equal to knowing and thinking as the man of today thinks and does? Why, I also in same connection ask, Why did not God make a better world? A perfect world? Why not make more perfect planets? But go farther and ask why did he make the animals and plants of geologic times imperfect compared with the present ones? Aye, I will go still farther—Why does God make imperfect men today? The criminal, the idiot, the insane? Have you any answer in theology, except the old one—"God's ways are not our ways, and God's thoughts are not as our thoughts?" That is no answer. It is a plea of ignorance. It assumes that God thinks. It assumes that God plans. It assumes that God has anthropomorphic qualities. Telling me God's ways and thoughts are not human you immediately answer my question from the purely human point of view, that God is like man in planning and working out a plan. The old conception of an Infinite Thinker and Planner, science and philosophy knows is error. If an infinite BEING knew he would have to express his knowledge. If this Infinite Being was good he would have to make all his manifestations the best he could. Where lies the error?

It is impossible to think of an INFINITE BEING. A BEING must have space and time in which to manifest.

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

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—Whittier.

Infinity fills all space and all time. Therefore the idea of Being must be removed from the idea of God. As long as we use the word Being this limited conception will cling. Therefore I prefer to use Mind in its place. MIND we can think of as impersonal and independent of Space, Time and Being, in its infinity.

Only when the conception of *A* Being is removed and we deal with the Absolute in its place, an Absolute that is inclusive of all, and is no particular expression of any one condition; an Absolute that is latent possibility of any manifestation, but which simply Is, can we approach Truth. "O my friendly GOD IS!" says Emerson. "IS" what? No *thing*, but the possibility of all things. Not wisdom, beauty, intelligence, love, truth, but simply POWER to be any and all these, when an organism is manufactured from ITSELF through which to be these. In wind and wave It is POWER. In plant it is Life, and Intelligence hidden, occult. In animal Life plus instinct. But in Man it is Reason, Conscience, Intelligence, Beauty, Love and whatever else the human mind may conceive.

Thus this One Mind is ALL that is in possibility but it is nothing in any form. Mind does not know what any one of these possibilities are, till it has manifested them. Mind has no forward look, nor a backward look. Mind has an onward motion like a wave of the sea. Mind has started in a sand grain, then moves forward to the plant, then forward to an animal; then by its own nature is impelled forward to MAN where *It Knows Itself*. Man is the ONE MIND as an organized Being. I know it will seem difficult to understand and will seem as though I was removing God from the

universe, but instead I am making God and the Universe One, not only in the seen, but in that invisible Something that has bodied Itself forth as the Universe, and as Man.

I am aware that this position is heretical, not only to the philosopher and metaphysician, but it is also in opposition to the average New Thought teacher, book and journal that I have read. Yet by implication all these say it; and when their statements are followed out logically, Emerson, Bergson and Eucken, if I understand them, are teaching the same. I am sure that no complete understanding of Universal development and no complete philosophy of Intelligence will ever be formed that does not see that Man is individualized expression of that Universal Mind come into consciousness of Itself as Man.

By a study the unfoldment of one's self into consciousness, we are learning how Mind has wrought with Itself through past ages. As Man through experiences and their effect stored in the Sub-conscience, and in developed and changed brain structure, is able each day to express more of his Self, so Mind, through experience in lower forms, has been enabled to express more of Itself in later and more complex organisms. In so doing, there is no more consciousness of looking backward, or forward, or of planning the next step or movement than the kitten has when it chases its tale, or the babe when it cries for the breast. As MAN has learned by expressing, so Mind has learned. But not till MAN came as self-conscious Mind, could there be any reasoning, planning anticipating, regretting, or determining. I think Emerson saw this when he wrote his "problem!"

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

—George Eliot.

"Knows't thou what wove yon woodbird's
nest

Of leaves and feathers from her breast ?

Or how the fish outbuild her shell

Painting with more each annual cell?

Or how the sacred pine-tree adds

To her old leaves new myriads?

Then looking at Bibles, oracles, and at

Saint Peter's dome, and England's ab-

beys, he says of the builder,

Himself from God he could not free;

He builded better than he knew ;

The conscious stone to beauty grew.

These temples grew as grew the grass;

Art might obey but not surpass

The Passive Master lent his hand

To the Vast Soul that o'er him planned—

And then he utters the words of
wondrous insight.

For put of Thoughts INTERIOR SPHERE

These wonders rose to upper air.

"Thought's interior sphere!" Wondrous
words, which show the seership beyond
the metaphysics and science of even
these late days.

"These temples grew as grows the
grass? Through the experience stored
as Heredity in the grass as it has come
from earlier marine vegetable, to grass.
The Power in grass, is the Sub-con-
scious power that is underlying all the
phenomena of the Universe.

But these temples Man builded. How?
By obeying the same impulse and with
the urge of that same Sub-conscious
Power which is not the Absolute in its
originality and its homogeneity, but the
Absolute with all the experience It has
gained and store up Itself as heredity—
as Mind-Memory;! as Race-memory.

It is this memory that enables it to build
an organism beyond that in which it man-
ifests as animal. The Race-memory
enables it to organize for It-self an or-
ganism through which the twentieth
century man can not only express all
previous man has expressed, but also is
to give a new and enlarged expression

of Mind in the present improved con-
ditions of Thought and civilization.

Since in my July article on "Memory—
The Book of Life," I attended to the in-
dividual sub-conscious storage of
experience, I will now briefly hint at the
application of the above philosophy in
an examination of Race-Memory.

The One Mind in its evolution from the
homogenous to individuality has stored
in Itself, as memory, all the results of
its past experiments. Even as individual
man has stored in himself as memory all
the results of his past experiments. From
his present knowledge of himself, as
Memory, Man's conduct and thought are
controlled, so the One Mind is today ex-
pressing itself along lines in man, in
animal and in plant, of race-memories.
Otherwise every individual plant, ani-
mal and man would have to start where
the first individual of the same species
began, millions of years ago. Progress
in lines of evolution is due to the fact
that Mind can begin in each new gener-
ation where it left off in preceeding one.
In all other species than man, there is no
conscious help from the individual in this
evolution. But Man is a conscious factor
in his own evolution. Because of this
his evolution must continue forever, or
till Infinity become conscious of the
whole Itself. Since this can never
be each individual man is immor-
tal. Emerson in that most profound
of paragraphs the first of "History," says
"He that is admitted to the right Reason
is made a freeman of the whole estate!"
That is because man reasons he has the
ability—the liberty of choice, and may
explore any portion of the infinite realm
of mind.

Thus each individual man is a new in-
carnation of mind, even as each breeze
and each whirlpool, is a new incarnation

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

—Irving Rachelor.

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of power in their elements. Each individual is but a center of Power in Absolute Power. A center in those series of octaves of vibration in which mind finds human expression. Each individual man is not a separate entity—is not A soul—but is a center of power in spiritual power. This center we may term, "a soul," if we choose as we speak of "a breeze." But be sure that we do speak of it as we speak of breeze; not as a *thing*, but as a manifestation of atmosphere and soul as a manifestation of the one thing. No one should speak of an individual man as a *thing* but as an expression of the One Thing—Mind. When we shall do this, we shall then see that it is impossible for any individual to be re-incarnated in flesh, any more than a breeze once it dies away, can be re-expressed. Another breeze may come in its place. So another expression of mind can readily come, and will continue to come till Infinity has exhausted its possibilities.

Each new individuality is a new expression of Mind. But when we remember that all the experience of the race is stored in Mind we will then see that every human being that ever lived is reincarnated in each individual. Each person born today will start with all the accumulated wisdom of Mind, if it is incarnated from that strata of thought and life where the thought of today is stratified. But if the parents at conception do not rise spiritually to a realm beyond that of savage man, or barbarian, or shall only touch the strata of Rome or Greece or that of ancient Egypt then the child will be an expression on that plane and will represent the brutality and ignorance of that plane. The parents may rise in spirit to those vibrations where Plato or Newton or Shakespeare or Jesus vibrated and

the child will show such wisdom that he will be called a wonder, and superficial thought may call him a reincarnation of some ancient worthy. He is not the incarnation of one individual but of ALL that wisdom stored in that plane from whence he comes into expression as a center of life, in Life, bringing with him the results of the Race-memory on that plane. This view which for many years I have believed, will relieve the present metaphysical movement of that great incubus that hangs upon it as a weight, i. e., the reliance upon ancient philosophy as authority and the bringing into its teachings the theory of re-incarnation and the vicious one of Karma, the crude and childish philosophy that sees each individual soul as a thing, as a soul, and that soul passing through many planes of expression in the flesh. The One Mind continually repeats Itself, each individual center as Man will have to pass through every grade of vibration. Each step in the life rung, from octave to octave, being virtually a new birth. As much of a change, as the step from the crude and slow vibrations of matter at death of body to the finer ones in that grade of spiritual vibration whence he steps as his body is left behind. This is a birth into the finer forces of Mind.

It is not an evolution merely of an individual, but an evolution of the One Mind through individual expressions. But Self-consciousness is the Divine Consciousness individualized, and the Divine is learning of Itself, of its possibilities through its human expression. Immortality in human expressions is therefore a necessary development from a state of nothingness from a state of non-expression.

Would we realize that Race-Memory is I AM and all these are, that I may

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

—*Archie L. Black.*

the only condition of Mind that makes possible any Progress of Expression, and that each of us is an expression of the whole past of the race we would think, live and love differently. But for that Memory of today we would have to start where the first low-grade man started. In the race-memory we will find an easy explanation of the conditions of each individual life. In fact the child DOES so start. It is born where the first man was born, but as the first man did not start, it starts with all the possibilities which the race has unfolded. In a few months it leaves behind primeval man; it takes a year or two to leave behind the savage—that is to outlive the savage race-memory, then comes the barbarian, and the semi-civilized. And the social and business life today seems to warrant us in believing that at conception parents did not rise very high into the realm of modern rationalistic and altruistic vibrations.

The backward children of today are those conceived in those realms of mind that were deposited like ancient clay stratas, in the periods of the race's primitive intellectual conditions.

There is no good prophesied for the race-evolution by that form of the present eugenics that looks to breeding men and women like animals. It would soon relegate the present Man back to the animal Man of the past. He would have a good body but a small and illy developed spiritual consciousness. The Idealistic Philosophy of today when it shall dominate parents at conception will give an improved expression of Mind. It is not what parents think; it is not a coolly calculated progeny; it is not the child begotten in cold blood; that is to benefit the race. It is the child begotten

in FEELING. Feeling is LOVE. It is the child begotten in Liberty. It is the child wanted, the child begotten with no thought of a new creation. The child begotten because Spirit so dominated the parents that all the best in them, was uppermost in an expression of Soul, that opened the way for Mind on its high plane of Race-Memory to find a new center of consciousness.

Parents should live in Love, in Truth and in Liberty, and when the Divine Urge compels should LET MIND centralize itself through them from the highest plane of ITS unfoldment through the Human. Then from the Ideal realm where all the vibrations from earth's best are stratified they will incarnate God in the child; and it will come to bless.

Until this is not only intellectually perceived, but is FELT will there be any improvement in the race. Today the ideals of parents are low. They vibrate upon the material planes of Mind, and Race-memory like winds pass over them without any thought of self-control. But each person can be self-controlled. Each person has a choice of the plane where he shall vibrate and from whence his inspiration for each day shall come. It comes from the plane he reaches through—not thought—but through desire. Hence the necessity of our metaphysical movement which is *Pure and Practical Idealism*. In it is found "the Saviour that was to come." In it lies Race-Redemption.

TELEPATHY.—"The action of one being on another at a distance is a scientific fact as certain as the existence of Paris, or Napoleon, or oxygen, or Sirius." —*Camille Flammarion.*

"Two souls united together by the undulations of the same psychic rhythm can feel and vibrate in unison." —*Leon Denis.*

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

—Emerson.

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☞ **AFFIRMATIONS.** ☞
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SUNSHINE.

Good morning, glorious sun.
Thou bringest all Good to me today.
Thou are the Great Expression of the One Mind.
In Thee is centered the Power of the One in Light and Heat.
Thou lightest me on my paths of life.
Thou warmest me during the years of my life.
Thou callest to earth and she bringeth forth food for me.
Thou hast called upon the waters and at Thy bidding they have risen from Ocean's breast as clouds.
The clouds at Thy bidding have floated o'er the land and shed their rains for me.
Thou art my Friend. Thou carest for me as a mother for her child.
Thou feedest me. Thou waterest me! Thou bringest the night for me to rest.
Incarnation of Universal Life, Love and Power art Thou.
Through Thee I worship the Power that is incarnated in Thee.
I lift my thoughts to Thee, that through Thee as a symbol I may have a conception of THAT, which all men have worshipped.
I stand in Thy shine, and feel the glow of body and find the Self in unison, through Thee throbbing with Love for That-which-is.
I thrill with power within for Thou callest to That-which-thinks, to activity.
Pagan am I at morn and worship Thee as Lifegiver and rejoice.
Christian am I at morn for I see through Thee the Christ—the Sun of Righteousness arising with healing in its wings.
Scientist am I at morn for I realize that

Thou art only a form of Universal Motion centralized for me.
Materialist am I at morn for I feel and see only Thy material form and power.
Spiritualist am I at morn for behind Thy material shining I see the One Universal Spirit shining and blessing Itself in Me and Thee.
Universal am I at morn and think not, but FEEL the One who is Matter-Spirit!
Thus I grow like the lillies in Peace, rejoicing that I live!
I am, O sun, and I am immortal!
Thou shalt pass away, dissolving into the Original One.
I THINK and I shall think "I AM" forever. Thou art for me.
World and sun, life and time, space and truth are all for me.
At morn the sense of Being is so strong that I become identified with all, and individuality is perfected.
In the Perfect expression of I AM, I find peace.
O Sun-God! O Spirit and Matter!
ALL IN ALL! I am one with Thee.
I am happy at morn. I carry my happiness all day.
In happiness I realize that Thou Christ-spirit-of-Love has given me thy Peace.
Blessed am I for God's peace comes unto me at morn.

☞ — I will give any one of my 25 cent books for a copy of NOW of AUGUST 1905. I desire to complete a volume for a Divinity school library. search your files and see if you can spare it.

☞ A minor accident to our press caused a brief delay in NOW this month.

THE IMMORTAL.

Since my soul and I are friends,
I go laughing on my road;
Whether up or down it wends,
I have never felt my load.

For the winds keep tryst with me,
And the stars share in my joy;
Meadow, hill or sky or sea,
I create and destroy.

Hope or fear or bliss or woe,
Flits a shadow on the sod;
Life and Death perpetual flow,
Underneath them I am God.

Smaller than the smallest part,
Larger than the moving Whole.
One in the Divided Heart
And the Universal Soul.

Neither curse nor creed I know,
Doubts that darken, faiths that shine;
Time and space are empty show,
All that ever was is mine.

Silent, deathless, centered fast,
Ancient, uncreated, free.
I came not to birth at last,
Universes are of me.—*Anonymous.*

CARLYLE ON THE "I".

In connection with the editorials in last two NWS, read this extract from Chap. VIII of "Sartor Resartus."

"There come seasons, meditating, sweet yet awful hours, when in wonder and fear you ask yourself that unanswerable question: Who am I; the thing that can say "I"? * * * Who am I; what is this ME? A Voice, a Motion, an Appearance; some embodied visualized Idea in the Eternal Mind? *Cogito, ego sum.* ("I think therefor I am") Alas, poor Cognator, this takes us but a little way. Sure enough I am; and lately was not; but Whence? How? Whereto? The answer lies all around, written in all colors and motions, uttered in all tones of jubilee and wail, in thousand figured, thousand-voiced, harmonious Nature; but where is the cunning eye and ear to whom the God-written Apocalypse

will yield articulate meaning? * * *

This Dreaming, this Somnambulism, is what on earth we call Life; where in the most indeed undoubtingly wonder, as if they knew right hand from left; yet they only are wise who know that they know nothing. * * * *Nothing can act but where it (Nature) is: only where is it?* * * * That some *where* with its brother *when* are from the master-colors of our Dream-grotto; say rather the canvas, the warp and woof thereof, whereon all our Dreams and Life-visions are woven. Nevertheless has not a deeper meditation taught certain of every climate and age, that *where* and *when* so mysteriously inseparable from all our thoughts, are but superficial terrestrial adhesions to thought; but the Seer may discern *Everywhere* and *Forever*; have not all natures conceived their God as Omnipresent and Eternal; as existing in a universal Here, an everlasting Now? Think well and thou, too, will find Space is but a mode of our human Sense so likewise Time: There is no Space and no Time: We are—we know not what:—light-sparkles floating in the ether of Deity, so that this so solid—seeming Would, after all, were but an air—image, our ME the only reality.

Many pupils are considered backward. They are not backward, but victims of the lack of proper questioning.

The development question leads the student to think of something he does know. That is the highest form of teaching, which will bring from the student's unconscious mind the information stored there, but which he is unable to tell through lack of proper questioning.

That the mind of the pupil be kept active is absolutely essential. Every boy and girl mind needs a stimulant.—*Prof. Sisson of Reed College, Portland, Ore.*

The sole object of science is to discover truth.
—*Ira Remsen.*

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

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—*W.C. Henley.*

WINDING HOMEWARD.

Portland, Ore., June 14. Two lectures here Sundays, 1 and 8, and every night the week between. As always here, I was greeted with a fine audience. Dr. Minard has educated his society to appreciate good things. It is a great pleasure to know that what you say is appreciated both in thought and cash. I have not grown beyond a feeling of personal smallness when the collection basket grins at me with a lot of nickels. And smaller yet am I when I find in it a lot of pennies. A lecture ought to be worth as much as a theater ticket. I feel that I am worth more than a "Nichleodeon!" I have learned that human nature is peculiar. We cannot tell how any person will receive our thought. I have no right to anticipate, but I take with love what comes. No audiences have ever "panned" out better than at Tacoma and Portland. Educated by their pastors to appreciate and to pay for what they receive. That is the only way to receive. I question very much the ethics of "a freewill offering" plan. "That which comes easy goes easy." Have I an ethical right to give? Can I give? Can I receive without giving an equivalent? "Value received" is the legal term. Shall I leave the remuneration to the Absolute Law which is I can receive only what I pay for, or shall I act under the custom of a fixed sum as is the way of business? I have debated this question for forty years and have not yet settled it. The experience of others helps me little. I could not run the magazine, hotel or do any business upon freewill. Society is not trained up to it. Freewill is the ideal condition as is free trade; but the world is not ready for it. Probably it is time to teach it; but it is taught at the expense of the teachers.

Was in Portland during the "Rose Festival!" There is no doubt that no other city can vie with Portland in its roses. The citizens take pride in the fact and roses are plentiful in every yard. The display in the parades was fine. No finer floats seem possible than were seen on the night of the electric parade. Something in the climate gives a beauty to the rose here that I have never seen elsewhere. A good time to visit this city is in rose time in June. The wet season is then over and the snow clad mountains are in good view. Nine of them. Any other city so situated? Salem, Ore., June 17.

During 1900, 1901 and 1902, I was pastor of the Unitarian Society here. Came soon after they had organized a society and assisted in building their church edifice. The demands of a society unusual to me, the new conditions, and other matters that pressed upon me, made me the worst case of nervous prostration I have ever seen. I had not then learned how to master worry. With this condition came all the delusions of such a condition, especially those of fear. The society and the citizens of the town were most gracious to me and I should have been the happiest of men. Would be now in like conditions. But the tortures of the damned were nothing to what I endured. One Sunday A. M. I preached on "The Indwelling God." It was beautiful, theoretical and intellectual. As I was preaching it seemed as if a voice of thunder within said—"If God is within you why are you sick!". I realized in a moment that while I had believed in God I had had no abiding faith in Him as a presence or as life. It wore upon my consciousness and I grew worse and I resigned with this thought, "If God is in me He shall care for my body!" I

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

—Emerson.

gave up to Him. Called upon and re-relied upon the Indwelling for health. It came and it has stayed. This was twenty-one years ago. For years the sight of a church was enough to cause a return of nervous conditions. I thought I never could see Salem or enter that church again.

While in Portland, Salem friends invited me to visit them. A lady, who was one of the young people of the society when I was there, now wife and mother in a home, in spirit as well as in name, held a reception for me and the few old members that remained came. It was a pleasant reunion. I was invited to preach on a Sunday as they are for a few months without a teacher. On Sunday 15, I gave two addresses, and on two following days, carried out the program as in the following announcement:

HENRY HARRISON BROWN of San Francisco, Minister of the Salem Unitarian Society for 1890, 1891, 1892, will preach in the Unitarian Church at 11 a. m. and 8 p. m., Sunday, June 15. Themes: 11 a. m., "The Kingdom Within!"; 8 p. m. "The 'I' that says 'I Think!'"

He will also give "Talks" upon Emerson at 2:30 p. m. Monday, Tuesday, the 16th, 17th.

And also give a Metaphysical Lecture at 8 p. m. of each of these days.

Topics: "The Fountain of Health and where Located." "Truth and How Found."

I had been away from Salem 21 years and many were the changes. Few of my old congregation were left. The debt on the church had been paid off and the little society is prosperous. A teacher is needed. One is coming in September.

But why are there not more young men in the liberal ministry? Why not more

with the western snap? The Universalist and Unitarian societies have a hard pull for want of the right material in the pulpits. Kid-gloved rhetoric and finely spun theories have no drawing power among men who "Do things".

No opportunity ever was offered a young progressive fellow who can roll up his intellectual sleeves and don his spiritual negligee and hit from the shoulder, than is offered in the liberal pulpits of the Pacific Coast, or in one of the many that is waiting to be made by him. The cosy settled pulpits of the east absorb the ministers where they give fine sermons that never stir the blood. The result of welcoming Revs. Morgan and Grier to the Universalist pulpit shows what live men can do. I pity the Rev. who stands behind his desk and talks to a handful the same old story. When there are thousands waiting for a message he gives them a dissertation upon the newest book, or tells what his denominations stands for. Live themes, driven home in homely words in defiance of all rhetoric, and in ways that make "culture" shudder is needed.

Otherwise these middle links in the chain between orthodoxy and rationalism will die out. They are needed to keep awake the religious side of man, in the present tendency of philosophy and science to materialism. Of course I know the goal to which all lines of life are leading is expressed in our Metaphysical movement—but intermediate steps are needed. We will help every liberal society to preach that which we demonstrate.

I left Salem with happy feelings because I had won over myself a victory, and because I had renewed the friendship of my old society, and because of the opportunities I had there for education.

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

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—Walt Whitman.

The Oregon Penitentiary is located in Salem. While preaching there I also preached in the "Pen" one Sunday afternoon a month, and often visited the hospital and took great interest in the work. I was happily surprised at the great change in management. Gov. West deserves the gratitude of the whole world for his stanch position in regard to prison reform. Bitterly criticised by the conservative and especially by "the graft" element, nevertheless he has firmly held to the most advanced ideas. I saw the working of some of them in changes here. No stripes. None of that constant close inspection of the prisoners. Much liberty of conversation and many outside liberties. Many were at work on the road with no armed guard. A fine chapel with stage for theatricals, where movies are shown twice a week. Cells fixed up cleanly and men allowed leisure for reading, study and little private employments. Some cells were finely fixed with lace curtains, etc., which the men had purchased for comfort or beauty.

The Oregon State Insane Asylum

is also situated in Salem. In all my tours the last few years it has been a purpose of mine to visit every public institution that I could for my own instruction. I see so much in them in the way of the unconscious application of Truth.

This Asylum contains 1,600 patients. Connected with it is a city farm of 200 acres, and outside the city 7 miles 1200 acres. On the latter are 300 of the patients. These are changed often with those in the city home.

The Superintendent is Dr. Lee Steiner. When I preached there he was a member of my society; a young man working as a drug clerk. For six years he has been at the head of this vast insti-

tution. I venture to say that in all the U. S. there is not one that surpasses this in its up-to-date methods and equipments. He devoted several hours to me in a thorough examination of buildings and equipments and farm. I have never been more fascinated with any hotel management than with this. System, order, cleanliness, convenience, courtesy, plenty, and intelligent work everywhere, on part of management. But little dependence is placed upon medicine. Kindness, cheerful surrounds, employment, cleanliness and nourishing food in plenty, are the means of cure used. Each person is given employment to the extent of his or her ability. All the work except that of the directors of the different branches, is done by the inmates. Out-of-door work is found the best of all medicine. Something to do keeps their minds from dwelling on their delusions. Thirty per cent are sent out cured.

I was particularly pleased with the economy of the management and this at no expense of the flexibility and ease of the work. The old clothes are carefully laundered, cut in strips, and woven into rugs, and strips of carpet and used in the rooms. Women find employment in the work who in old times were chained and dressed in sacking. Even waste fat from food and cooking is used in soapmaking. In many ways the materials used in the institution are manufactured there. All the vegetables are grown on the farms. A large dairy supplies the milk needed. Every modern device in way of labor, lighting, fire-protection, cleanliness is installed. Dr. Steiner has that rare faculty of so oiling by his presence the machinery that no friction is present anywhere.

—Continued on page 127

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

—Edith M. Thomas.

OFFICE OF NOW
GLENWOOD :: :: CALIFORNIA
BRANCH OFFICE
589 HAIGHT STREET, SAN FRANCISCO, CALIF.
VOL. X. AUGUST, 1913 No. 8

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 those possibilities HERE and NOW.**

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

It is GOOD to be HOME! The best part of any going away is the Homecoming. Changes come, but the hills are eternal, and the trees remain so like they were that I am at home as soon as I touch their atmosphere.

* * *

Did you study my "Business Proposition" on the colored paper last month? What are you going to do about it? It is a matter of importance to me, and to "NOW" Folk, and to future generations! WILL YOU ACT IN LOVE TO HELP TRUTH'S ONWARD MARCH?

READER—Are you a subscriber? Did you see the blue mark last month? If so and you have *not* sent your dollar, however much I dislike to do so I shall have to drop you from the list.

* * *

IS NOW too serious? Come and hear us laugh and learn the bright sayings born of this silence. NOW hears and rejoices though it does not record.

* * *

Already I have begun my class under the redwoods. A school room older than any college hall albeit, it stood long unused. Birds sing, jays chatter and squirrels cry amid the branches and we enjoy, for we have learned to concentrate and nothing external has any power to disturb or distract. One of Life's necessary, but too often neglected lessons.

* * *

I hope you have re-read the two page blank-verse in June NOW. It means much to me. I FELT it all and there is in it a deep philosophy. Are God and I One? If so let me realize it and feel Him—IT—at every moment. Emerson taught me this when he said: "We lie in the lap of an immense Intelligence that makes us the recipient of its power"—and then he tells me that great men "have always confided themselves child-like to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating all their Being." Until I learned to affirm this of myself and to say "The Eternal is stirring in my heart, working in my hands predominating all my Being" I had not learned to live or to worship. Now I accept "in the highest mind this transcendent destiny! In this realization I write and from this realization came that poem. I speak to the future Man that will understand!

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

—Bayard Taylor.

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If this NOW you are reading is a borrowed copy, will you not help Truth and me, by subscribing? I desire to double my list. You will make one more. Like the little boy's optimism, is mine. When asked how many fish he had caught he said, "When I catch the one that's biting and two more I'll have three"! When I have your subscription and 999 more I'll have one thousand new subscribers. And every new one is one toward that mark. O, I know you see the point! Will you act? The \$ comes in the next mail.

* * *

July Fourth the ladies and guests engineered an impromptu celebration in Emerson Grove. Singing, a talk from myself, and a humorous "Suffragett" speech from one of the guests and pleasant intercourse and rests filled the day. There was not an accident nor a fire from cracker or cannon, for, like snakes in Ireland, there were none. The editor passed part of the day busy with his correspondence and then an hour in his hammock under the Redwoods.

* * *

Your writings are unique and appreciated by me so very much. I often think of your magazine and wonder if it is truly as prosperous as it deserves. If I ever come to California I shall visit your retreat in the Santa Cruz mountains. With a deep thought of goodwill and most earnest wishes for the prosperity of the work you are so industriously promulgating. Believe me sincerely yours, J. W—, N. Y. City.

My dear friend: NOW is as prosperous as the Law of Demand requires. Few in a thousand are ready for its philosophy. It is not as prosperous as the Law of the Pocket-book would like, but \$ always come to meet every bill. They are learning to want to come to me in larger amounts. So all is well with NOW and I.

Copy of a Letter from The Divine Truth Center, Rev. T. M. Minard, Pastor, Portland, sent to Henry Harrison Brown for his 73d birthday, 1913. Signed by every member of the Society present on Sunday, June 22. Read by Mr. Foulds, to whom it was sent at the meeting in Emerson Grove.

Portland, Ore., June 22, 1913.

Our Dear Brother:

On this 26 day of June, 1913, as you surround your festal board we also wish to add our greetings and congratulations in heartfelt joy. Years can only make landmarks of your spiritual growth, and we wish you many happy returns of the day and may each added year bring you into a closer walk with the All-Good, and may each year bring not only to you joy—but also joy to the hearts of those that love you, and love to hear your message either by the spoken word or by your writings.

May success crown your efforts in freeing your lovely Mountain Home for the good of all.

Signed by Rev. Minard and his congregation.

No matter how much reading matter I have on hand I cast it aside as soon as NOW comes, to learn what you are saying and doing. Always something good and interesting. . . . Wish I could pass this day with you under the Redwoods and hear you read aloud and then we talk over the many themes in which we are both interested. Those "talk" you gave at the Cottage, have never been forgotten. Several have spoken of them since. There are a few discriminating people among us. Sincerely and appreciatingly yours, Mrs. J. H—, Mass.

He who must have algebraic demonstration of Soul would not be greatly benefited by the proof.

—Stenton Davis Kirkham.

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

—Ingersoll.

Synopsis of an address by Henry Harrison Brown in Unitarian Church, Salem, Ore., June 15, 1913. From the *Oregon Statesman* of June 18:

Taking for his subject, "The Kingdom Within," Rev. Henry Harrison Brown at the Unitarian Church Sunday morning spoke in part as follows:

"Jesus uses the phrase 'the Kingdom of God' over fifty times in the gospels. Only once does he define the term. When he does so he says, 'The Kingdom of God is within you.' 'The fundamental conception of the universe is that it is power. The first consciousness of man is that he is power. It is power individual man is seeking. The application of power is the measure of civilization. By floating on the current man learned to control or use water power. He learned to use in the sails, wind-power. And today has learned to make the Hertzian waves bear his wireless messages. Thus man by use of power outside himself has made the world anew and brought into expression himself as power and unfolded the faculties and potentialities of that inner Kingdom of God.

"For the power that controls power is stronger than the power controlled. Man is therefore the Kingdom of God. The kingdom of power. In that kingdom are life, thought and love, forms of that power which represent the kingdom. 'Kingdom' means organized power. The kingdom of Great Britain is represented by the army, navy, taxable power, and the loyalty of the people. The king in the kingdom of God is the individual consciousness.

"Man is the individualized power of the universe. The same power that swings the sun moves the human body. The same power that blooms in the rose, blooms in the cheek of the infant. Universal power is recognized as gravity, holding atom and plant in place. It is life wherever there is organism. Each man can say not that 'I have life,' but 'I am life and power, for I am a manifestation of the one life and power.'

"It was the recognition of this unity that made Jesus unique among men. He realized that it was the one that did all things and that he and that power were one. In this recognition he did those things called miracles, and it is the unconscious recognition of this unity that has enabled man to rise from cave to palace.

"Each individual is an expression of the One, and because of this his possibilities are limitless. Inexhaustible is the fountain of power behind each person. The human soul is divine. That is the distinctive feature of Unitarianism stated by Channing in 1818, emphasized by Parker and more plainly stated by Emerson in 1838, when he said of Jesus, 'One man was true to what is in you and me.'

"Practical Unitarianism leads us to love the life and do the deeds Jesus did as far as we enter into the realization as he realized that 'The father and I are one.' To one who thus realizes health is secure. To thus realize omnipotence is happiness, and to so rest is to have supply. When the masses shall so live the dreamed of millenium will have come."

Success: How Won Through Affirmations

By Henry Harrison Brown.

This is the latest work by this well-known and versatile Author, and is the result of his long and wide experience. It contains the wisdom born of experience, covering business, civil and military life, pulpit, newspaper and platform work, as well as experience of over forty years in Mental Sciences as Teacher and Practitioner. It is written in the simplest style, yet is forcible, direct, containing aphorisms of a practical nature and affirmations. It is a book for daily companionship. There are fourteen chapters on such subjects as Faith in Self, The Ideal, Health, Reputation, The Purpose of Life, Dare and Do, etc. Interposed between the sections are valuable quotations from many sources suitable for memorising and meditation. This is a remarkably cheap work for it contains much in little. This is a fitting continuation of the Author's other works. "How to Control Fate" and "Concentration." The Lessons contained in this new work are valuable for they are written so clearly and to the point; the Author says, "These Lessons are born of experience, not a statement is made that I have not demonstrated, that I have not seen demonstrated in others. The principles enunciated are those of every day experience." This book must be known to be appreciated.—*New Thought and Psychic Book Review, London.*

The looker-on often sees more of the game than the players.—*Oregonian.*

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

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—Browning.

WORDS OF GOLD.

"Self Healing Through Suggestion," Henry Harrison Brown, author, stiff paper covers, price 25 cents, published by Now Folk, Glenwood, Cal.

For something vitalizing, cheering, electric with new force and beautiful thought let us commend you to "Self Healing Through Suggestion." Most intelligent thinkers accept the power of suggestion. Not all know how to use it with themselves. Herein is given the key; the principles are shown. The way to grasp the creative power within the reach of each is indicated and the results of following the directions are well worth the time devoted to reading from the pen of the able author, Henry Harrison Brown. While it is not a Christian Science book, it still shows that the logical origin of disease is mental and that medical aid is superfluous. After reading the book one need not accept its teachings. One need only prove contrary if they can. The author lives the law of causation, law of cure, explains the germ theory, shows that disease is not natural, demonstrates the source of supply for all this power and clears up many mist-laden complexities which make the way of life brighter and more adaptable to arising conditions.—*Vegetarian Magazine*.

GENERAL BOOTH AND SPIRITUALISM

"Through all my history my personal intercourse with the spirit world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late the memories of those with whom my heart has had the choicest communication in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain watchful in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed and beautiful wife."—*From the British War Cry, Oct. 2ND, 1897.*

Don't be afraid to work. Housework and washing and the tending of babies will keep a woman years younger looking than going to card parties, staving up late at night, and spending hours shopping and gossiping.—*Mrs. Mcheney in San Francisco Times.*

—Continued from page 123

I constantly feel in reading our New Thought Journals and listening to our teachers, the lack in them of a broad range of thought. From them we never know that there is any modern conditions except in our ranks. The latest positions of philosophy, the latest discoveries, the latest inventions, the latest reforms, we should realize as manifestation of the One Mind, in its evolution of Itself into Consciousness through the human. All possible wisdom is not inside metaphysical ranks. Feeling the need of keeping-pace with the trend-of-Thought I read the reviews, scientific journals, visit workshops and every institution I may; for here I find *God in activity* and get encouragement in my own work. If any perception which I think I have of Truth does not help me to understand every machine and to enjoy every manifestation of mind from pebble to Man I lay aside as error. I realize that my power with pen and voice is due to my open eye and ear and to my sympathy with every THING and every person. I like to tell NOW readers something of what I see and learn. I recommend them to visit all places where MAN is at work and learn how manifold God is as Man.

* * *

While at Portland I was invited by Rev. Thomas F. May, pastor of the Congregational church, Vancouver, Wash., to give an address in his church on the eve of June 13. I did so, to a fine and very interested audience. The Rev. and many of his friends thanked me warmly and invited me to be sure and come again, whenever I visited Portland. This is a gratifying sign of the advance of Truth. This denomination will take the position now held by the more liberal denominations, and these latter

ones must move forward, or be swallowed by this larger organization. The churches cannot long maintain themselves upon a newly interpreted creed and newly vamped theology; by the converting of their church edifices into club-rooms of various sorts and by the addition of a restaurant occasionally. The M. E. Church in Portland on a Sunday forenoon gave a performance by the Sunday School that would a few years ago been declared theatrical and infidel. The average church and creed today bear the same relation to those of my boyhood as the knife the boy had bore to the one he bought, when he had put a new blade into it, then later had a new handle put upon the blade. And yet, we have the tale told us that it is the same old church, the same old creed. Ay, the same old Bible, when by a new interpretation of it, it is a new Bible to every intelligent worshiper. A strange psychological fact, that names possess more power than thoughts. Thousands follow a Church name that have no idea of its creed. Thousands vote a name and know nothing what the party name stands for. Truly says Emerson: "The hardest thing to do in the world is to think!" And few there be that do think. "Accept and follow," is the rule of the average person.

* * *

June 17.. Bunker Hill Day.

We took a tramp lumber-steamer at Portland for San Francisco. Did not wish to wait a few days for the regular boat. Had a fine company of passengers, and were as democratic as are passengers in the tourist cars, which I always take in preference to riding with the aristocratic, non-democratic, unsocial, cold and finiky crowd in the Pullman. One phenomena that I had not supposed possible, I saw on this trip.

There were hours one day when the ocean was as smooth as a mirror. Not a ripple on its surface. "Thou glorious mirror!" Byron calls the ocean. I never felt the metaphor correct till I saw this. Probably it was such quiet that caused Balboa to call it "Pacine!" Whales of some variety sported every day in sight of the vessel and were a constant source of pleasure.

* * *

Two days in San Francisco where I visited with my friend many of its places of interest, none of more so than the Exposition Grounds for 1915. Here marvelous work has been done, and still is being done. All the building for which the Fair Committee are responsible are promised to be in readiness in June, 1914. Seven months before the fair opens. If this shall be, it will be what has never yet been. It will show that San Francisco means business and will be a warrant to all who attend that they will find all other promises fulfilled.

Then HOME, and under my groves where I now settled down for a while and let the Spirit lead me to do the BEST thing to bring about the BEST conditions for Self and Truth. But whatever it shall be, this one fact is sure—No place I ever stopped at has for me the quiet beauty and inspiration the Redwoods have. Here this summer I hold my classes. Already they have successfully begun. COME and enjoy and grow with us.

Thy fishes breathe but where Thy Waters roll,
Thy birds fly but within Thy airy sea;
My soul breathes only in Thy infinite soul;
I breathe, I think, I love, I live but Thee.
Oh breathe, oh think,—O Love, live into me;
Unworthy is my life till all divine,
Till Thou see in me only what is Thine.

—George Macdonald.

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.

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Walt Whitman

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For these, or any other undesirable conditions you desire to OUTGROW, I can help you. I have had over thirty-five years' experience in this line of work, and am well qualified to render you valuable assistance.

A letter telling, *in outline only*, your trouble, and enclosing \$5.00, will pay for *one month's advice* and TREATMENT. I will write you a letter of directions suited to your particular case, together with such other advice, information and literature as I feel you need. Besides these, I will treat you daily by telepathy. For \$10 a month you can have a letter each week. No chronic cases taken for less than three months.

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* * *

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or on matters of life, and in development of any psychic phase will be given. I have had twenty-five years' experience in this work, have never failed to read correctly. I am the most practical of advisers. I point out the possibilities of the individual from the soul-side and reveal the errors in the thought-life. These readings are priceless to the recipient. Hundreds have testified to this fact. Write a short letter as to a friend, giving outlines only of the desire, and enclose \$2.00, and a reply will be sent at once.

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