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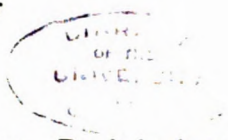
NOW

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A Journal of Affirmation

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

VOL. X.

SEPTEMBER 1913

No. 9

BY OBEDIENCE WE COMMAND GOD KNOWN ONLY AS MOTION.
—Emerson

That which I want, O, Father, give!
I faint with mad desire!
Without this thing I cannot live!
Want, is a consuming fire.
Thine is the power! O give me this!
Grant O, God my dearest wish!
My will be done!

I dream by night; I sigh by day;
With fears my eyes are wet;
I'm crushed beneath my passion's sway;
I will not this wish forget!
In agony once more I cry!
In thought toward my desire I fly!
My will be done!

My spirit thirsts! Weary, I faint!
Through lack of faith I fail!
Like sinking Peter is my plaint,
"Lord save!" In fear I quail!
I yield my will. I'll gladly take
Whate'er Thou wilt! All fetters break!
Thy will be done!

Peaceful now like gull on wave
I rest! My will is one with His!
O, constant is the power to save!
In Unity is bliss!
We're one whenever I obey!
Love, through Faith, has won the day!
Our will be done.

HENRY HARRISON BROWN

Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night.
Greatly begin! Though thou have time
But for a line, be that sublime—
Not failure but low aim is crime.
—James Russell Lowell.

A MIGHTY DEFINITION.

The thinker looks for God in the direction of consciousness; the Churchman out of it. If you ask the thinker for his definition of God he would answer, "My Possibility!" For His definition of Man:—"My Actuality!"

—Emerson's "Journals."

Existence is divided by Consciousness, into the Me and the Non-me. But that division is not a Reality. It is simply the distinction between what I know of myself and that which I do not know. I recently found this expression from Prof. Elmer Gates: "Our mentation is most largely the result of the operation of the Cosmic Whole upon us!"

The Universe is itself indivisible. It expresses itself through organisms. Through these multitudinous forms it is growing toward a consciousness of itself.

The Whole becomes conscious of itself only through the human. So that each person is the Whole learning of itself. What I know of my Self, is this conscious personality. I, as Henry Harrison, am that of which I am conscious; but that which is below my consciousness is that of my-Self which I do not know. The Real is the Cosmic Whole. The conscious I, is that which the Whole I knows of itself. The Whole, the Real I, is constant and unchangeable. The Personal I, the conscious I, is ever changing, is ever growing into larger consciousness of itself. The area of consciousness is constantly expanding, and there is a correspondent lessening of the area of the Non-me. Given eternity, and the whole of the Cosmic Whole will have become absorbed into the consciousness of the individual. In this conception we have the necessitated immortality of individuality. I am I forever. I am constantly expanding my individual area into the area of the In-

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

—*Browning.*

finite; gradually becoming more conscious of my Divinity, my Infinity, my Immortality. This is the whole subconscious trend of the process of evolution.

But the process of this unfolding consciousness is identical with the process through which the Whole—the One—God, if you prefer the term,—has followed from earliest organism, toward the physical ultimate which is Man. That process when we look down upon it from our height of present unfoldment, is like a road we travel up a mountain. We call the cosmic road—**EVOLUTION.**

"All life is a flowing" says Emerson. "Our life is a stream whose source is hidden!" But it is equally true of not only all life, but of all manifestations of the Cosmos. A flowing. "Hidden?" Where? Our only answer is "In the Subconscious Whole." Hidden then I am for I am the Whole. A flowing in and through the individual consciousness outward. That which I call my conscious self is but the record that is made upon consciousness by the flow, even as the canyon of the Colorado is a record upon the earth of its million years' flowing. Memory we call that record. Memory is the conscious part of the Infinite I that lies under myself as consciousness.

What awakens consciousness. What do I remember? What comes before thinking?

Before I think, I feel. Sensation is the primary unit of consciousness. All I know is that which I feel, and to know that I feel. There are millions of sensations that I don't know, because I do not recognize them. My definition of Psychometry is "The recognition of sensations not recognized by the five senses." My ability to recognize is the

development which Mind brings up from its experience in lower forms in the Cosmic Whole, of its expression as plant and animal. As long as I sense only on the physical plane I am not yet manifesting any purely human trait. As soon as I recognize a sensation which is not an animal sensation, as soon as I perceive something in some way that transcends the physical senses I am entering as Mind—as God—upon a new career. This is begun as soon as a child says I think. The moment I think so as to consciously distinguish myself from that which is not myself, I have begun an upward progress, and this is a prophecy that I shall express something no organism below the human has expressed.

From Sensation all our thought proceeds, and from Sensation, during all eternity I shall never be free. As soon as I cease to feel, will I, like a drop of water falling into the ocean, lose my identity, and become one with the Cosmic Whole. Will be reabsorbed in God. Will lose my individuality.

The ME is **FEELING**, and consciousness of Self consists in the process of transmitting feeling into Thought. Sensation I possess in common with all forms of animal organisms. Probably Sensation is a development of a similar condition in plant, and is probably identical in Principle with the quivering of the metal when struck with a hammer. But what strikes? What causes sensation? For we are never to forget that we are, in all phases of consciousness but effects of Cause. What causes sensation. The early answer was — God, and correctly so if God stands for Cause. But what means does he use? The Me is my Self. What is the Non-me? The Power within all phenomena. That Power we recognize through feel-

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

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—Walt Whitman.

ing. The rock trembles when struck with hammer, so does man in body tremble when hit with the vibrations that impinge upon any one of the sense organs. He then says "I feel." But there are millions of vibrations he does not consciously feel because the range of the senses is limited. But since these vibrations *are*, they must cause a responsive vibration in the Soul. When a person is so developed that he can sense any of these inner sensations he will have expanded his world to that degree and will have begun to live on that plane of life which transcends the senses; that plane of consciousness of himself as Spirit; a Conscious Being which is not body but which uses body as a means of knowing itself. This knowledge is born of his response to new octaves in the infinite scale of sensation.

Forever am I sensation, but I am rising ever through the recognition of new sensations. Since that scale is infinite, in order to know myself I shall be all eternity in becoming acquainted with my Self this way.

Let it always be remembered that all there is to Self-consciousness is this recognition of feeling. All there is to individuality is the translation of feeling into thought. I am as Reality Feeling; as an individual I am Thought. Hence the affirmation — I AM THAT WHICH I THINK.

But while I am feeling, the Me being simply a conscious reaction to the Non-me, what is this Non-me, which is not my Self? It is all of my Self of which I am not conscious. All I do not know of Reality; all I do not know of God. How do I know what I do know? Through sensation. What causes sensation? Motion in various degrees of intensity. Motions vary in pitch. It

follows that all I know of God is that which He or IT manifests to me in sensation through Motion. What IT IS, I can know only as I feel. I may translate feeling into thought, but then thought is Myself. I may speculate as to what IT is, may build in mind an image, or form a concept, but that also is my-self. I may as well now as at any time in my career, admit that all I can know is myself, for I am, in the Sub-conscious Reality, the ALL-that-is-in ALL. I am the Whole, learning to know Itself through Sensation and Thought. Through the study of Motion, I am coming nearer to God, and learning of IT as Cause. Am realizing that the Conscious Self is an effect. When I study myself as secondary Cause, using consciously through choice the same Motions, then the world is seen as Effect of my Thought. "Man is always throwing his praise or blame on events, and does not see that he only is real, and the world his mirror and echo."—(Emerson in "Sovereignty of Ethics.")

Science is learning of the Power that is Cause of all the phenomena, but until that phenomena is felt it does not exist to the investigator for phenomena is only recognized Feeling, and thus exists only to the one that feels. Science through instruments is enlarging the range of sense-feeling and by the same process enlarging the range of Thinking, only so far as he does not stop merely with perception and reporting but does also translate what he feels into ideas. Science does not speculate; it reports. The Thinker follows the Teller. From Thought arises Philosophy in various forms. Philosophy is seeking for Cause through the human prerogative of Reason. Man is the only individual through which God

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

—*Julia Ward Howe.*

does reason. "He who is once admitted to the right of reason, is made a freeman of the whole estate," says Emerson. The WHOLE is opened to me through my ability to reason. The only limit to my travels in thought throughout the universe is my inability to Reason. But what is reason? I cannot here say more than it is simply changing one form of motion for another just as Thought is changing Motion from Sensation to itself, as sensation has been changed from life. Life is a higher form of that same Universal Motion that is manifest as cohesion and gravity. ALL IS MOTION.

I as an individual am Motion in all its infinite varieties and in learning myself I am learning of what motions I am conscious. And also learning of God because I am learning through what forms of Motion I cause my sensations. God is the One in all Motion. I as sensation and It as Motion are the two factors of Consciousness, and both are one as Effect and Cause. Which is the most important to me as an individual consciousness? Effect for I can only recognize Motion and learn to use Motion. The Cause behind I can never know. Non-me has been given the precedence. "I and the Father are One," said Jesus and the Father has been in ordinary thought the important One. But I AM the Father knowing Itself. I am the Father thinking, reasoning, manifesting. I am the changing one. The Father is fixed and stable. Since the Father has always existed as the Absolute and could not know Itself until It had developed Itself to Man, it follows that I am the one that is to me important. I am to express, I am to love my Self, and to recognize my Self as the One. God in me is more important to Itself and to me than all that is without me. IT did

all it could without a brain. In the ME IT has a brain and can unfold consciously along lines of Infinite possibility. For with Sensation, Thought, Love and Reason, as Man, God has limitless evolution. In NOW philosophy the Me is of most importance. To the Me all Non-Me is subject, as fast as the Me develops into consciousness of Itself as the One.

God is to the Me simply external stimuli through Motion. When I learn to recognize, and use, a new form of Motion I am bringing the Real Self into a larger consciousness of Itself as the One and am carrying onward the process of Evolution which began when first the Absolute moved within Itself. What is the Primal Motion? is the question that is now puzzling science. For a long time it was supposed to be the atom. Now it is imagined, logically from assumed premises, to be the ion. But ions cannot be unless they are divisible into something smaller. There must be in reasoning "a beginning." But none can be in reality. There must be to reason, a primal unit, but there can be none to Reality. God is the Primal Unit, and all that Unit is present at all times, in all places and in each event. All is a manifestation of this Primal One.

Much nearer to God is he who affirms—ALL IS MOTION. When he realizes that his "Units of Motion" are but vibrations in the One just as the rock vibrates when hit, he will realize that he in Thinking is as near Original Cause and to primary units as he can get.

Edgar L. Larkis, speaking from present Scientific deductions, says in a late article—"Electrons are the smallest bodies *known*," if one can use the word bodies in speaking of them—They are *supposed* to be composed entirely of

—George Eliot.

electricity; and it is supposed that nothing else exists." I have emphasized the words "known" and "supposed" for I wish it noted that it is upon suppositions that the deductions of science rest. Further on in his article he says:—"It is now *known* that a current of electricity is a *flow of electrons!*" "Known here should be "supposed" for only as a "flow of electrons" can the present hypothesis concerning ion and electricity be made to fit.

The philosophy born of scientific experiments is by most people taken for truth, rather than as merely a logical speculation. Science knows phenomena. Philosophy speculates and builds an hypothesis and works upon this supposition until it is developed into a theory. Beyond theory no philosophy has yet gone. The popular theory of today is the atomic one. No theory has ever before answered so many questions and met with so little antagonism. But is the Atomic theory, is the undulatory theory Truth? Insofar as they meet the requirements of reason—Yes! But I prophesy that as in case of hundreds of previous theories, others will supersede these. Ideals of the Universe come up for adjustment, to new developments in the researches of science.

Gradually are investigators and thinkers coming nearer to the metaphysical position that all is Mind. As they approach this they are more and more successful. Any theory is good and will carry the scientist and inventor forward, till like the man who verges a little at first from the right road, and finds himself at last far out of his course, so do the followers of any theory find the necessity of a readjustment.

The theory of atom and ion no doubt is correct to the degree that it is founded

upon the idea of a *center of force* in force. For experience tells us that on the sense-plane all force revolves, as do the cyclones about a center. Attempting to tell what that center is, and declaring that it "is all electricity" or heat, or any form of force, is an assumption, that cannot be justified by reason, because one who so affirms looks from his limited study of some one or some few forms, of Infinite Motion. Having the same right to speculative reasoning I affirm—*Primal centers, be they atoms, ions, or some new unit to be discovered, are not any one Mode of Motion but are Motion, capable of manifesting as any mode of motion.*

The ion is now held to be a sphere revolving in all possible ways, which is impossible of conception. I affirm:—*The ion, or the primal unit, is a center of stillness wherein lies the possibilities of Omnipotence. The primal unit is God's throne!*

As the sun is the primal unit in a center through which all the Energy of the Universe is flowing, as all the water of a reservoir is flowing through a pipe; so through the primal center is Infinite Energy flowing. These centers are still. These centers fill all space. No one ever changes its position in relation to all others.

It is held in theory that Nature has no vacuum; that atoms lie as near to each other as possible. Fill a box with bullets, seal it up and then change one bullet into the place of another if possible. It cannot be done. Any reasoning upon the ion or the primal unit, based upon any change of position is false. The Universe is more solid than hardest steel. All primary units touch and there is no vacant space into which one can be moved. These centers may have an evolving shell and to that de-

gree the atomic theory may be correct. This revolution is the first of the three motions through which we are learning of the Non-Me. Next is the vibratory motion, an outward radiation from centers. All centers radiate. These radiations we study and find in Vibration the key to the Universe. But there is no change in location of atom, any more than there is in the particles of a glass of gelatine when jarred. A motion passes from center to center. We also have the spiral motion as in the nebulae and the growing plant. The spiral is the union of the other two.

No relative change among the atoms of the everlasting screw that carries the wheat up the elevator and none in its relative position in the mill. The Universe is sold, fixed, and still. In that universal Whole which always acts as a whole—always the ALL-in-the-ALL—I am merely a center where impinge all the motions of the One and all the radiations of each individual thing in the Universe. In return I radiate till my radiations fill the universe and touch every individuality. Thus I am the Whole; vibrating in the Whole.

Through the action of the Non-Me vibrating upon the Me, I am "Becoming"; I am growing into a knowledge of my Self as the DIVINE WHOLE. I am absorbing into consciousness, each day more and more of the Non-Me and consequently growing larger in that area which I know as the Me. The Non-Me is a fixed and unchanging Something which I am transmuting into myself through consciousness of Truth and Love. I need not therefore to concern myself with the Non-Me, with the Absolute, with God, for That, always is; always is the One and the Same. All I need is to consider my re-

lations to It, to think of my Self as an expression of It and to learn how to become a better conscious channel through which It can come into a fuller knowledge of Itself. The One in this union of Cause and Effect that I am to consider is Myself as an Effect for Cause is Omnipresent and Omnipotent. I am the one that changes, that unfolds, that enlarges my consciousness of the Self. I am to realize my Real Self as the Whole, to learn how to LET that Whole manifest more of Itself. This is the Evolution of the One into Individuality.

KEEP YOUR PLUCK.

When you acknowledge you're down and out,
you're licked

But as long as you swear that you won't give
in—

That you'll hang-on and bang-on until you
win,

No matter how hard you were cuffed and
kicked

No matter how early you faith was tricked—

If you just remember what brought you low

And keep away from the undertow,

It's only a matter of holding tight

Before you're back in the big world fight!

But the man who pines and the man who
whines,

Who skulks away from the skirmish lines,

Who hasn't the grit to swing and hit,

And slug his way, never counts a bit.

He isn't worth bothering over a minute—

He's out of the game and never was in it.

So long as he keeps a good chest full of
pluck.

—Chicago Tribune.

Truth is simple and will not be antique. Is ever present and insists on being of this age and of this minute.—Emerson.

The open secret of the world is the art of subliming a private soul with inspiration from the great and divine Soul from which we live.—Emerson.

—Irving Bachelor.

.....
☞ **AFFIRMATIONS.** ☞
.....

MINE COMES TO ME.

I live in a world where I must have conditions for expression.

I live in a world of things.

I need objective conditions to awaken Soul into Conscious activity.

All these needs are supplied.

I have all that Soul needs for its Growth into consciousness of Itself.

Desire is the Soul's magnet. It always draws its own.

Through Desire I draw whatever of conditions and things I need.

I accept whatever comes as the best that can come to me for Soul growth.

All my desires are fulfilled in the one way of Consciousness of Power to use things and conditions and to outgrow the need of them.

Through Recognition I become happy.

All that comes to me I recognize as that which as Soul I draw.

That I may grow to more readily accept and use, I affirm:—

All is good that comes to me.

All comes because I need the experience.

All that comes is the best that can come at that time and place.

All comes to me because it is my own.

Because I accept all that comes as my own it works me good.

Whenever I do so accept I am happy.

That happiness may be continuous. I say of whatever comes:—It is well.

Acceptance and Recognition of Good, keeps me in harmony with the Divine Will in me.

All my Desires and Prayers because of this acceptance are merged in one:—

Thy will be done.

SECRETS OF YOUTH

I returned to New York yesterday, after a six-months' tour, and it was with joy that I saw once more the friends who came to see me.

Among them was a woman who embraced me effusively. I was a little cold in replying to this display, because I did not recollect the lady. At least I thought so.

Then she suddenly drew back and said: "In what way have I offended you, my dear friend?" Then suddenly her personality flashed upon me. She was an American actress with whom I was very intimate but she had changed so greatly in five months that I could not recall her on the spur of the moment.

I rebuke myself for my forgetfulness and invited her to lunch next day. I wanted to know the reason for her dreadful change or appearance.

When she arrived I made her enter my boudoir, where I embraced her tenderly and I then learned that she had suffered a great deal in consequence of unjust things said about her by the newspapers, who had criticized her at the instigation of a young actress who was jealous of her. I remained speechless at the recital of such idiotic futilities, but I guessed she must also have another reason.

I asked for news of the man to whom she was engaged to be married. She burst into tears and I pressed her to my heart, thinking he was dead. "No! No! she said. "he is not dead; he has lost all his money."

"What? Is it for this you have changed so much as to be unrecognizable?"

"What? Because a little goose makes an attack on your talent and against your person, you collapse and have not the energy to shrug your shoulders and laugh? But I think you are silly beyond anything I can put a name to."

"What? because your fiance loses all his money you fall to weeping over it? But the day you heard your poor Dick was ruined you should have married him if you loved him still; he is good, he is handsome, young and full of intelligence."

As I feel strongly about things I let myself indulge in all the reproaches which the weakness and cowardice of the young woman stirred within me. She went away very angry. So much the worse for her; but I will take the opportunity of saying this to my young readers:

You should never waste life in futile emotions. The secret of young and health is to give no more importance to things than they really merit. If one worries over trifles no room is left for a great and true sorrow. One should not love too many people. One can have but one great, immense love, whether it be for a husband or for a child. Consequently one can have but one great and immense grief, which breaks up all one's life.

People who are martyrs to everything that happens become aged before their time. Those who think they are always being persecuted are cowards.

One must march bravely through life; must march bravely onward to the grave, which is open for us all. One should not fear difficulties; they are always to be overcome. One should not lose time lamenting. A lost day will never come back, never, never! Every care every grief leaves a line on the face. It is really too stupid to allow oneself to look old and to get ugly because of trifles.

It is worth while dying for a great passion, but it is also worth while to live so as to enjoy the beauty of the sunshine, the splendor of nature and the achievements of human genius.

Mme. Sarah Bernhardt.

SURELY THE TIME WILL COME

Edward Carpenter, one of the Great Philosophers of Modern Times, writes of the future in these terms:

Surely the time will come when humanity will refuse to be diseased any longer.

This list of filthy and hideous complaints,—too filthy to be calmly spoken of; these small-poxes, typhoids, choleras, cancers, tumors, tubercles,—dropsy, diabetes, uraemia—all preventable and easy enough to prevent.

And yet—incredible though it seems—men and women still tolerating and condemning them;

Men and women who pride themselves on their culture refinement, punctiliousness of nose, and so forth—and who would turn up the latter at the sight of a pig and a few fowls in an Irishman's cabin—actually tolerating in their own persons the perpetual presence of the most disgusting organisms; And other men and women, through sheer ignorance, believing such a state of affair to

be necessary.

Surely the time will come when to be diseased, to spread disease around one, or transmit it to descendants,

To live willingly in the conditions that produce disease, or not strenuously to fight against such conditions,

Will be looked on as a crime—both of the individual and of society.

For since a little self-control, since a clean and elementary diet, pure water, openness of the body to sun and air, a share of honest work, and some degree of mental peace and largesse, are the perfectly simple conditions of health, and are, or ought to be, accessible to everybody—

To neglect this is sheer treason;

While to surrender them out of fear (should one stick to them) of being robbed of other things far less precious, is to be a fool, as well as a coward.

Surely the time will come when people, seeing how obvious and simple is the problem of human life,

Will refuse (even at the bidding of the Parson, the Policeman, Mrs. Grundy, and the commercial Slave-drivers and Tax-collectors) to live the lives of idiots;

Will refuse to do other work than that which they like, and which they feel to be really needed;

Will cease to believe that their own well-being can only be maintained at the cost of the Fear, Torment and Slaughter of the animals, and the Hanging and Imprisonment of men: And will waste the hours no more in elaborately preparing food which, when prepared, does but rot the vitals of those who consume it, and in schemes of money-making and 'business' which but destroy their souls.

The time will come surely when we shall cease to burden our limbs and becloud our skins with garments the major part of which are useless as a breeding ground of ill-health, deformity, and indecency;

Shall cease to build walls and fortifications of property and possession each round ourselves as against the others—deliberately confining so and crucifying the great god of love within us—

And shall at last liberate our minds and bodies from that funny old lazaret-house of the centuries, of which none but ourselves, after all, are the warders and gaolers.—*Edward Carpenter.*

DIVORCE THE SAVIOR OF THE RACE.

Dr. Woods Hutchinson, in an address before a three-days' conference in New York on "Mental Hygiene," said:

"Freedom of divorce has not gone far enough. The divorce instead of being ostracized and regarded with suspicion should be regarded as the savior of the race.

"While it is true that 50 per cent of the insanity in this country is hereditary, much is due to environment, and from figures that I have gathered, I know that the strain would be avoided by the prevention of parenthood among the mentally unfit.

"If the woman who marries a man that she later finds is tainted with mental diseases, she should be allowed to divorce him without further delay and not be discouraged in her attempt to prevent her from propagating a race of imbeciles. Eugenics may some day play an important part in bringing perfect children into the world, but I doubt if any formal laws regulating marriage will ever do any good.

"I certainly believe we should have more divorces, the churches notwithstanding. There should be the greatest freedom in the dissolution of the marriage vows when the grounds are legitimate. The public should most certainly reverse its position towards the woman who seeks to free herself from an alliance of this character that will compel her to bring unfit children into the world.

"Certain diseases and habits should be added to the code of the States which make grounds for divorce legitimate, and the woman who seeks to free herself from the drunkard or the man who is mentally unfit should not be looked upon with suspicion or be referred to facetiously as the grass widow, but be publicly commended as the savior of the race.

"Statistics shows that at present one in every eight marriages ends in divorce. That is a source of congratulation, for many business enterprises cannot boast of as few mistakes. In a study which I have made of 35,000 cases in a large American city, I have found that 70 per cent of the divorces had been sought by the wife and all for legitimate causes. In Chicago I found that the marriages of ten couples there a few years ago practically populated three insane asylums. Strange as this may seem, it is fact, and statistics from other sources lead me to affirm that divorce is the best method of preventing the propagation of the unfit."

UNDER THE REDWOODS.

July 10.—California would not be stubborn when all her sisters have been showing what they could do in way of climatic variety, and as they have had unusual weather she has given us the hottest June for twenty-five years. And what is still more remarkable we have had showers in both June and July—just enough to show that she could, if she would, have a wet summer. That set us thinking and to scientific speculation. WHY? The eternal question that has led and will still lead Man into the secrets of that Universal Life of which he, like the weather, is but a manifestation. All that Life can do, Man can. So out of my thought comes logically the Affirmations: — Man is Universal Life. He is conscious of his power. When he becomes fully conscious he will control the weather. He has time enough to reach this. He has all eternity.

Where he controls the fall of the water in its way to the ocean he has in the desert, supply. The old prophecy "The desert shall blossom like the rose" is already fulfilled. I prophesy for the Coming Man as the Hebrew prophet did for the present Man. It takes no supernatural power to do this now and did not then.

We have a larger variety of birds and more of the old varieties than any summer we have passed under the Grove. The dry season has given the insects conditions for propagating, and where food is plentiful, birds come.

Precious little workmen working unconsciously for good of Man as all things work. They are only following the law of self-protection and feeding themselves and their young. Glad am I to see the widening of the FEELING that birds must be protected. Congress

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

—Emerson.

WILL pass the proposed bills protecting them, as far as an interstate and importing laws can do it. Each state will have to do the same or pay billions more than they now are for artificial means of insect destruction. While we cannot depend upon birds in exceptional seasons of insect raids to free us of the pests we can depend upon them in ordinary seasons, and they help very materially in other years.

July 15.—Watching the birds in the garden picking insects and seeds, making no difference between the forms of life they devoured, each following the hereditary tendencies in him for that food his ancestors had used and which the Law of Adaptation had become now nature, I fell to musing again upon the topic of food. What shall I eat? Then to the deeper question—Why do I eat? Then comes the question, What decides my choice of food?

While the food of bird and beast is largely determined by habitat and hereditary taste, still herbiferous animals have been trained to eat meat, and carnivorous animals have been maintained upon vegetables. As I followed the chain of life, from the meat-eating plant to animal, and there found all species feeding upon each other, I wondered if Man was not an expression of ALL the traits the ONE had evolved into expression in Itself through all these forms. Since the One found it necessary to fully express Itself in them all, if I as the One—I as Man, as the Race—must not express myself through every form of food and supply. The more I reasoned the more did I feel that from seed and insect, and reptile, up to ox and bird, the race must feed. And passing through, as a race, these grades of food, he developed his individuality of choice through taste. He would at last eat that which pleased him

best. Finally I settled upon this conviction—Man is the last and the highest form of Expression of the One in organism visible to the sense-life. Through all forms below Man It has learned what It needs; now AS Man It has power of choice. Since ALL the lower forms are mine to use, I must decide for myself and from need, what food to choose, from weed up to orange and from insect to ox. I am Ruler. I am to choose as I will. Any limitation placed upon my choice, any telling me what not to choose, or what I should choose, is an unwarranted interference with my liberty and with my individuality. I AM AS CONSCIOUS MIND—As CONSCIOUS LAW — *a Law unto myself*. I am true to myself. I must experiment and choose. Since I am an individual I must necessarily find in some varieties of food satisfaction, that others do not find. That I am not cannibal, that I do not eat dogs, snakes and lizards, is because I have not been raised to this. But that does not make it wrong for those who do so eat.

I realize every day and never more so that as I am now following my choice, the tyranny of others over the individual, a tyranny which begins in love and ends in fear. Begins when I am incapable of deciding and never ceases till I am again incapable. Meddling under the plea of love, "for my good," is the worst of tyranny. The other excuses for meddling, "It is wrong," It hurts somebody or something, makes people slave or feel bad, etc., etc. Then I am told to follow my own desires is dangerous. The Soul cannot be trusted. The Current does not know its way. God in me has not a consciousness of what It wants, etc., etc.

By what authority do they speak? Am I not also Man? Have I not an equal

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

—W.C. Henley.

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right to dictate? Will they let me dictate for them. It is a characteristic of "Reformers" (?) and many who pride themselves upon being "liberal" (?) that their reform consists not in reforming themselves but in reforming others. Liberty for them means the right to do as I choose and to bring you to do as I chose.

NOW and its editor have no such ideas. Reform begins and ends in me. Liberty begins where my neighbor's ends, and ends where I again touch his. I cannot tell myself what to do tomorrow. I have no right to even wish any detail for my neighbor. I can wish that all other people shall be happy, healthful and prosperous, but I have no ethical right to even wish the methods they shall use to attain any of these. I have no right to say:—"I wish John would do, or not do, any thing!" I have the right to wish that John will follow his own desires according to his own developed reason and conscience. This is minding my own business and doing, I believe, the Father's will.

July 21.—Yesterday I spoke in the Grove upon the "The influence of city and country life upon the individual" and asked the question—"What will be the results upon man spiritually, and that is religiously, of this great tendency to rush into cities. Will art, poetry, prophecy, insight, inspiration and other higher expressions of soul, be stifled by the massing of men? Did ever a prophet or a great poet or artist come from the city?" Since I have studied, I realize that most of the successful statesmen, inventors and business men were country born and largely country bred. Beecher said, "The country is the brood-home of the city!"

It seems that Nature is a necessary stimulant to awaken the Soul into its in-

dividual expression, and to bring out the best in man. To me Nature is a necessity. I tell in cities what I learn amid Nature's haunts. But were I cramped continually inside streets and buildings, I would wither it seems to me.

I want the unfenced dome and the broad earth, the unconventional woods, the untamed birds, the wild flowers, and winding streams, to inspire me to through my LOVE for them.

Col. Ingersol has this passage:—

In the country is the ideal of home. There you can see the rising and the setting sun; you become acquainted with stars and clouds. The constellations become your friends. You hear the rain on the roof and listen to the rhythmic signing of the winds. Every field is a picture; every landscape a poem; every flower a tender thought, and every forest a fairyland. In the country you preserve your identity... your personality. There you are aggregation of atoms, but in the city only an atom of an aggregation. In the country you keep your cheek close to the breast of Nature. You are calmed and denobled by space, by the amplitude and scope of earth and sky—by the constancy of the stars.

Emerson, who has said all that needs be said upon any question of human conduct and life, said 60 years ago what I have felt. There were no large cities at the time he said it, though he lived in Boston he would ramble outside that little city to the woods and fields. "Good Bye, Proud World" was written in fields now a park and surrounded by the large and busy city.

"In our large cities, the population is godless, materialized—no bond, no fellow-feeling, no enthusiasm. These are not men, but hunger, thirsts, fevers, and appetites, walking. How it is that people manage to live so aimless as they are? . . . We spend for incomes, for paint, and paper, and for a hundred trifles, I know not what and not for the things of a man? It is not the intellect,

—Continued on page 143

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

—Bayard Taylor.

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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

Classes go on "under the Redwoods." I have never had so clear a vision nor more appreciative listeners. We are coming to KNOW Truth and more than ever to realize that TRUTH DOES PREVAIL.

The Sunday evenings of September Mr. Brown will lecture in his parlors, 589 Haight St., San Francisco. He will be at the same place part of each week for private work in giving Advice, Instruction, Private Lessons and Treatments for all sorts of human ills. Look under "Lectures" in Sunday's *Examiner* for dates and themes.

Mr. Brown's Private Lessons are priceless as he perceives Motives and Causes from the Soul Side.

"Eugenics" and "Social Hygiene" are now the absorbing questions. Consult him upon these subjects. His Lessons will prove of great personal benefit. Come either in person or by letter. Phone for dates for private consultation.

Aug. 8.—A woodpecker tapped upon a dead limb far above us this A. M. and said to the worms within the hollow branch, "Come out here!" And curiosity caused the inmates to come out for the visitor's dinner. Why was not some vegetarian squirrel present to warn the worms? Guess it is but a link in the chain of life that had to be, that I might be.

The Secretary of the Detroit, Mich., "Metaphysical Alliance" writes NOW "that this is the new name of the Alliance. It was formerly "New Thought Alliance." There is a "New Thought Church" in Detroit that is virtually a Spiritualist Body. These names have caused confusion. The Secretary writes:—"We stand for freedom of thought and action; breadth of view, and inclusiveness. We welcome to our hall all who feel that they have a message to give from our center. Our work is going forward most satisfactorily. We are doing more and more with each succeeding week. New members are coming in even through the so-called dull summer months and a wonderful enthusiasm prevails." While on my eastern tour I was several times engaged by this Alliance and found nowhere a better reception. I certainly rejoice over this report.

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

[41]

—Edith M. Thomas.

Guests all happy to be where there is cool shade during the hot weather. We thought of you who were in hot, thunder and hail belt and sent you the best thoughts of Peace, Protection and Power. When we have Government R. R.s and fares fixed as postage rates you can all come and enjoy a few weeks with us. We could not have you all at once.

* * *

Remember:—all who subscribe for our Bonds can turn them in as part or full payment upon a lot when we lay them out. The finest site for suburban homes within one hundred miles of San Francisco. A friend arrived here a few days ago that had been, with his auto, all about the country and he says, "No place as beautiful as this." If you have not the Prospectus, send for one.

* * *

The deeper one drinks at the fountain of life, the sweeter it becomes, and by persistent seeking man may find the golden stairs up the steps of which the learner may ascend to the temple of Divine wisdom.—*S. A. Wellmer*. Any legislation that would take from people the legal right to employ the successful practitioners is immoral legislation and cannot fail to bring laws into public contempt.—*Medical Freedom*. So is any legislation seeking to regulate the private conduct or dress of individuals. Most legislation is immoral because it interferes with personal liberty.

* * *

"It is about a month since your letter of advice came. I am feeling much stronger and much less pain. Still some nervous but gaining all the time. So many thanks. I know the end is good."—*S. T——, Iowa*. "What you wrote in your letter of advice a year ago relative to a journey has come true, therefore I am anxious to return East. — *Miss A. A. U——, Mass.*

In "Dollars Want Me," Henry Harrison Brown has given some practical and excellent suggestions for the needed work of making material things subject to Desire and Will. He shows how to make the dollar the slave instead of as now the master of man.—*A. J. McIvor Tyndall*.

* * *

I consider Henry Harrison Brown the most scientific teacher of New Thought I have ever had any experience with. His lessons in "Psychometry" are grand and comprehensive. I cheerfully recommend his teaching to all who are in want of food for the soul. — *W. H. B——, M. D., Boston, Mass.*

* * *

An overlooked item from *The World's Advanced Thought* for 1912.

Rev. Henry Harrison Brown, the editor of "NOW," Glenwood, Calif., has been several weeks in this city teaching classes in the New Thought with much success. He also lectured in the Women of Woodcraft hall—one of the largest halls in this city—and it was crowded to its utmost capacity. His lecture, Sunday evening, Nov. 7th, on "The Law of Psychic Phenomena," was very fine, and it attracted great attention, as it was called out by the occult phenomena that occurred in the Sanders' home in this city, a week previous. Rev. Brown was fortunate in being able to take the place of Rev. Henry Morgan during the time he was here.

* * *

**WHO WALKS THE WORLD WITH SOUL
AWAKE**

Who walks the world with soul awake

Finds beauty everywhere;
Though labor be his portion,
Though sorrow be his share,
He looks beyond obscuring clouds,
Sure that the light is there!

And if, the ills of mortal life
Grown heavier to bear,
Doubt come with its perplexities
And whisper of despair,
He turns with love to suffering men—
And lo! God, too, is there.

Florence Earle Coates in the Outlook.

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

—Ingersoll.

TWO ENGLISH NOTICES OF "SUCCESS"

A correspondent sends the following from an English paper:

Success: How Won Through Affirmation, by Henry Harrison Brown. Of this we fear we can only say that it makes up in capital letters for lack of capital in ideas, and it introduces a good deal of optimistic verse from popular American poets and poetesses.

Light, published in London Journal, says:

If we do not succeed in life it will not be for want of guides and manuals. Here is another: "Success, and How it is Won through Affirmation," by Henry Harrison Brown. Mr. Brown is an American author, and announces in his preface that he has corrected the errors in the American edition and the book is now "in its perfect form." After which we read that, until it is demonstrated, a theory is "to be held *tentatively*." However, we read the word as "tentatively," and, passing on, find some useful teaching, although the phrasing is rather too much of the staccato order. He preaches Affirmation, (or auto-suggestion). Concentration and Relaxation, the latter an item of mental training which stands in need of emphasising. As he well observes, certain forms of recreation are only a change in concentration—are only a change in mental tension, and not a letting go of the tension.

There is a valuable hint there. Many of us need to be taught the real meaning of rest and leisure. If we smiled over the "affirmation"; "I do not need a dollar, Dollars want me," it was with tolerance. Dollars bulk very largely in our modern word, and are not to be ignored. Even Love, as a cynic pointed out, ought nowadays to be spelt *Love*! The book has its limitations, but it is not wanting in usefulness, and it has a quite contagious vigor and buoyancy.

It is but a fact that critics like all the rest of mankind are more prone to find something to find fault with than they are to find something to praise. The word here criticised "tentatively" which the reviewer resents tentatively. I find in my Standard is correctly spelled to convey the idea I desired. It is not a common form today. "With attention." So I would have all my statements held, until they are proven truth or error. "Rather too much of the staccato order!

Here is noticed the distinguishing feature of my books. Other authors seem to have in mind a "please" or an "if." Weak expressions induce the same condition in the reader. It is time for Truth to be proclaimed with positiveness. "Nerve us with incessant affirmatives!" is our maxim and up to that we live. I wish to inspire courage and nerve to action. It can be done in no other way but by being myself positive. I thank the reviewer for discovering this in his criticism. I hope that this feature of my books and magazines will attract the attention of those who need nerving. *Light* is a well edited Spiritualist Journal and would the editor speak, and his confreres also with more positiveness, and less hesitancy, the world would hear of them, and know more of the Truth they stand for. Luther, Knox, Wesley, and thousands of others that have been heard were staccato men.

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin unto his nest again,
I shall not live in vain.

—Emily Dickinson.

Go on with your work and be strong,
Halting not in your ways,
Balking the end half won
For an instant dole of praise.
Stand to your work and be wise,
Certain of sword and pen,
You are neither children nor gods,
But men in a world of men.

—Rudyard Kipling.

Sometimes I do not care to tell a man to his face what I think of him or his work. I prefer to think it. But you and your magazine and your principles will ever have my best thought and effort.—E. W.Oakland, Calif.

A correspondent orders "Dollars Want Me" in this way...."Kindly send the Book on 'How to make money come easy!'"

—Continued from page 139
not the heart, not beauty, not worship that costs so much. Why need any man be rich?"

July 26.—Lying in my hammock for my after dinner siesta, musing upon the many pleasant occasions that we have had in the grove during the now ninth summers we have been here, I recalled the fact that once we had a christening. I improvised a service and all felt that it was a season of outpouring of Divine Love. Feeling that it would please New Thought people and help the future observance of the sacred rite of giving children to Truth and Love, I hunted up my notes, and place them among these Redwood Musings.

**Ceremony at the Christening of a Child
Under the Redwoods.**

Little Child, We have brought you here, that we may, in our love and thought, consecrate your life to Love and Truth and dedicate, as far as we may, thy life to a noble manhood. We have come to this grove that these trees so tall and stately may be a symbol of that uprightness of character and that stability in principle we wish for thee.

This grove, unique among the groves of earth, is a fit emblem of that Home in which you have been nurtured. Outside this coast, earth has no grove like it, and there is beside no Home like this. From its influence henceforth you can never stray, for we pledge ourselves in this service, ever, in our thought to hover over you in love. You are ours and "NOW" Folk influence will ever be about you a protecting power.

(Taking a cup of pure water the service continued:) This water is the universal solvent. All mineral elements it holds in solution. It is to us the symbol of Truth, the universal solvent of Life. As I touch thy forehead with a drop I dedicate thy life to Truth. Be ever ready to follow where it leads; to act as you feel is right. As water carries away all earth's debris in its flow, so Truth will clear the stream of thy life of errors, mistakes, and falseness. Trust it, as these trees trust sun, soil, and air, to bring their needed supply. (Taking from the stand a faintly tinted rosebud and a lily it was said:) These flowers in their fragrance beauty and promise,

are symbols of Love. Love is the power that overcomes all obstacles in your life, even as these trees have overcome the conditions that surround them from seed to bloom. "Love is the fulfilling of the Law!" "Love is the reward of all conduct; is the bond of society, the state and the home. Love is the condition within the breast that denotes that the kingdom of heaven there is realized.

In love you were conceived! In Love you were born! From Love you come! In Love you have been nurtured. Now through Love you are to be cared for through life.

As I place these emblems of Universal Love in your hand I dedicate you to that Universal Love, which knoweth not race, clime or condition. Call every man thy brother! Give freely of thy Love, as these flowers give their fragrance and their beauty, then shalt thou ever possess God's best gift, the gift we now decree for thee..Peace! That Peace which is the sign that the kingdom of God within thee, as Soul in thee is realized. To this Peace through Love and Truth we dedicate thee! Amen!"

Aug. 5.—Musing in the Grove this afternoon over the MSS. for Sept. NOW, over my class work, I thought, "What would I do had I not these channels of expression?" At times even with these outlets I feel as if I had on an iron vest that would not let me be what I desired to be, to say what there was to say and to do what I had to do! But what is it? I can only know when I do it! When I express it or better in despite of the repression *It expresses Itself*. And I unconsciously spoke aloud, "Invent a way!" "I'll find a way or make one!" is the motto on the crest of the Prince of Wales. It is the motto of every true man. Repressed in any one direction he either unconsciously breaks all fetters and runs to ill conditions or he consciously makes a way. One of New York City's most noted physicians said twenty years ago to a friend of mine, "I see on the streets every day men who for want of sex expression will bring up in Sing Sing!" Because with strong affection they had no outlet they would

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

—Archib L. Black.

find a way through drink, brawls, seduction or burglary. Love conditions repressed under the conditions of today will produce outlets and hurt not only the man but society. Create higher ideals and there will be more normal expression. Men wanting the expression of companionship will obey the impulses and find a way. Right social, economic and civic conditions will give ways of legitimate expression to every person. But these conditions will never come under the old ideal. New Thought Ideals are the Race Salvation. O, how easy to be happy through *expression*! There is no other way. It is sought in excitement sought . . . from an excitant from without. But it never comes so. It flows outward from within; it is a giving forth. A pressing out of the joy within is the only way. We have expression. Why not find some new way to give out. Théatres, dance, games are in their place good; but the danger is that they encroach upon life and become an excitant, an intoxicant, and not a means of expression. Here each gives. God always fills every vacuum so made with joy. No theatre ever was so beautiful as these redwoods, madronas, bays, alders, maples and sycamores lit up by the morning sun and echoing with songs, music and laughter, while the wind murmured through them all. How many of you will join us for one next season? What a jolly time if all NOW readers were *Under the Redwoods*.

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose,
Whate'er it may be;
Think He has chosen you for it,
Then walk loyally.

THE WORLD IS NOT YET A STOCK- FARM

In the course of a lecture at the University summer school, the other day, Dr. Maximilian Grossmann told the students that he believed love to be a better guide than scientific selection in choosing a mate. That there is a foundation of good sense in eugenics goes without saying. But the most sensible theory may be pressed to ridiculous extremes. Marriages are not merely breeding experiments. Men and women will never consent to be mated as if the world were a demonstration stock farm. The true marriage is a union of affection—a happy comradeship of two congenial chums. Either party to the contract may lack physical perfection and both be entirely content. Milton was blind, Pope a hunchback, William of Orange an asthmatic and dyspeptic, Heine a lifelong invalid, Stevenson a consumptive. The world could spare a million physically perfect athletes much better than it could spare the immortal works dedicated by those sick and crippled sons of genius to the happiness and gain of the ages.—*San Francisco Examiner*.

"Build your ideals of Principles and let God attend to the details," I wrote once for NOW. This advice I find well to keep before myself. I would like NOW to get into the mail early in the month. Not later than the first week. But something happens. Printers always have an excuse for delay. Now that we have our press I thought there would be no delay for which we were responsible. Lo! the press breaks. We take it to Santa Cruz. Two days lost. It works a while and the opposite side breaks. Another trip to Santa Cruz and this time a week delay. Therefore August issue was very late. But NOW is not a mere ephemeral publication. It is as fresh when ten years old as when just off the press. I pick up the early volumes and like Goldsmith's Schoolmaster I wonder that "one small read could hold so much."

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