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*Sometimes a breath floats by me,
A breath from dreamland sent.*

—Lowell.

I would like to put it in press early in the year 1914.

The first 200 shall be an autograph edition.

The book will have a lithograph of myself engraved from a photograph taken while the book is in press. Now is *your* time. When the subscriptions come in is *my* time.



From all Life's grapes I press sweet wine.

—Henry Harrison Brown.

NOW

A JOURNAL OF AFFIRMATION

VOL. XI.

OCTOBER, 1914

No.10

DREAMS THAT FAILED.

Dreams of Youth! Sweet dreams of Fame!
Beautiful dreams of the Name I'd won!
Dreams of Youth so bright and fair!
Winsom dreams, too debonair
To stand the glare of Manhood's sun!
Ye faded into brighter dreams
As morning's star in noonday sky;
And Life to me all dearer seems
Because the years have passed you by!
Thank God for dreams that failed!

Dreams of Wealth! Young Manhood's
dreams!
Rich dreams of life in midst of men!
Of conquests in Life's battles won!
Dreams of business schemes well done!
I met the world in mart; and then—
O Dreams, ye proved a bale-fire's light,
From which the Great Dream did save,
And when ye vanished into night
I saw Truth's brightest pennon wave!
O thank God for dreams that failed!

Dreams of Power! Strong Manhood's
Dreams!
Sceptered Power like king on throne!
Soon were ye lost as mists in morn
When the June's bright day is born
And roses throb beneath its beams!
Ye glorious died, through birth-throes, when
I saw that Power was throned within!
Ah! I became a Master then!
O, what a thing, I might have been!
Thank God for dreams that failed!

I dreamed of Labor for the world!
I'd be a savior of my kind!
For this I sought this Redwood
Grove!
I'd teach the mass in Truth and Love!
In loving service I would find
The crown I sought! I labored on—
But, ah! so few that even thought!
Far dearer is the crown I've worn—
Far beyond the crown I sought—
But, O, like His it is of thorns!

I dreamed of Love! Clear crystal dreams!
Wondrous the transports of them born!
Their fall was like a falling star!
I watched with tears their beams afar,
And life and I then seemed forlorn;
But Time has cooled my Passion-fire!
Love now no longer gives command!
Wisdom has led my concept higher,

Where Love is led with friendly hand.
Thank God for dreams that failed.

At eventide! Friendship my dream!
I'm echoing now this Song of Songs.
For Freedom alone inspires my lay!
Friendship is heaven's only pay!
To Freedom my Victory belongs!
O dreams, poor dreams! Ye are dull and
mean;
Beside the Real ye'r poverty!
My wealth's beyond all gold supreme!
In Friendship's guise, ALL'S come to me!
In Friendship I've no vanished dreams.

HENRY HARRISON BROWN.

IN ITS NAME.

Jesus continually throws the responsibility of his life upon the individual. Cause is in the mind of the person. In no place is this more emphasized than in this passage, from which I take these words: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward".

Personal responsibility is the basis of manhood. Any teaching that lessens this feeling of responsibility lessens character. To recognize that I am responsible is to recognize also the fact that if I wish a change of conditions I must myself change them by changing my thought. Some time I will recognize the fact that it is not persons, things, or conditions that change; the change is my mental attitude. These are the same non-ethical affairs as before. They have the power to influence my life only as I delegate it to them.

"I am that which I think I am," is

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

—*Irving Rachelson*

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

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

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

rectitude.

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

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

"'Twas a mouldy crust of black brown bread,

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

Then the Christ said:

"Who giveth himself with his alms feeds three—

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

I am to myself that which I think

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

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

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

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

THE LORD'S PRAYER

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..... AFFIRMATIONS.

"Peace on earth!"

The Universe is harmony.

I place myself in Universal Harmony.

My being thrills with vibrations of Universal Harmony.

In this Harmony I thrill with Love.

I love all the world.

I love whatever the Universal Soul sends me.

I am in harmony with the Spirit of the Universe.

I am in harmony with the Spirit of Truth.

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

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

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

In Love I live at peace with all my fellows.

In Love I am at peace within.

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

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

I do not know, or why, these discords are, but I know that God is Good.

The world around me is disturbed, but,

In the maddening maze of things,

And tossed by storm and flood,

To one fixed trust my spirit clings—

I know that GOD IS GOOD!

In this fixed trust I find my peace.
Amid all the discords of earth I am Peace.

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

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

—Whittier.

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

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

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

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

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

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

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

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

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

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

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

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

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

The prayer to us who see its beauty means, **"Teach me to so forgive my brother that I feel myself forgiven!"** This petition is the precursor

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

—George Eliot.

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

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

THE LABELING VICE.

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

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

Read carefully the Announcement for 1915 on editorial pages.

MY VICTORY.

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

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

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

PROHIBITION? NO!

Regulation? YES!

Personal Liberty? YES!

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

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

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

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

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

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

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

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



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

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

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

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

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



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

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

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

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

FRIENDS IN DISGUISE.

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

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

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

I DO DESIRE TO CONTINUE
NOW THROUGH 1915.

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

—Whittier.

A BIRTHDAY GREETING.

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

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

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

Back through the years I've walked with thee today,
And lived through storm and stress each victory won;

My heart hath beat in tune along the way
With every magic deed thy thought hath done.

I've borne thy griefs, have quivered 'neath each lash

The world employed to force thy head to bow;

I've gone with thee through fire and earthquake's crash,

And proved thee ever king-born Here and Now!

'Tis only that I'd crown this natal day
With garlands red with life that shall extend

Like thoughts of youth eternal round thy way

And bind me to thee as a loyal friend.
A friend!—that means so much! Yet I would be

Of thy great family, the smallest part.
Learning to live as Life hath tutored thee,

And at thy feet draw nearer Nature's heart!

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

'Tis for today's "I am! I do! I can!"
'Tis for the king I see thee, Here and Now.

Triumphant over years whose ebb and flow
Have wearied younger men who miss thy truth,

Thou art a master whose mere breath must blow

Away all barriers to eternal youth.

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

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

Accept this greeting, then, from one who feels

No word could add one laurel to thy brow,

Yet would express the depth of love that steals

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

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

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

My home on earth and from thy other home,
I will remember at the last, and say:

Thou who wast near when I was far away,
Take me: the Spirit and the Bride say

Come! —Arthur Symons.

ON THE ROUTE HOME.

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

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

A good audience turned out to hear the first address upon New Thought ever given in their city. Did larger towns give me an equal proportion of their population, their largest halls would have to be made into one.

A few gentlemen have been holding meetings together for study for two years. At the first opportunity they invited a speaker. Three evening lectures were given the following week. I was delighted to realize that a little center would be maintained here hereafter. Three business, energetic men, are behind the movement, and it cannot fail.

Corvallis, Ore., is the seat of the Or-

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

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

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

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

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

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

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

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

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

—Emerson.

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NOW

HENRY HARRISON BROWN, Editor

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

It is the utterance of the Editor only. All thought not credited to others is his.

Its basic Affirmation is:—Man is spirit here and now, with all the possibilities of Divinity within him and he can consciously manifest these possibilities HERE and NOW.

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

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

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

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

What will YOU do in regard to NOW for 1915?

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

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

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

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2

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Where'er I meet my sailing peers,
"ALL'S WELL" I to their hail reply.
—Edith M. Thomas.

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

NOW FOR 1915.

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

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

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

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

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

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

the magazine with all my other work.

It is my personal property.

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

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

Some of them will fall off this fall in relief from our Mountain Home. That enterprise has done its work.

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

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

—W.C. Henley.

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

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

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

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

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

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

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

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

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

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

This end can be reached
BY DOUBLING THE PRESENT CIRCULATION.

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

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

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

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

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

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

IF YOU LOVE TRUTH AS NOW PROCLAIMS IT, WHY NOT MAKE FOR IT, AS CHURCH MEMBERS MAKE FOR THEIR PERCEPTION, DONATIONS FOR MISSIONARY PURPOSE? 1ST. RENEW YOUR SUBSCRIPTIONS AND SEND A DOLLAR FOR A FRIEND. THIS WILL DOUBLE MY LIST AND ENABLE ME TO KEEP. The first 100 numbers represent the expense. On every succeeding 100 a little profit is made to balance up the expense of the composition of the magazine. 2D. TO THE EXTENT OF YOUR MEANS SEND A CLUB OF AS MANY AS POSSIBLE.

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

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

—Ingersoll.

A CASE OF ABSENT TREATMENT.

I received a letter from a gentleman in Arizona requesting me to treat his son, at that time in a hospital in another state. The doctors had decided that only an operation could save him, as he had tuberculosis of the bone. The father says: "He feels there is no help for him but from the doctors, but I feel sure you can help him". It is very rare that I will attempt to treat where the patient is of age when he or she does not willingly join work with me. In this case I thought of Jesus and the Centurion and how the servant was healed, and felt that I had a right to answer the father's prayer. I therefore took the young man to the Divine Presence and left him there, holding him in my consciousness as healed. I affirmed for him complete recovery, and in that thought rested the case. Three weeks later the father writes: "I have delayed writing for I was waiting for my son's arrival home and to note his condition more fully. Even the doctors were surprised at his rapid improvement while in the hospital. At first they thought an operation necessary, but changed their opinion shortly after your treatments commenced. The boy is now at home and doing fine, and I have no doubt will be well and strong again. He is now walking without much difficulty and has no pain and has splendid appetite. God Our Father is with us as ever".

THE PRACTICAL MAN.

Yet so blind and deaf does the clamor of our own practical interests make us to all other things, that it seems almost as if it were necessary to become worthless as a practical being, if one is to hope to attain any breadth of insight into the impersonal world of worth as such, to have any perception of life's meaning on a large objective scale. Only your mystic, your dreamer, or your indolent tramp or loafer, can afford so sympathetic an occupation, an occupation which will change the usual standards of human value in the twinkling of an eye, giving to foolishness a place ahead of power, and laying low in a minute the distinctions which it takes a hard working man a lifetime to build up. You may be a prophet at this rate, but you cannot be a worldly success.—William James.

We pay not alone with our purse; we have to pay with our health and our nerves, with our conscience and our morality, because this lack of self-discipline makes all the selfish, frivolous and lascivious desires grow rankly. The auto, the kino and the tango have become the symbols of our amusement craving time. All kinds of little remedies are prescribed. Sexual education is to help us; and yet no more learning about sexual life can help a community which does not find in its own sense of duty and discipline the energy to suppress the immoral impulse. The time of the little remedies for the national waste, for living beyond our means, for corruption and graft, for vice and crime, has passed. Only one thing can help us—a serious appeal to believe again in discipline and self-control. And this belief must be planted in the heart of every American boy and girl.—Hugo Munsterberg.

"Never the spirit was born; the spirit shall
cease to be never:

Never was time it was not; end and be-
ginning are dreams!

Birthless and deathless and changeless re-
maineth the spirit for ever;

Death hath not touched it at all, dead
though the house of it seems.

Nay, but as when one layeth

His worn-out robes away,

And taking new ones, sayeth,

"These will I wear today;

So putteth by the spirit

Lightly its garb of flesh,

And passeth to inherit

A residence afresh."

—Sir Edwin Arnold.

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