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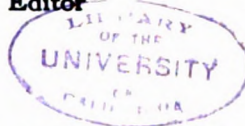
NOW

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A Journal of Affirmation

HENRY HARRISON BROWN,

Editor



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H. E. BUTLER, Editor.

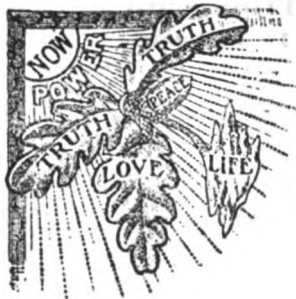
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From all Life's grapes I press sweet wine.
—Henry Harrison Brown.

NOW

A JOURNAL OF AFFIRMATION

VOL. XI.

JULY

1914

No. 7

TRUE SOLITUDE.

If a man would be alone, let him look at the stars.
—Emerson.
My friends are dear. Precious their presence is,
But solitude must be, that I may know
My Self as Spirit! And as one avoids
At times the pleasantest of perfumes that
Oft he may know the purity of air,
So I, in love, must steal away to know,
Myself. And books—I love them so that I
To save my sanity must leave awhile
Their witchery, that I may learn what
thought
Is mine, and what is that, which if it could
An echo'd make of me of Master Minds,
Whose riches tempt my self-denial! Ay!
From thoughts of men, articulate around
In Art, Mechanics, Labor, that so speak
To eye, that they invade my silence.
E'en these must be forgotten would I find
The Self and hear the Inner Voice proclaim
Eternal Law and know myself as Heaven!
Now in the dim old woods where never
man
Has used his ax with impious touch to mar
Of Nature aught! E'en where the bird and
flower
Distract my thought; and dancing sun and
shade
Play havoc with my solitude. E'en sight
Must yield and blotted all the life of sense.
'Tis midnight! Silence broods o'er Non-
Me now!
There's naught to measure Life's duration
by!
Annihilated is the consciousness
Of Time! I know no past! I have no dream
Of future. I am only Life. I'm NOW!
'Tis everywhere! I only see the sparks
Of Light primeval! No measure have I
To tell me whence or where its beams, for
in
Infinity, the near and far are one!
So Space is real no more. I am alone!
Silence and solitude now first are mine!
I hear my SELF! I learn my Self! I know
There's naught beside my Soul's command
—I AM!

HENRY HARRISON BROWN.

May, 1914.

NOW.

"Now's the only bird that lays eggs o' gold."—Lowell.

The fundamental affirmation of the New Thought philosophy is, I AM. The object of its teachers is to enable men and women to live with all their possibilities in the Present. Most people now live in the Past and the Future. Both of which are merely chimeras. They have no reality. The Present only IS. And it is with that which IS, that we are to deal, in Love, Thought and Action.

To live in the Past, in memory, regret, or kindred emotions, or to live in the Future, in Anticipation, Hope, or Dream, is to deal with that which has no reality, with that which is nothing, and as a consequence, the results are nothing. Nothing multiplied by nothing. Multiplied by 1,000 it equals nothing. This every school boy learns. With the nothing we name Past, and with the nothing we name Future; we may deal with all the energy we choose, and the result is still nothing. Here is the solution of the failure of so many lives and the failures in every life. They deal with nothing, and have nothing in return. But shall we not plan for the Future? No! Plans for the future never mature. Plan for NOW. Should we not desire and think what we wish for tomorrow? No!

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

—*Browning.*

Think and wish for today. Let tomorrow take care of itself. But, surely, we must prepare for a rainy day? If you wish for rainy days, plan for them. To plan for them is to have them. Do not even think of them. Think only of the fair days, now.

But surely, we must not be content to be always just as we are now, we must have some ideal! But why put that Ideal into the Future? Why not be it now? The artist has the picture now, and puts it on the canvas. Have your ideal NOW, and each day put it into expression. Ideals not lived are born of wishes. Ideals born of desire are lived now. Be today your Ideal. Let tomorrow's ideal come tomorrow. Care for now, and the future will care for itself.

"Through the harsh voices of today
A low sweet prelude finds its way.
Through clouds of doubt and creeds of fear,
A light is breaking calm and clear.
Henceforth my heart shall sigh no more
For olden times or holier shore.
God's love and blessing then and there,
Are now and here and everywhere."

Success and How Won Through Affirmation.

By Henry Harrison Brown.

What I like about Mr. Brown's writings, is that they are so practical. He comes to the point in the first few sentences. This little book is a splendid text-book of Success. One especially fine and practical chapter is "Concentration and Relaxing."—**Elizabeth Towne in Nau-tilus.**

"I WISH TO!"

There is but one legitimate reason; but one reason a freeman can give for doing anything; for pursuing any line of conduct. And that one reason is—I WISH TO. Any other reason is a limitation placed upon the Infinite Soul. Any other reason is a recognition of some external authority and is an admission of slavery. Man is not, unless he is free. Anything less than freedom, as so much less than Man. The brute and the vegetable have no choice; are the slaves of the past as concentered in them by instinct, and by heredity. They are controlled by what science terms "Natural Law," as if there was anything that could give Law but Nature. But has even Nature a right to give Law to herself, when she gives that self a consciousness of its own? MAN has not come. He is coming. When he comes, he is Nature, he is Law. To the extent an individual now exercises choice, and decides his own line of conduct he is that far along toward Manhood.

Emancipation has yet to be accomplished. Freedom from a tyranny of autocrat, king and priest, is but the beginning. That from trust monopoly, unionism, fraternal orders, political parties and sectarianism, is now the popular protest; but there must be a complete emancipation from fear, anger, jealousy, lust and passion of all kinds; there must be a victory over self. "He that ruleth himself is greater than he

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

—W.C. Henley.

99

that taketh a city!" But this victory over self; even, is not winning of Manhood. There must be an emancipation from the tyranny of circumstances and conditions. There must also be an emancipation from Law, "Natural" as well as artificial. MAN, when he comes, will affirm and demonstrate these affirmations—I AM LAW. I AM CIRCUMSTANCES! I DO WHAT-EVER I DESIRE! I MOULD MY LIFE TO MY CHOICE!

Anything less than this is slavery, an inheritance from the brute. Man is in the making. Everything, condition, circumstance now goes to his making. God is shaping Himself into a perfect, self-controlled, self-sufficient, self-directed, self-conquering individual—into a FREE man. Environments and conditions are bringing HIM into a consciousness of Himself.

Even as the mighty poets take
Grief and pain to build their song,
Even so for every soul—

Whatsoe'er its lot may be—
Building as the heavens roll,
Something large, and strong, and free!
—Chadwick

Once the conception that there is but ONE, and that it is that One all the way from the atom to Man; that it is God that is the atom; that when I pick flowers, I pick God; when I eat fruit, I eat God; when I fight my battle, I fight God; when I kill a bird, I kill God; when I love my fellows, I love God; when I care for myself, it is God caring for God; when this conception of Unity comes, then, not till then, can an

individual approach this Freedom which is his because he is the Word (Thought) of God made flesh.

God is free in wind and wave to use his power; as he is free in the homogeneous to evolve as he finds consciousness, so the Man-God and God-Man must be free to do as he finds consciousness to choose.

Once this conception becomes the controlling thought, there is never an instant recognition of limitation. Never does he think, "I cannot." Never does he think of conditions. Never does he think of circumstances. He is conscious that he is Power to be and to do anything he desires; for he is Omnipotence and Omniscience, finding expression in self-consciousness. This consciousness is the only real emancipation. To the extent that one realizes this he is free. To this Freedom New Thought cults tend, at least that is my New Thought. Anything, therefore, like Karma, re-incarnation, Spirit control, God's judgment, power of environment; heredity, are contrary to freedom and are therefore but human, and individual limitations. They exist to be outgrown. They are like the philosophic and scientific speculations, which were limitations in the past, but which are now outworn and outgrown.

"Build thou more stately mansions, Oh, my soul,

As the swift seasons roll!

Leave thy low-vaulted past."

And each more stately mansion is but another expansion of liberty.

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

—Walt Whitman.

Each generation, despite all unconscious and conscious antagonism to growth, is still building more stately mansions, in which the Human Soul can express itself. We cannot raise one of our ten feet in diameter redwoods in a lady's flower pot. It will either die or break the vessel. So with the human soul, it will either die out of the body—"hedged in"—or it will break the limitations in growth. This breaking of conditions we name "Progress," when seen in the external life, but subjectively it is the demand of Soul for larger expression. It is the expression of desire; the manifestation of Unfolding Soul.

This desire in freedom manifests in reform, invention and art. But when repressed it breeds revolution. Never in a must lies freedom. The must of freedom is, "I must obey myself!" "I do because I wish!" "I do because I love to do!"

Kipling gives us the right ideal when he says of the hereafter:

"And only the Master shall praise us, and
only the Master shall blame!

And no one shall work for money, and no
one shall work for fame.

But each for the joy of working."

Through desires not understood and repressed, come the vices, crimes, excitements, fads, restlessness, oddities and whimsicalities of the race. Through desire, when trusted and given sway, come the arts, the poetry, the reformations and the teaching of the race. This desire for expression is the Martin Luther cry: "Here I stand, God helping me. I can do no other!"

Desire causes rebellion in the child against the interference with its liberty in the command of teacher and parent. It is the rebellion of the citizen against unjust laws. It is the present rebellion of labor towards oppression of monopoly and the rebellion of the Nation against the rule of the railway kings. These demands are only writing Liberty in larger letters on the page of civilization, till out of civilization, which is but a lesser slavery, we shall emerge into enlightenment, where "I wish!" is the only law.

The limitations now felt were once protective conditions. The flower needs the green leaves of the calyx until life in it desires to expand into a rose, then it presses outward and bursts that which had become a limitation, and in overcoming, becomes a full blown flower. The shell protects the chick till the chick no longer needs it, and then the struggle for life begins and the shell breaks. The young redwood needs the protection the flower pot can give till it outgrows it, then life, pushing outward, breaks the pottery and is free to find other protective limitations.

The child needs its parents' care and guidance, but the time comes when, if he would have any individuality, he must rebel and do **because he wishes.**

The citizen needs the state until he becomes a law unto himself. The Russian peasant needs the Czar until he learns that he is man enough to do without him and starts up-

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

101

—Whittier.

ward in the Douma. The American workman needs capital to supply work and pay wages until he learns that labor is capital, and that he can supply himself and retain the profits. Until he learns this, the present conditions against which he rebels are but his necessary protection against poverty and idleness. His present rebellion is the growing of desire. The "Have to" of the present will soon be changed to "I wish to." Then he will find a more stately mansion in co-operation—in brotherhood—in manifestations of the Christ-spirit—in the sinking of selfishness, in the love of the good, the beautiful and the true. Then he will have no limitations, for the whip of necessity, which has heretofore been the incentive, will have been changed for Love-of-the-Ideal, and in this love he will be drawn to expression in happiness. Where one has affirmed, "I must!" he will then affirm, "I love to," and his only reason given to others is, "Because I wish to!"

All desire is divine. It is the pressure outward of spirit. The out-reaching of soul for room for more stately mansions.

Desire **must** be gratified. Desire **will** be gratified. Desire **is** gratified. Repressed in its normal direction it will find a way or make one. Repression is the cause of all the ills of body, society and state. The wise parent, teacher and legislator, will make opportunities for expression and never, as at present, enter

so many "Don'ts." This is prohibition, and it never prohibits expression of desire. It does turn it into other channels. For desire is the dynamic force of soul demanding an outlet. Repressed, it breaks out in some form of rebellion—vice, crime, social evils and treason. But "How shall it be gratified?" is another question. The answer to this depends upon the mental attitude of the individual; his heredity, education, tastes, habits and necessities. Note well—I have never said **any** desire, "**a**" desire must be gratified. I am talking of desire as a Principle of Life. That "**a**" is always troublesome when introduced into the discussion of Principle. We all believe in God, but no rational thinker believes in "**A**" god.

In like manner, we all believe in Desire, and recognize it as divine, but any particular desire is a form which Desire, as Life, takes from habit, usage, education, heredity or necessity. To illustrate—Hunger and thirst are desires of Life, for that which sustains the body. But how do I wish to satisfy that hunger? What will quench that thirst? I answer—whatever I think will; or if I come to necessity, of that or starvation, then that which I can get. Where I can choose, my food is determined more by habit, or heredity, than by conscious choice. In fact, I think few choose their food. It is chosen for them. They are slaves of appetite, and appetite is the slave of habit. "I am hungry

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

—Emerson

for beefsteak. I wish a drink of beer!" This is one person's method of satisfying desire. Is that choice determined by thought, or want of thought? Am I free and choose, or am I slave to conditions, and let them control me? These are the questions and not the divinity or rightfulness of the desire. Is beef wise for me? Is it wise to drink beer? are not questions that enter into the discussion of Freedom. They are questions merely of method, of expediency, of detail. Live by Principle and these questions will, by their effects, answer themselves. Beef may be good for me, and not for you. For me to decide for you is tyranny. Beer may not be good for me and may be just what you need, and for me to prohibit you from drinking beer is to inhibit freedom in you. Did we both think alike there would be but the one, declare beer bad, but if that one were you, it would be good. I must be free to choose, and through choice to find out which leaves the best effects, and I am sure when I come to thinking in freedom, and asserting myself when I do because I wish, there will be nothing but good from anything I **choose** to eat, or drink, or do, for, in reality. I eat and drink Thought. When I eat and drink as Man. It is eating and drinking under the animal nature that now makes one subject to ill effects of any method of satisfying desire. When I assert my privilege as Man, I can gratify any Desire, in

any chosen way, with happiness and health.

Therefore, the way to success, happiness and health is the way of Love. What I love I am to eat. What I love I am to drink. What I love I am to do. And the converse is equally true. I am to love what I eat, what I drink, and whatever I do. I am to beware of becoming automatic in these things and eat, drink and work from habit. No habits in these lines are good. The only good habits are mental habits—habits of right thinking. Habits that inhibit worry, pain, failure, and all unhappiness. I am to beware of moving in the line of least resistance. Something overcome every moment is Life on the upgrade. I am at all times given to myself as my only reason for doing, "I choose to because I love to." Necessity is the law of animal life. But for me—"I love to," is the law. Because Love is the fulfilling of the Law, and Love is the only Law of Man.

.....
 ☞ **AFFIRMATIONS.** ☞

Thou preparest a table before me.
 The universe is a whole and cannot be divided.
 It is at all times and in all places, One.
 The Wisdom in one place and at one time is displayed at all times and in all places.
 Each individual manifestation of the Universe is an expression of the Wisdom of the universe.

—Whittier.

Each individual thing has equal
care with all other things.

The Law of Wisdom, of Power, and
of Love, knows no partiality.

The worm we tread upon is equally
under the care of the One.

I am no more to Divine Wisdom
proportionately than the flower
or the bird.

According to their need they have
supply from the One.

According to my needs I have sup-
ply from the One.

"Consider the lilies!" means that I
am to trust for my supply as they
do for theirs.

As they work on their plane and are
fed, so am I to work on my plane
and trust for supply.

The sparrows are cared for when
they seek, and on their plane
labor.

So also am I, when I do my best,
cared for.

The table is at all times prepared.
It is I that am blind! I do not see it!
The table is here and now.

I look elsewhere and at another
time for it.

I have learned the lesson of Here
and Now.

I have learned the lesson of Faith.

I have learned the lesson of Trust.

I work and wait, as one who knows
and sees.

I find supply and am content.

I have learned that in All, the One
is.

In Supply I take the best of Now
and Here.

I am happy.

A FRIEND IS NATURE'S MASTERPIECE.

Written after seeing the Stratford Players' "Hamlet".

Good night, sweet prince,
And flights of angels sing thee to thy rest.

—Horatio.

So long as men can breathe, or eye can see,
So long lives this, and this gives life to thee.

—Sonnet 18.

A new conception of the Master's art
Is wrought in me tonight. I ask—Had he
Beyond e'en this, the marvelous degree
Of Love's concealment under Vengeance's

dart,
Some deep design, a still more wondrous
part—

A purpose greater than e'er critic yet
Has fathomed? I think the Thought that
did beget

Those master sonnets gave this play its
start.

Friendship's the greater theme o'erlooked
before!

This is the master trait in this portrayed.
Hamlet had power to hold a Friend, who
stayed

To see his spirit heavenward winged! But
o'er

My soul those wings flame light that ne'er
shall go!

O God! Give me a Friend like Horatio!

HENRY HARRISON BROWN.
May, 1914.

"ON EARTH."

THESE two words so simple,
so common, are neverthe-
less in this connection two
as important words as can be
found in all the Bible. In
understanding the philosophy of
Life as taught by Jesus they are the
two most important words in the
New Testament. They are the **key-**
words to all the thought and acts
of Jesus as recorded in the first
three Gospels. These Synoptic Gos-
pels are the only ones that are con-
sidered in any degree historical.
Remember—**This Prayer is a Vision**
of Life. In it are embodied the

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

—Ingersoll.

Highest Ideal of a people, and that of the most philosophic religious teacher of all time.

He, in this prayer, boiled down his theory of life into simple phrases which his followers could use in their devotions. He used petitions already familiar to them, but in new connections and with a more devout spirit, and with an enlarged Vision of Man and God, and Life and Love. The Kingdom-of-God was for them as for all devout persons now, the realization of the Ideal Life. The thoughts of the Prayer belong to a branch of the religious expressions of men who had in their theology and in their practice no thought of a life except that seen and felt now. They prayed for the Kingdom of the Good to come to them here and now. This is strongly emphasized in the words "On earth!"

The Old Testament is accepted without discussion on the part of scholars as a materialistic book. Good authorities affirm—"No sacred books so little regard the subject of immortality as the Old Testament." The Hebrew never troubled himself concerning the conditions of the dead. They went to the "Underworld". He did not try to imagine what it was, or where it was located. Man went there when he died. And any other thought has been imported into these books by those who desire to prove their theological tenets. Immortality is in the mind of the commentator and not in that of the Hebrew au-

thor. The fact was impressed upon me many years ago by a learned Jewish Rabbi who invited me in to his library and showing me his editions of the Talmud, Minshna and the Gemara, gave me quite a lecture upon the doctrine of death and the Hereafter as found in the, to him, sacred writings.

Lyman Abbott recognizes this fact in his "Letters to Unknown Friends," in **The Outlook** for Feb. 28, where he says: "There is little reason to believe that Old Testament writers believed in personal immortality. If they did, their belief was certainly very shadowy, vague and unsatisfactory!" But he thinks that "Jesus brought life and immortality to light!" The evidences deduced by him, (I use him as a representative of the liberal interpreters of Scripture), the evidence he draws from the New Testament would not be accepted by any Justice of the Peace as conclusive evidence in a case of petty larceny.

I do not wish to side-track the thought of these essays by a discussion to which of the four sects into which the Jews were then divided, Jesus belonged. Much that he taught was in harmony with that of the Essenes; much in harmony with the Samaritans. But some of his teachings are at variance with some of the teachings of that sect at periods when we know the most of them. He did not seem to condemn the Pharisees for their teach-

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

105

—*Edith M. Thomas.*

ings but for their fidelity to the form and the neglect of the spirit in which the form was embodied. The Sadducees were the party of the wealthy. They placed the integrity of the nation above that of the Hebrew Law.

Any one interested in this phase of the subject can look it up in any library. From my reading, I think Jesus was eclectic; was free to take from any source that which was Truth to him. I am convinced that he depended more upon his own perception and intuition than he did upon the Rabinical writings and Sacred Books. Where he had been instructed from twelve years old to thirty, is a question. This is evident, that he had been cultivating Self-reverence and Self-reliance. Had been in some way developing himself out of the narrow limits of authority. "Moses said," was the standard of the time. "But I say unto you!" was a new standard which only a free man could give. Thus he belonged to the Thinkers and went to the immortal life as a consequence of his thinking, sent by the worshippers of external authority. His God was not a god of the dead, but a God of the living. The only time to live is Now, and the only place is Here. To the living it is "on earth". Abraham, Isaac and Jacob were dead, but the God they worshipped still lives.

Idea are read into the words of Jesus from the desires and intelligence of the present. That the dis-

ciples believed in an immortality anywhere except on earth, I find no warrant. Paul even held to a "sleep," and in his Hebrew education in the Underworld, believed that he and those that fell asleep would rise to meet Jesus in the Heavens, in the air. Rise as Samuel did, from the "Underworld". Not a conception by even early Christians of any Life except on earth. The Second Adventists have the only warrant for claiming to be believers in Paul, for he surely held the belief that all would arise from the grave, and Jesus would reign on earth for 1,000 years.

But in the words of Jesus I find no possible ground for thinking he had any idea of any life except "on earth!" When in this thought "on earth" we read this prayer, his words here and elsewhere are made clear to us.

I do not propose to enter here into any long discussion, but simply to affirm that the whole Prayer, and especially these phrases, "May thy kingdom come and thy will be done on earth" expresses the Vision as held by New Thought people; and to affirm that if any people have a right to claim fellowship with Jesus, we New Thought people have. I suggest that in the thought that we desire, as he did, that the Best possible Good in all ways may come on earth, that you read his words and see how they all will beautifully apply to a possible condition, an Ideal Condition, now and here. That

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

—Irving Racheler.

he held a Vision of a world redeemed, a Vision of Brotherhood, a covenant of Love. I think you will find that no reformer, be he socialist, anarchist, statesman or patriot, advocates a better model for a State than that set in the Ideal which he told us we could pray for when we desired to pray.

Walt Whitman had the same Vision:

I will make inseparable cities with their
arms about each other's necks;
By the love of comrades
By the manly love of comrades.

It was necessary for him when he gave his friends this Prayer that he would condense his Perceptions of Truth into it in such a way that he could not be misunderstood by them. That whoever should learn this Prayer would be putting into practice that Ideal which he had taught him.

For this reason the words "On Earth" have a significance that no other words of his have, for us, as they enable us to understand that the purpose and principle of his life and work was here and now to make a better civilization; to build a Brotherhood "among men of good will".

All his life was devoted, not to a preparation for a life after death, not to teaching a philosophy of immortality, nor a method of escape from consequences of conduct here. His life was a steady activity for the amelioration of the conditions of men, "On earth."

There is nothing in any of the words

attributed to him that warrants us in thinking he was thinking of any life but the present.

The "Sermon on the Mount," which should contain something upon that dogma had he taught it, is silent upon anything but the present life. "Blessed are" is his affirmation. Blessed the moment one lives Truth. The only phrase that can be construed into any possible connection with immortal life away from earth is "The kingdom of heaven!" The word and the place of heaven I have explained in a previous essay. I will pay attention to the words "Kingdom of heaven" in my next. Would you understand the place of Jesus rightly, and his wondrous Vision, study the words recorded as his in the thought that he is speaking of the possibilities of man "on earth," speaking of that Ideal condition which is coming on earth, and I think all the life and words of Jesus will be plain.

The great difficulty is that it is very hard for us to get away from the psychology of old ideas. We have heard so much of error concerning Jesus and his work, his origin and his place, that we do not read the words recorded in the New Testament with an unprejudiced mind. We are either set against them by reason of some offensive theology, or are set for some interpretation of them by some preconceived theory. To me the beauty of his life and words is that he perceived the Divinity of the Human Soul and its

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

107

—*Archie L. Black.*

connection with the ALL GOOD and realized the possibilities that it held for its life on earth. He stimulated his time and all time toward the expression of those possibilities by portraying as best he could the glories of an earth redeemed from ill conditions. He helped his time by healing the mentally and physically diseased by setting the example of a true socialistic Brotherhood, and by teaching the one and only bond of unity, that of Spirit, whose manifestation is Love.

Any attempt to form co-operative societies, communities or colonies, upon any other basis than a religious and an unselfish union, have failed and will fail. There is but one religion, and that is LOVE of Good; a love so great that in it all selfishness is swallowed. All systems of religion, all creeds are merely intellectual attempts to grasp intellectually, that which can only be FELT. The religious feeling can not be expressed through any intellectual formula. Religion does not consist in the words, and in the rites but in the spirit which must use some words and have some form in its expression.

The deep religious feeling of the Salvation Army lassie, we must admire, but we cannot accept the words—symbols with which she clothes her expression of it.

Jesus spoke for the present and for earth—for the here and the now. I paraphrase the words of the Prayer thus:—

I desire that that Ideal of Life which is in consonance with the Law of Causation and with my highest Ideal of man may come into expression here and now, "on earth." In this thought I can truthfully and honestly pray; all may honestly pray: May thy kingdom come, and thy will be done on earth.

* * * "Tell me what you term subconscious mind. I heard a scientist say that it was a matter of impossibility for you to heal so many people. Or to treat so many at the same time." There is only one mind. And when we get down to it we call it the subconscious mind. Because the conscious mind is not a mind at all, but a reflection in mortality of the true mind. The subconscious self is the spirit and knows all things. This mortal mind is like the moon, it is a reflection from the sunlight. The moon has no light of its own, but the light of the sun shines on it, and we call it moonlight. The mortal mind is not a mind, but the real mind acts through the veil of mortality, and we see everything reflected from this kind of a mirror. Your scientist is quite correct, in saying that I, personally, could not treat so many people. It is not a personal matter from the mortal standpoint. Spirit speaks the Word of Healing, and Spirit is omnipresent. Anyone who claims to heal by his own personal power is almost an idiot, if not insane. Spirit is the only healer. Spirit is the only prophet. If Spirit speaks the Word of Healing through me, or the Word of Prophecy through me, I rejoice in the glory and the power of the gift. Let us understand once for all that mind is not divided into parts and portions. Mind is as universal as matter. There is only one mind and one matter. Don't be deceived by surface variations in mind or matter. God is ONE. Get this thought into your mind and go down a little deeper into the depths, and you will find unity and reality in being. The confusion of thought in mortality is all on the surface. There is really and truly one God: that is, one Mind, and one matter, the body of God. Now, you are one with the whole. To make whole.—**Christian.**

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

—Irving Bachelor.

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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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The Panama-Pacific Exposition is a marvel in its present condition; 80 per cent of the Exposition buildings are complete. Some exhibitors are installing their machinery. Some foreign and State buildings are well under way. There is not the least doubt that everything promised will be ready on the opening day. It pays well to visit the grounds now and see the marvels of architecture, and enjoy the landscapes already prepared. Let no one visit the city during the next seven months without a visit to the grounds.

Mr. Foulds and Mr. Brown have been at the city office constantly for the last two months. Sunday meetings at 8 P. M. Classes Wednesday, Thursday and Friday. Office hours from 9 A. M. to 3 P. M. and from 6 to 8 P. M., when they will be glad to see their friends and those who need help.

They will alternate during the summer between the city and the Home. One, and that one would, if I was One at either place, as necessary.

While we are at press Mr. Brown is at the Convention in Portland. Besides his addressing the Convention, he was appointed by the **California New Thought Exposition Committee** to lay before the Convention the purpose of the New Thought Congress, and to extend an earnest invitation to the friends in that Convention and in that section to co-operate with the Committee in any and all ways possible. By his endeavors he will awaken an enthusiasm in this the **biggest and most influential gathering of New Thought people the world has ever had.** It is the first world-wide gathering ever attempted along metaphysical lines. What the Congress of Religions was at the Chicago Exposition this will be at San Francisco. In August NOW he will tell of his visit and report his experiences there and elsewhere on this trip.

* * *

Read the advs. in NOW carefully. Tell parties when you write you saw adv. in NOW.

INTERNATIONAL NEW THOUGHT CONGRESS.

I hope my readers all read and pondered upon the notice of the **New Thought Congress** given them in last month's **NOW**. That Congress meets in this city in connection with the **Panama-Pacific Exposition**, August 30 to Sept. 5, inclusive, under the auspices of the "National New Thought Alliance".

Please understand that this is to be a world-wide gathering of all who believe in the supremacy of mind over matter. It is Universal. This the committee wish to be distinctly understood. It is to BE a Congress of individuals, and not of cliques or cults. Invitations have been sent to every known center and worker to be present and to take part in the deliberations. The committees include members of every representative expression of New Thought. This **Pacific Coast Committee** invite the world's New Thought workers as their guests. This committee, composed of representative workers of this coast, will act as hosts for the Congress. They are doing herculean work in preparation. Funds are necessary, and the friends with the faith in Principle, that **Man need be neither ill, poor or unhappy** are requested to assist this committee by such contributions as they feel they can. Headquarters for visitors will be opened in the city, and also established upon the Fair grounds. This requires funds. There can be no cheap affair on the

grounds where millions have been expended under the most approved direction of Art and Beauty. The committee have prepared a Bond with coupons, for such as wish to use it as their contributions. I recommend my readers to send for one for themselves and some for their friends.

Address: Mrs. Alice P. Thompson, Sect. California New Thought Exposition Committee, 617 Shreve Building, San Francisco, Calif.

The Church of the Truth, Spokane, Wash. Rev. A. C. Grier. (A New Thought Church) has established an Employment Bureau, under charge of Miss Bullock. Here any one may register his or her wants in way of employment. No charge is made. This Church is thus placing itself in an attitude of helpfulness. When every church in every city shall do likewise one of the present evils meeting the unemployed will have passed away. But why not make a "Labor Exchange" a part of a City's and State's business? Eliminate politics and get right men and right women for the right place, as will come through our present civil service and recall laws. Add to this the creation of a public sentiment that will, in parents, teachers and the public generally, give opportunities and will compel every child to learn some useful trade. Then will the present woeful surge of men and women downward be checked. No trade! "What can you do?" "Oh, anything!" This means nothing well.

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

—Julia Ward Howe.

Such are left to fill the ranks of the downward. I recently had a long heart to heart talk with a young man of less than thirty who had been detected in a burglary. He said, "I put in more time and thought and worry over every burglary I commit than I would to carry on any business. Had I a trade I'd go at it. But I drifted."

And he told me his plans, which had never materialized for want of means. "I was after means to start. I was raised in a part of the country where cattle raising, farming and mining was all that I saw, and each of these was distasteful to me." He had a fair education and was a bright thinker, and more than the average in mechanical and artistic ability. He accepted my philosophy and will take up a study of Emerson. I read him passages which he affirmed was Truth.

When the time comes that instructors along every field of human achievement will teach Emerson's "Self Reliance" as they now teach reliance upon externals, there will be no need of Employment Bureaus. Till then—May every New Thought organization follow Rev. Grier's congregation and thus set an example of what Practical Truth can do.

I cast my lot with these.
The churches of the Open Way. For me
Henceforth no other way is possible,
And in them I will shelter, finding peace.
I war not 'gainst the rest who still hold fast
The creed of Paul, Augustine, Calvin, Knox!
I only claim like freedom for myself
That I may live my life as they lived theirs,
Holding as true that which is truth to me.
—*"The Heretic,"* by H. W. Hawkes.

UNDER THE REDWOODS.

For three months I have been in the city doing my work in Truth and Love. This MSS. goes to the printer so that I shall correct the proof in the most pleasant and satisfactory spot on earth to me—"Emerson Grove". For I go down soon, after mailing this to the printers, for a week. Then back to the city for a few days before I go to the Portland Convention. I expect to return early in July and pass much of my time in that loved spot. But now I am dreaming as I put the last touches to the MSS., of the comfort, joy and inspiration I'll have among friends.

THE VISION OF THE GRADUATE.

A Commencement Play in four acts
by Edith F. A. U. Painton.

A. Flanagan Co., Chicago.

This little play is founded upon Lowell's poem, "The Vision of Sir Launfal". It is full of noble sentiments and is just the thing to aid in forming ideals of life at that age which we all have passed through when, ignorant of our needs, we are impatient of advice. Through such source as this noble ideas may inspire where personal advice would be rejected.

Apologizing. A very dangerous habit—one that is rarely cured. Apology is only egotism wrong side out. Nine times out of ten, the first thing a man's companion knows of his shortcomings is from his apology. It is mighty presumptuous on your part to suppose your small failures of so much consequence that you must talk about them.—Dr. Holmes, in "The Professor".

Trust thyself! Every heart Vibrates to that iron string.

111

—Emerson.

BEGINNING AGAIN.

When sometimes our feet grow weary
On the rugged hills of life—
The path stretching long and dreary
With trial and labor rife—
We pause on the toilsome journey
Glancing backward in valley and glen
And sigh with infinite longing
To return and begin again.

For behind is the dew of the morning
In all its freshness and light
And before are doubts and shadows
In the chill and gloom of the night.
We remember the sunny places
We passed so carelessly then,
And ask with a passionate longing
To return and begin again.

Ah, vain, indeed, is the asking,
Life's duties press all of us on,
And who dare shrink from the labor,
Or sigh for the sunshine that's gone?
And it may be, not far on before us
Wait fairer places than then—
Life's paths may yet lead by still waters
Tho' we may not begin again.

For evermore upward and onward
So our paths on the hills of life,
And soon will a radiant dawning
Transfigure the toil and strife.
And our Father's hand will lead us
Tenderly upward then,
In the joy and peace of a fairer world
He'll let us begin again.

—Lillian Whiting.

MAKE FRIENDS.

Never meddle with other people's business, don't take stock in the neighborhood gossip, let your friends tell all the bad news, you speak of the good things only. If you have a bad preacher, or a poor school teacher, don't worry keep cool, your friends will publish it for you. Form a habit of telling only the good things; you will get along nicely. No competition scarcely. Never let an opportunity pass to do a kindness; by so doing, you will soon place all your acquaintances under obligation to you. Always speak and speak very kindly when meeting people. Never be stingy, be honest and as liberal as your means will allow, and you will never lack for friends.—Prof. J. Sam Jones, in *New Thought Companion*.

THE LAW OF SUCCESS.

1. There is no chance. The law is the same which directs all activity—that of attraction and repulsion.
2. Good or ill success depends upon ourselves, upon the harmony within us of these three qualities, Will, Constancy and Sacrifice.
3. The disciple should take equally "pleasure and pain, gain and loss, victory and defeat." This is true success.
4. The disciple acts on principle. He sees something which ought to be done and attempts it; and failure or success counts for nothing with him.
5. When we allow success to become our God, when failure to become rich depresses us, or we are unduly elated by large returns, we are losing ground spiritually.
6. To come into harmony with the Divine will is to come into the possession of unknown riches and into the realization of undreamed-of powers.
7. Give thanks in faith even before receiving, and wait.

—Bulletin of Oriental Esoteric Society.

LOOK HERE! A Bargain.

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THE IRONY OF IT.

That a man who had invented patent health foods and drinks should commit suicide because of depression due to stomach trouble is one of the little ironies of life. With all his millions he could not buy health.—St. Paul Pioneer Press.

Send for Mr. Brown's books. They are sent postpaid on receipt of price.

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

— *Whittier.*

EMERSON'S TEN COMMANDMENTS.

(In 1832 young Emerson adopted the following as his "Sealed Orders.")

Thou shalt not profess that which thou dost not believe.

Thou shalt not heed the voice of a man when it does not agree with the voice of God in thine own soul. Thou shalt study and obey the laws of the universe and they shall be thy fellow servants.

Thou shalt speak the truth as thou seest it, without fear, in the spirit of kindness to all thy fellow creatures, dealing with the manifold interests of life, and the typical characters of history.

Nature shall be to thee a symbol. The life of the soul, in conscious union with the Infinite, shall be for thee the only real existence.

Let thine eyes be open and thine eyes will reveal to thee beauty everywhere.

Go forth with thy message among thy fellow creatures. Teach them that they must be guided by that inner light which dwells with the pure heart, to whom it was promised of old that they should see God. Teach that each generation begins the world afresh with perfect freedom; that the present is not the prisoner of the past, but that today holds in captivity all yesterdays, to compare, to judge, to accept, to reject, their teachings, as these are shown by its own morning Sun.

To thy fellow countrymen thou shalt preach the gospel of the New World, that here, here in America

is the home of man, that here is the promise of a new and more excellent social state than history has recorded.

Thy life shall be as thy teachings, brave, pure, truthful, beneficent, hopeful, cheerful, hospitable to all honest belief, all sincere thinkers, and active according to thy gifts and opportunities.

HELP THOU MINE UNBELIEF.

Because I seek Thee not, oh, seek Thou me!
Because my lips are dumb, oh, hear the cry

I do not utter as Thou passest by,
And from my lifelong bondage set me free!
Because, content I perish far from Thee,
Oh, seize me, snatch me from my fate

and try
My soul in Thy consuming fire! Draw nigh

And let me blinded, Thy salvation see!
If I were pouring at thy my tears,
If I were clamoring to see Thy face,
I should not need Thee as now I need,
Whose dumb, dead soul knows neither hope

nor fears,
Nor dreads the outer darkness of this place—

Because I seek Thee not, pray not, give
Thou heed!

Louise Chandler Moulton.

When he had carefully examined the shoes the physician had brought in for repairs, the German cobbler handed them back, saying, "Dem shoes ain't worth mending, Doctor."

"Very well, Hans," said the doctor, "then, of course, I won't have anything done to them."

"Vell, but I sharge you feefty cents, already yet."

"Why, what for?"

"Vy, when I came to see you de udder day you sharged me t'ree dollars for telling me dot dere ain't noddings der matter mit me."

Letters will reach Mr. Brown two days sooner if sent to 589 Haight St., San Francisco.

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

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