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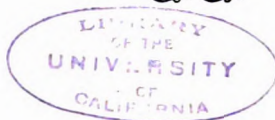
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A Journal of Affirmation

HENRY HARRISON BROWN,

Editor

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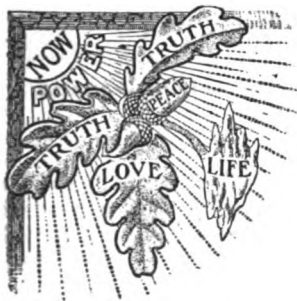
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—Henry Harrison Brown.

NOW

A Journal of Affirmation

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FEBRUARY, 1915

No. 2

SILENCE.

Huge the waves that shoreward roll!
Strong the winds that toss their crest!
Dark the clouds; and white the shoal,
While death is lurking 'neath its breast!
But under wave is stillness yet;
Above the clouds is shining sun.
These winds must soon their rage forget;
And shoal and breaker's war be done!

Turmoil of wind and rock and wave
Is but of surface and brief of time.
But Peace and Silence, sun and air,
Are partners eternal and sublime.
What matter then this little strife
Within my heart? I'm power as Will!
Above the storm Truth shineth bright;
And Love affirms its—"Peace! Be still!"
HENRY HARRISON BROWN.

WHAT IS, IS BEST.

Learn thou to say
"What is, is best."
Whate'er the test
That rends the soul,
Whate'er the grief
That comes unbidden on the wings of day
And floods thy sorrowing heart with tears,
Whate'er thy spirit fears,
Tho' round thee, fierce, voracious, grasping,
roll
The billows of adversity, let thy belief
That thou wert born
But for the Father's glory and thine own
eternal bliss,
Sustain thee, lift thee up to kiss
The cross that casts upon thy life a blight,
So that, when wak'ning from this drear, dark-
veiling night
To one ne'er ending, holy, happy morn,
Thou'lt gaze upon His face,
In all the fulness of thy new-found grace
Thou'lt know
The secret of the universe below—
"What is, is best."
—Edward R. Moore, in *Fordham Monthly*.

Evil is but the slave of good,
And sorrow the servant of joy;
And the soul is mad that refuseth food
From the meanest in God's employ.
—Holland.

THE UNIVERSE THE PLEDGE OF IMMORTALITY.

We use the word UNI-VERSE so often; and it has so little meaning to it. It has the same origin as unit. It means one, a whole. The unit is the basis of all mathematical calculations, whether it be selling a bushel of corn, or calculating a comet's path. When, therefore, we speak of the Universe, we mean a whole, something that cannot be added to, taken from or divided. Something immeasurably inconceivable and endless. It has no space, no time.

Think of a universe *full* of something; full of ITSELF. What is this Itself? In Christian theology it is called God. Other theologies have other names for IT. Science calls it Force. Herbert Spencer called it "The Unknowable." But does not any attempt to define it limit it. Even Spencer's "Unknowable" is a limitation, for we do know something of the Universe, which is IT, for we are an indivisible part of it. We shall know more of IT tomorrow. Therefore, IT is the known, the to-be-known and the unknowable.

When we think of the Universe we think of it filled with some *thing*. It must be full. Of what? Answer: The Unknowable, and therefore we imagine ether, "A supposed medium, filling all space, through which the vibrations of light, radiant heat and electric action are propagated." This imaginary medium, "whose existence most modern authorities consider to be established, is thought to be more elastic than any ordinary form of matter, and to exist throughout all known space." So much for Science. It rests upon the hypothesis of an imaginary something that is

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

—Walt Whitman.

yet a manifestation of something beyond itself that is not even imagined. It is reasonable to say that scientific ether is a manifestation of Original Substance. But, substance as we know it has no intelligence. Therefore, in the last analysis, substance and Intelligence must be manifestations of the Original One—the IT—the Universe.

What is the primal manifestation of the original one? It must be some individualization—some THING. Once it was the atom. Now science divides the atom into a million ions. But has it reached the ultimate unit? Already scientists contend that the ion itself is divisible. Suppose they keep on dividing and sub-dividing; if at last it were possible to reach the indivisible, it must be the Absolute, the One, the IT?

But one thing the ion has taught us, and that is, that whatever Original Substance may be, it has but one way of manifestation, and that is through motion. The universe is filled with ions. *Filled; full;* note the words. There is not the vacuum equal to a single ion in the universe, therefore, while the universe may be movement, no thing moves; not an ion can change its place in relation to any other ion. Can you see the great significance of this? All the seeming movements of the planets, clouds, waterfalls, animals and man are illusions. To move a *thing*, there must be a vacuum or a vacancy into which it moves; and a vacancy must be left behind. This is impossible in a solid universe.

In the "15 puzzle," which was a fad some years ago, there could be no change of place with the numbers when all numbers were on the board, but with one number out, every number could be moved into the place of the absent one. The universe is a "15 puzzle," with every ion present. For this reason, no one ion (or if it is easier to think of the atom, let us say no one atom) can ever be moved into the place of another. If I am composed of atoms, those atoms are eternally fixed in their

relation to every other atom in the universe. Then I, as atoms, am immovable. This is the only conclusion which modern science and modern metaphysics force upon us.

Since, then, the atoms are unchangeable, God, who is the atoms of the universe, is unchangeable, is fixed and immovable, and one atom must necessarily express all his power. For this reason, Emerson says: "God has delegated his divinity to the atom."

Since such is the condition of the atom, am I composed of atoms? Can I be? Is not God more than the atoms? He is also the intelligence within the atom. I must therefore be that Intelligence. But, how does God manifest that Intelligence? Manifest to *what*? Certainly not to Himself, as atom or as Intelligence. To manifest is to become known. To what can he be known? Answer: Only to individualized consciousness! There can be no God without there is something capable of recognizing it. Therefore, wisely said a German philosopher, "Destroy me and you destroy God." Which is simply saying: "I am an effect, and God is cause. Destroy effect and you destroy cause also."

Since, then, Original Substance and Intelligence must, that it may manifest and know Itself, individualize Itself into consciousness, it follows that since I can recognize manifestation, realize cause and its effect, and am intelligent enough to reason upon it, I am therefore the Individualized Intelligence and Consciousness of the One. But am I individualized *substance*? Since Original Intelligence manifests through consciousness, through motion, and atoms are fixed, it is logical to conclude that while I may be a manifestation of Original Intelligence in motion, I am not an individualization of that Original Substance that is relatively fixed and immovable, but I am an individualization of that Intelligence and that motion which manifests through Original Substance. In other words, of the dual

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

—*Edith M. Thomas.*

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manifestations of the Universe, one form of which is fixed in atoms, and the other is universal motion and Intelligence, I, as an individual, as an Ego, am a manifestation of the One, only in motion and intelligence. Which is saying in common language, "I am spirit (or I am mind), and not matter and not body."

This is scientifically deduced from the fact that while atom cannot displace atom, motion may move from atom to atom.

For instance, every schoolboy knows that if he will place twenty marbles in a row and fire a marble at number one, the first nineteen marbles will stand still and the last marble will roll. The motion imparted by the marble he fires to the first marble is transmitted from marble to marble until the last, and the last one having no companion to which it can transmit its motion, must necessarily transmit it through friction to the surface along which it rolls. Another experiment: Take a rope; tie one end to a post; go a distance with the other and wave it up and down. The motion passes from your hand to the post, but the relative position of the rope is unchanged. The wind starts a wave on the China coast and that wave breaks on the shore of America, but the water remains relatively the same, only the motion passing.

It is recognized that sound, light, heat, electricity and other modes of motion thus pass from atom to atom. Light is not substance, but is Original Intelligence in motion, passing through substance from atom to atom. This is true of every manifestation of the Original One. No matter how solid a thing seems, it is merely a mode of motion passing everlastingly onward. Therefore, the sun and its attendant planets and all the starry universe are merely waves of motion passing through space, bearing identically the same relation to the universe which the waves of the sea bear to the sea.

In like manner, every THING is a

wave of some form of Infinite Energy. Now, what is man? What am I as an individual? Answer: A wave of Infinite Energy passing onward through the universe. I am not light or sound, or electricity. I am vibration of greater pitch and intensity. I am Life! And as light and chemic forces pass as sun through space, so I, as Life transmuted into Love and Truth, am passing through space. I differ from all other manifestations of Infinite Energy in the fact that the Original One has evolved into consciousness and in me. It knows *itself*. I am thus a *mode of motion conscious of itself*.

What practical bearing has this on metaphysics? It verifies scientifically every affirmation of Christian Science and New Thought. I am not matter, I am not body. I am that mode of motion termed Life. And as, in the past, humanity has been limited and injured by its ignorance of steam and electricity, so is it today merging from that ignorance which is embodied in the belief in matter, and which finds expression in the affirmations, "I am body. I am sick." Once anyone enters into the realization of the Truth set forth in this article, that Life is a mode of Infinite Energy, and that each individual is a manifestation of that Energy, an ever advancing wave, as it were, on the infinite ocean of Intelligence, he then transfers his thought from the limitations of body and of matter to Life, and no longer affirms weakness or sickness for that which is Infinite. He will think of himself as one with Original Intelligence and so affirm. As the belief in weakness and disease have created all the ills of humanity, so will the consciousness of Infinite Life redeem civilization from all conditions created by the belief in the limitations of matter. Thus have we scientific demonstration of the truth of the prophecy that ultimately man should be redeemed and Eden restored. The beginning of the fulfillment of that prophecy is found in the New Thought movement, and that movement is crystal-

Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

lized in the thought—ALL IS MIND! I AM MIND!

Since motion is eternal, *I am immortal mind!* Since I am consciousness, *I am eternally I;* and Immortality is demonstrated.

IF WE ONLY UNDERSTOOD.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim, eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force—
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we should,
We should love each other better
If we only understood.

—Rudyard Kipling.

THE TWENTIETH CENTURY CHANGES OF FRONT.

The human consciousness is awakened through vibrations from the objective life. Consequently Man naturally gives power to that manifestation of the Universal, and thus delegates to it control of himself. Only as he unfolds into consciousness of interior power does he begin rightly to locate Cause.

Mythologies are but expressions of the unfolding human consciousness that power does not lie in things but is something intangible behind things. Gods are not only a metaphysical necessity of immature minds, but also a material necessity. Gods, like all other conditions—like parents, teachers and laws—are necessary, but are to be outgrown; are as staves to lean on until strength is developed to do without them.

Each conception the race has had, or may have, is necessary and true on the rung of unfoldment where stands the maker, but is not necessary or true when a next step is taken. From this necessity the Conscious Man has in the past located Power and Cause in the non-Me. Therefore he is subject to, and controlled by that which is without himself. He considers himself the creation of some Power, and so thinking, feels and lives subject to circumstances. A creator must, of necessity, be outside the creature.

This is the conception of the masses, even of the liberal masses today. It is creator and created; law and law-giver; God and man.

From this conception it is the province of all the new thought cults to lead the human mind and to center it in the conception which Jesus had, when he said, "The kingdom of God is within you!" This fact has been perceived by seers all along the line of human development. Man is not a creature. There is no creation. There has never been a creation. Circumstances have no power in themselves. Man delegates to them power from himself. Man is his own creator and is the creator of his environment. The affirmation, I AM, means that I never was created. I AM. It is always *now* with me and in *now* I always was and always will be. I was never given anything. I always was all that is. I was never controlled, for I am controller. I am All. I am and I express that which I am. I am creator and controller. I am neither a petitioner or a pensioner in the Universe which I am.

This thought marks the greatest revolution ever taken place in human thought. A revolution that is to dominate and complete the work of this century. Minot J. Savage told us that Copernicus and astronomers of his time "Changed the front of the universe!" But this conception *changes the location of the uni-*

(Continued on page 30)

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

21

—Julia Ward Howe

H. H. B.

(An Acrostic.)

H—ow like, are thou, a shining sun of Love
E—ncircled by thy host of planet hearts
N—e'er falt'ring in their cycled sweep! Above
R—iving the blackness with thy bright Truth-
darts,
Y—ielding a generous measure unto each

H—ung'ring one that looks to thee for living
light,
A—rt thou—engaged where'er thy beam doth
reach

R—esolving into day, doubts dark as night.
R—esponsive to thy strong, unlabored lure
I—nert, the one that sped athwart the cold
S—werves to thy call and does his path adjure,
O—Sun, for thine, in sweet unrest. Behold!
N—OW tightly tugs the Law, that held him
thence,

B—ereft of Light and Life and Love, or aught,
R—etarding now his flight—meet recompense
O—f one that knowing not, left such unsought,
W—hereto, the wavering war that wages on
N—or knows no victor yet?—unlost, unwon!

—Anthony Francis Gannon.

FOLLOWING A LEADER.

This extract below from Hiram E. Butler, editor of the *Bible Review* and the head of the Applegate Esoteric Colony, is well worthy a place in NOW. It is common for persons who, finding one thing in character or in the life of a teacher that does not harmonize with their ideas of Truth, much oftener if a teacher's conduct does not match with their ideas of morality, they throw overboard all that they have hitherto found good in that person. A most notable instance of this is Thomas Paine, "The author hero of the Revolution." Four times he saved the Cause by his intellectual ability and loyalty. His "Crisis" did as much as Washington's sword, in the dark days of Valley Forge. His "Rights of Man" set those fires of Liberty burning that are just now catching the timbers of capitalism and civic tyranny. Not a question that is stirring economically and politically the nation that he did not foresee. And yet great, loyal, helpful and wise as he was, because he anticipated the present day view of the Bible, taking the position that Modern Criticism has verified and

has left behind in its progress, still for his annunciation of his faith "In one God and no more and I hope for happiness beyond this life" he was ostracised. One author of his day said: "In his 'Age of Reason' he lost his 'Common sense.'" Because he did not believe the creeds of his time, he was accused of immorality. Yet his life was as white as that of his contemporaries Washington, Franklin and Jefferson. When his arguments could not be refuted, it was thought that by destroying his reputation, his influence would be destroyed. "But never a Truth has been destroyed." Once it is uttered it is sown in fruitful soil. Truth does not depend upon the character and much less upon the reputation of the teacher. Truth is established in Infinite Law. Morality is conventional. The morals of one nation and one generation and indifferent sections of even one nation, have varying standards. Did truth depend upon the reputation of its teachers it would never be established. Even the purity and motives of Jesus were impugned. "He eateth with publicans and sinners." He comforted harlots and said to the hypocrites: "Publicans and harlots enter the kingdom before you!" Honesty, fidelity and loyalty place the person above all conventional standards. Fidelity to Principle as one sees it. Loyalty to what one deems right. Honesty in living one's principles. These make morality though they contravene every conventional standard.

You may not like a man's martial, business, social, or political life, but that has nothing whatever to do with his statement of facts or his philosophy. The veriest criminal, as judged from your point of view in morals, may be the very best teacher of ethics. Mathematics is truth though taught by the vile and dishonest. We demand morals, but because he is up to our standard it does not make him a safe teacher of truth. Neither because he has found certain supposed truth inductive to his well being, has he any right to affirm it is so to others.

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

—Whittier.

Old errors hold their place because of the pure and beautiful lives of their teachers. Old theology holds today its power through the character of those we loved; those whom we now respect that believe in it. "My mother's religion is good enough for me!" But you mean the mother's life and character, which no doubt she possessed despite her religion.

We think highly of a man or a woman, but let there be a sexual relapse, if only for once, and we cast them and the principles they advocate aside as error. But who has claimed perfection? Where have you found a stainless, a sinless person? Perfection has not, and never will be realized. Why make a standard for others, and when they do not come up to it cast them aside as unworthy? By their standard you may also fail.

Jesus hit the nail so squarely on the head that you and I still hear his words when we would judge. "He that is without sin, cast the first stone!" He also said, "He that looketh with vileness hath committed the sin." What are your thoughts? The very fact that you condemn, shows that you have thoughts which, if expressed, would lead you to the same line of conduct. We condemn from our own plane of thinking. "To the pure all things are pure!" And the pure will purify every word and act; will see purity in everything.

"Put yourself in his place" as far as possible. Don't try to put him in your place. The fellow on the rung below me, and the fellow on the rung above me, have equal rights with me. If I would dominate him below, I must be dominated by him above. He has the rights I have, and the lower will also have the right, if he gets power to dominate me.

Here lies the greater sin of the reformers. "I AM HOLIER THAN THOU!" Because I am better than you I have a right to boss you. The right to say what you shall and shall not do!

Do you believe it?

"But I do not agree with him?" Do you

agree with yourself? Do you agree with truth as you see it? Then let him so agree with Truth as he sees it.

In all question of Principle lay aside all questions of personality. Truth is impersonal. Lay aside all reliance upon another's intellect. Rely upon your own. In choosing a friend, do you find him loyal? Then fasten him to you "with hooks of steel." What is he to me? No matter what he is to others. In choosing a business associate "Is he honest; trustworthy?" Then stick to him. But in a teacher the question is "Is he logical? Does he appeal to me as rational? Are his principles to me Truth?" Then no matter his sect, his name, his social, or political affinities. I do not follow a man. I follow Truth. Shame on a rational being, who lays aside his own individuality, and follows another in any thought. The personality of Jesus is thrust forward so persistently as a reason for a theology we cannot accept and we are so tired of the irrationality of the whole, that we tire of the name of that beautiful character. Statements are not Truth because he stated them. He stated them because they are Truth. He saw Truth even as you and I see it when the statements are made.

The danger before the nation, and before society, lies in this thrusting of personality forward. Political candidates are condemned by their opponents as necessarily immoral, because they hold certain principles. From earliest times reformers have been assailed in their character.

Well do I remember as a youth the slanders made upon Abolitionists, Woman's Rights, Temperance, woman's right to property and the child, and more especially, in recent years, upon those who venture upon any phase of the sex-problem. "Abuse and drive from the field!" is the shibboleth of the opponents of the new, and the lovers of the old thus discourage, and at the same time overawe, the teachers of the new.

But gradually personalities are disappearing. Occasionally some fact arises

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

—Emerson.

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that shows us that despite the science and liberty of this new century, the masses even among educated people "follow a leader," and give credit to some one, who has done thinking for them. Institutions are established to keep alive the memory of a person where they should be established for Truth. A little thought will enable my reader to understand the spread in recent years of new sectarian movements.

"Follow me!" said Jesus. But note well. He never told them what to think or what to teach. He gave no intellectual directions nor established any intellectual limitations. His "Follow me" was to do; to enter into the work he was doing for the race. "Go forth and heal!" The Gospel was not one of creed or belief, but one of works. The creeds were born when works died out, and Institutionalism had taken place of life. "Others cast out devils in thy name!" "Well, what if they do? If they do the work they are of my Thought and life." For this reason NOW stands for Individuality. I have discouraged any reliance upon me. Especially have I discouraged any quoting of any statement as to *because I said so*. If I said so, that is the reason you should not say it. You are only to say so, for yourself.

Here is what Mr. Butler says, of which all the above is but an echo. In this time of hysteria it is an excellent thing for all to echo it.

From the beginning of this work, there has been great opposition and scandal of every conceivable nature published broadcast. About the work? No, about the man who brought the work into existence. There has never been even one attempt by any of the enemies of the Esoteric Work to prove its incorrectness, all that these poor, miserable creatures have attempted to do is to discredit and to throw upon the representative of the work, the instrument thru which it came, all manner of deception, lies, and distortions. And all that this calumny has accomplished is to prevent the people that do not think for themselves, from following the leader, the one who has sent forth divine truths. That is exactly what I desired in the beginning of my work. I said at the beginning, I do not want any one to follow me. I give you the

truth, and if you have the Spirit of Truth, you will accept it and follow it. If you attempt to follow me, I would gladly escape into the wilderness and be lost from sight. If the truths that I have given you are not all-sufficient to attract your attention and to cause you to follow them, then I, as an individual named Butler, have no interest in you. Shame, shame, upon all those who would follow a man! Truth, divine truth, is the only thing to follow; and if you have not in your own soul, the capacity to judge between truth and error, you are not of that divine body that shall become kings and priests unto God and reign on the earth.

DEFIANCE.

Let life its legions army throw
Against my pennoned castle walls,
With curse and jibe and bitter groan
Its band of lowly seneschals.

But when the dust of conflict blows
And sounds the bugle o'er the lea,
They shall not find me fallen, dead;
They shall not kill the love in me!

Tho' stained with blood of bleeding heart,
Up in the ramparts' evening breeze,
My banner floats the same as yore
Above the brooding cypress-trees.

The sun has set; the shadows fade;
The night comes silent from the sea;
They shall not find me fallen, dead;
They shall not kill the love in me!
—Aunson Hartpence, in *N. Y. Telegraph*.

The simplest action, is the mere act of attention or refusing attention. . . . This power of the mind to concentrate its forces on one part of the sphere of consciousness and to remand the other parts to the abyss of potentiality, differs greatly in different men; but it, to some extent, is always present, and is one of the main differences between sanity and insanity. . . . Limited as that power is, it is a real power nevertheless, and is the grandest faculty of our nature. In that power of directing and concentrating attention, lies the first element of success and of greatness, in whatever department of thought and action.—Thomas Hill, *D. D.*

Truth is like mother-earth, standing firm, upon which the struggling spirit is not to be overthrown and vanquished.—Auerbach.

Let us beware of the impiety of pronouncing anything impure, unclean or impossible.—*Rev. S. C. Dutton (Unitarian) San Francisco.*

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

TO A NEWLY-BORN BABE.

Well, my dear, here have you come.
How like you this—a mother—home?
Were I like you a little sprite,
I'd stay within God's brilliant Light.
I'd never jump from angel choir!
I'd call to earth-folk—"Come up higher!"

Ah! Maybe that's why you're here;
You've come our earthly life to cheer.
For this you're welcome, baby dear,
With Love and with a glad hurrah!
Now while you stay you need not fear.
For you'll receive from near and far,
The Love that we have held so long
To give you in a cradle song.

Baby, you bring from heaven the joy,
The promise of that we all shall know,
When we our passions so employ
And be like children here below.

Welcome, my dear!
For an hundred year
Your grand-dad's life has waited here
For you to come.

Now from this slope
He sends to Pa and Ma this hope—
That in the line from which you sprung
Many more as sweet will also come.
And that the line which you begin
Shall grow to a cable staunch and strong.
The good old stock from whence you came
May find its virtue still the same
As when it burned on Bunker Hill.
Thus with your mother's grace allied
Comes you, my child, a lineage proud;
And from these lines which Time has tried
Has come a race so richly bred.
'Tis thus our nation's wealth is fed!
And as on your face I see a smile,
I'll stop and bathe in it awhile.

HENRY HARRISON BROWN.

THE GOAL OF EVOLUTION.

The end toward which the Principle of Life in its evolutionary process tends is the complete triumph of Man as Mind over all that is not man. The triumphs of the Me over the Not-Me.

The Universal Mind—God—must as an individual come into that consciousness of Itself so that It shall, as an individual, be able to do consciously and with determined purposes, that which It has been doing unconsciously as the Absolute. Only as Man, is the Universal Mind conscious of Itself as Power, to be expressed as Intelligence, Wisdom, Truth, Love and Beauty.

Emerson before Darwin and Spencer, saw the Law on the material

plane. In his essay on "The Over-Soul" written probably in 1836 he says: "That Over-Soul . . . which evermore tends and aims to pass into our thought and hand and become wisdom and virtue and power and beauty."

This Over-Soul is not in the Absolute, Intelligence, but it becomes that when it passes into Man. It is not wisdom, beauty, love, truth, until it finds expression through Itself individualized as Man. In the Absolute IT is all these in possibility as IT is in the new-born babe. Possibility and expression bear the same relation to each other that the latent and static electricity bear to the electric light and the electric motor. All these electric phenomena lay in possibility from all eternity. They found and find expression now as these forms which Man liberated, as he has liberated Love and Truth; has liberated Hamlet and the phonograph from within himself.

Human evolution, which is God evolving from the Absolute to Individuality, will continue until a condition of perfect expression of the Absolute is developed in Man.

Each one of the Darwinian Laws are as evident in the evolution of the One Mind as Man, as they are in the expressions of the One Mind in strata, plant and animal. From protoplasm to Man, we trace the same line which we follow in Man from cave to palace.

This essay will deal with the Law of Natural Selection or of those fittest to live—The Law of the Survival of the fittest, or as one scientist terms it—"The elimination of the unfit."

There is but one method in the universe. That one is Unfoldment from within outward. The expression of Interior Power; whether it be the power within nebulae, or seed, to the power in Man. "Out of Thought's interior sphere These wonders rose to upper air!"

All unfoldment is from likeness to difference. From the Absolute to individuality. From the servant to the master of conditions. From slavery to freedom. The road of evolution leads from uni-

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

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—George Eliot.

formity to individuality. It began "when the first planet swung in space" and will continue till the last man passes from the fetters of conformity to self-control. Homogeneity is the start; the Free-Man is the goal.

All this effect is the result of that inward urge. "The procreant urge of the world," Whitman says.

Material science has devoted itself to the observation of effects and like the mole delves in matter. The Seer perceives the Power WITHIN and BEHIND the Phenomena, and working with Cause will perceive Truth. The observer and student of phenomena alone, will reason himself into error and by establishing hypotheses will experiment until he correctly learns how this "Inward Urge"—the Soul of the Universe—intends to push itself still forward. He learns how it has, and is still evolving; slowly climbing where faith long ago soared.

Evolution is the process through which God has been making Himself—Man. That same process will continue until He, as Man, shall know his own Infinity; and as Man, shall do everything knowingly, which he as the Absolute, has done unconsciously. He, as Man, shall do with Thought, all that He has done as the Absolute without thought. For the process did not stop when He reached physical man. The same "urge" is continually pushing the Over-Soul to a more complete expression of Itself through Man; thus every generation grows in wisdom and power; and the race as a whole becomes more Godlike in expression. Otherwise no progress. The human organism is perfect. None higher possible. Since the earliest man there has been no material change in human anatomy. The brain has enlarged, extremities changed and the configuration of the structure has adapted itself to the demands made upon it by the Mind that used it, but Man to-day is essentially what he was at first, just man; as the babe when matured to

manhood is essentially what it was in cradle.

In Man the Over-Soul became SELF-CONSCIOUS. No possible organism can give any more opportunity for expression and ten thousand reincarnations can add nothing in possibility for expression to the Absolute. It incarnated ITSELF. With Self-consciousness attained, IT can unfold ITSELF infinitely through that spiritual, that eternal form of Itself termed Man. Man is not body, nor is he of body, but is of ITSELF, of Itself as SOUL. Beyond consciousness of Itself, there is no higher evolution possible. IT can only expand its consciousness on that plane of SELF, which it has attained as Man.

If God—if Over-Soul—is immortal, then each self-conscious expression of God is immortal, for this expression is but a point of Consciousness in the Whole and the Whole expresses Itself through that point.

To know that IT knows, is the culmination of the evolution of the One to individuality. Only through the eternal evolution of Itself into Truth and Love as Man, will the Over-Soul come into knowledge of Itself as the Power which unconsciously "brought forth" out of Itself, this material universe and all the phenomena of it.

The mistake heretofore made is, that Man has been seeking to know God. The opposite is the truth. God has been seeking to know Himself, and has made Himself Man, that through Self-Consciousness He may know Himself. This is the "Urge" within the Universe that is pushing out in what we term progress: evolution.

In all this progress from homogeneity—into manifestation—to individuality—all manifestation—there has ever been a selective process. In the "Urge," individuals in every type of life, that could not stand the strain from the inward pressure, have died, and left the strongest to carry on the process, and thus prepare the way for that new type that

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

—*Archib L. Black.*

must ultimately result until the perfect is come. That perfect organism is that through which Self-Consciousness is expressed.

The only manifestation of Over-Soul to Human Consciousness is as Motion.

Once slept the world an egg of stone.
And pulse and sound and light was none.
And God said, "Throb!" and there was motion,
And the vast mass became vast ocean.
Onward and on the eternal Pan
Who layeth the world's incessant plan,
Halteth never in one shape,
But forever doth escape,
Like wave or flame, into new forms,
Of gem, and air, of plant and worms.

—*Emerson.*

It is necessary ever that we remember that all we know is that which we recognize as feeling. Ten thousand motions pass through us as Soul, that we do not recognize. That which we recognize we think upon and while primarily we are feeling, we in consciousness are that which we think. Individuality consists in Thought. We feel alike. We think differently. Feeling is a constantly developing faculty. We become daily more sensitive to the vibrations within which we live. This Sensitiveness is proof of the Unfolding Soul. Soul learning Itself through this contact with that which is not its individual self. Soul is building daily for itself, in the individual and in the race, a more perfect nervous system. Through the nerves we feel. And as they become more acute we feel more and consequently are more in spiritual consciousness. Through Unfoldment we will be forced to be more in individual consciousness, compelled to think more.

Francis Ellingwood Abbott—one of America's unappreciated philosophers—said years ago: "We must learn either to feel less keenly, or to think more profoundly."

Here lies the cause of the twentieth century's increase of nervous ills. Of its increased crime. Its increased strenuousness. Its increased insanity and unrest. SOUL is more; is expressing more with a more sensitive organism. We must learn to understand and direct this in-

crease of power or we shall die off as a race. Every day there is an increase of disease and crime. Especially is there increase in those sexual expressions which society condemns. Emotions—feelings—center in sex. All new evolution of the nervous system begins in the sex organism. It is the center of all the Power that we differentiate into the intellectual, artistic, mechanical, social and esthetic channels. Sex is the hydrant through which God pours his creative spirit upon the race.

Emotion is the origin of all that we do as men and women. All else is the work of the animal which we are aborting. The emotions center in sex. And that emotion which is the King of emotions is the Reproductive. Here says Emerson:—

"So important is the perpetuity of the race that Nature seems at times to have overcharged men with the desire!"

When this propulsion of the reproductive forces is transmuted and deflected in Man it becomes Love, which is "God manifest in the flesh," and is the power which makes all that is beautiful, and wise, and good, and useful in human life.

"High thanks I owe to you, excellent lovers, who carry out the world for me to new and noble depths, and enlarge the meaning of all my thoughts," says Emerson in "Friendship." Only the person capable of strong emotions can be great in any field, and strong emotions can only be as the transmutation of strong sex passion.

Expression develops the power of expression. And expression in its development demands an increased nerve-organization. Therefore when any new expression is to be born, in any individual, or any new epoch is to appear in the race, there will be an excess for the time of generative power, which will result in aberrations of sex, and in mental derangement, till the physical organism is prepared for the desired expression of the Over-Soul through the newly developed nerve and brain cells which It has

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

—Irving Bachelor.

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put forth as It puts forth the new leaves in springtime on the bush.

Those individuals that do not understand and do not control this newly awakening power will fall into some one of the many dependent classes for a time, and if self-control is not developed will die off. No legislation, no hygienic means, no form of philanthropy, no expression of sympathy, can save them. All that can be done—and this can be done—is to awaken in each individual the sense of Power. Teach the Affirmation — I CAN! By exercise as Will bring them to self-control. For elimination from race life is the sure fate of all who will not WILL themselves to self-control. **THEY WILL, UNDER THE LAW OF SURVIVAL OF THE FITTEST, DIE OFF,** and leave the earth to the fit.

All rational, observant persons recognize the changes and unrest and often aberrations of youth at puberty. But they neglect to recognize the great fact, that at every stage of Soul Unfoldment in men and women occurs in some degree the same mental and physical conditions. Aberrations in both men and women occur from the psychic and spiritual pressure, upon a nerve and brain system that has been used to a certain spiritual urge, and not understanding the meaning any more than the boy understands the meaning of the feelings that come to him with the change of voice and the growth of down upon his face, they express themselves in unusual ways; are misunderstood and condemned for violation of social, sexual or civic codes, when with patience in their associates, Nature would soon bring about an equilibrium, and we would have the better class, toward which Nature is constantly striving to lift the present good.

When in this unfoldment the physical body cannot stand the strain, soon there is a withering away into disease and the person is soon left in the race of life as one of the unfit. "Unfit" by nature's standard. Not by your artificial standard

of morality, of social code, or of intellectual powers. "Can I develop Myself through this organism into a greater consciousness of Myself?" asks the Over-Soul. If It cannot, then, having reached a limit in that organism, it leaves it to die, and pushes Its farther unfoldment into an improved sympathetic-nervous-system and in this way the race is unfolding, in its progress, the Over-Soul into Self-Consciousness.

ANOTHER WITNESS TO THE FACT OF TELEPATHY.

Telepathy An Explanation of the "Raising of Lazarus."

Does the appearance of Lazarus alive, then, prove that he had not been really dead? No; but this is proven:—Death is not what it is supposed to be, is not the extinction of the personal life, nor even such a destruction of its connection with the body, but that one dying as Lazarus had died, bound by the mysterious and vital tie of love and faith to one like Jesus, in whom dwelt life without measure, was not so severed from Jesus but that, after he had been dead four days wrapped in the last slumber, he could hear, and hearing obey the voice of his friend. . . . Just as he took the being of God for granted so did Jesus assume that Lazarus was still living and so to him called aloud to return to life. Not to the body, I repeat, but to the mind, to the personality, did he address himself. What mortal science, or philosophy is there that has so fathomed the mysteries of our interior being that it is authorized to deny the existence of such sympathies between the mind of Jesus and the mind of Lazarus, as to render it possible, and natural for Jesus thus to raise Lazarus to life?—*Rev. Dr. W. H. Furness, Unitarian and a dear friend of Emerson's.*

A majority, except in a convenient way of adjusting political machinery, has no more divine or universal sanction than a single sovereign; one is just as liable to degenerate into lawless tyranny as the other.—*Dr. D. A. Wasson.*

Words can hardly express my appreciation of your two virile and inspirational life-giving booklets "Self-Healing" and "Dollars Want Me!" They are wonderful. I am enclosing money for which send me five others.

L. A. U., Chicago, Ill.

"The Prayer" is selling well. Have you a copy?

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

—Ingersoll.

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589 Haight Street, San Francisco, Calif.

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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 those possibilities HERE and NOW.**

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Entered at second class rates at San Francisco, Cal., Post Office, Jan. 14, 1915.



My meetings at Native Sons hall, 414 Mason St., Sundays, maintain their interest and will be continued during the year.

* * *

Mr. Sam Exton Foulds holds every Sunday evening a class in Mental and Psychic Science in NOW Parlors, 589 Haight St.

* * *

Classes in Mental and Psychic Science, Health instructions, and in Emerson are held during the week in NOW Parlors. Phone, Market 7534.

* * *

NOW is encouraging, helpful, in fact is gospel to me. A. R. C., San Francisco.

I was recently over the Exposition grounds. It is impossible I believe for even any literary person to find language to describe them. Any inadequate description will seem like exaggeration to one who has not seen them. That a city so recently destroyed can not only rebuild itself but can also erect such a marvelous display of finest architecture is one of the few great wonders of this new century. Only when seen for days can one feel the greatness and marvelous beauty of the affair. Already the nations and states are placing their exhibits. Don't doubt—THE FAIR WILL OPEN ON TIME—Feb 20th.

* * *

My new book is ready for delivery. Already over 100 of the edition of 500 have been disposed of. It is the only Twentieth Century interpretation of a prayer that is universal in Christendom. It is well for New Thought people to see that this Prayer is made an instrument of a Truth which is we believe the same vision Jesus held. That it is NOT the horrible vision the mediaeval theologians read into it. Let us scatter the Master's thought where we can. I have written with this motive and that the spirit of Jesus might find expression in the words so revered and so made sacred by hallowed lips. I have added a "SILENT HOUR!" to the essays, consisting of beautiful prayers and extracts through which every person can express in the language thus supplied by the poets, the aspirations and desires of the soul. It is sent postpaid for \$1.00.

* * *

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* * *

Your new book, "Success," is splendid. Send copy to and one to Everything in your book is true. To live it canot fail to bring you whatever you want. Dollars want you; so here goes mine.

ELLA WHEELER WILCOX.

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

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—Browning.

CALENDAR

of Lectures and Clases at Metaphysical Headquarters, 220 Post St., for February and March, 1915:

Week beginning February 28—James H. W. LeApeley of Scotland.

Week beginning March 7—T. W. Butler of Victoria, B. C.

Week beginning March 14—Henry Harrison Brown of San Francisco.

Week beginning March 21—Mrs. Grace M. Brown of Denver, Colo.

Week beginning March 28—Mrs. Ida Mansfield Wilson of Oakland.

Week beginning April 4—Miss Susie C. Clark of Boston, Dr. Brown-Landone of N. Y. City.

NOTICE.

At the request of the Committee arranging the above lectures and classes THE EDITOR will occupy the week commencing Sunday, March 14. Subjoined is

The Program

for his week commencing March 14, 1915:

Sunday address—"Man in His Relations to the Universe."

Monday's Lesson—"The Individual as Power."

Tuesday's Lesson—"The Individual as Life."

Wednesday's Lesson—"The Individual as Truth."

Thursday's Lesson—"The Individual as Love."

Friday's Lesson—"Myself and My Neighbor."

Saturday's Lesson—"Personal Realization of Immortality."

The Course is under the auspices of the Committee. Those desiring to attend one or more of the lessons will arrange at Headquarters and not with me personally. The Sunday's Lecture is free to all who desire to come.

NOW'S gracious and positive ministry has helped many people and should help many more.

W. C. D., Ore.

Metaphysical Headquarters, 220 Post St., is now in fine running order. A fine hall is occupied with classes and lectures. A reading room and circulating library are opened. It is a REST ROOM for all who wish to use it while down town. They will always find there helpful teachers.

Commencing in February teachers from many parts of the world will hold classes at Headquarters, 220 Post, under the auspices of the Exposition New Thought Committee. Each teacher having a week of lessons. Send for bulletins of classes, to Secretary.

NEW THOUGHT AT EXPOSITION.

Festival Hall is secured for all day. There will be lectures from prominent teachers. A Grand Concert, arranged and conducted by A. L. Artigues, organist of St. Mary's Cathedral, including many of the best of San Francisco's musicians, will be a prominent feature.

The Exposition is GREAT I was recently twice over the grounds. I saw Beachey fly on New Year's day. He went up so high that his machine looked no larger than the gulls that were flying near us. A wonderful prophecy of the future of locomotion. Sometime we will all fly.

The grounds are a poem in landscape gardening; the buildings an epic of architecture. The display will be the finest ever gathered at one time in one place. San Francisco is THE place for such an exhibition. A wonderful panorama is displayed by Nature from all about the city and her hospitality as broad and capable as is her bay. Come to the Exposition and while here call upon NOW, and attend some of the lectures and classes of the many teachers that will be held at Headquarters at that time.

We learn with awe
That nothing can the human spirit quell,
And know him lord of all things who can feel.
—Florence Earle Coates.

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

—Whittier.

THE FAR COUNTRY.

There was no shining street of gold,
But just a trail of green,
Where grasses ran across the mold
Beside a brook serene.

There were no amaranths of light,
Nor fadeless asphodels,
But just wee daisies shy and white
And violets in the fells.

There was no choiring cherubim,
But just a raptured lark
Made music on a nearby limb
From morning until dark.

There were no pearly gates ajar
Nor throne from glory spun
But just the quiet evening star,
And just the morning sun!

—Edward Wilbur Mason.

OVER-LEGISLATION.

Mr. McCall, one of the candidates for governor of Massachusetts, said in one of his addresses:—

If we are to be governed at the rate of 1100 pages of new laws every year, the time is not very far distant when we shall all be perfect by penal enactment, and when the faculties which we received from the Creator will be supplanted by a new set of faculties conferred upon us by the Legislature.

This is timely. Over-legislation is the danger of our republic today. Herbert Spencer said substantially upon his visit to this country: "America is in no danger from foreign foes. Your only danger is from within, in legislating away your personal liberty."

Every legislature passes some law, or laws, seeking to abridge the liberty of the individual, and to regulate human conduct. Vice is easily by legislation transmuted into crime. The Hamiltonian distrust of individual freedom still manifests itself in the politics of today, and the Jeffersonian faith, as expressed in the fundamental law "We the people," needs a constant reiteration. Excess always defeats itself. Modern legislation when too drastic develops a disregard and disrespect of law that is far more dangerous than the presumed evil it would prevent.

The natural right of every man to justice does not include the political right to the exercise of power over men.—D. A. Wasson.

The Twentieth Century Changes of Front
(Continued from page 20)

verse. This is the greater task. It becomes possible only through "Man's Greatest Discovery," and "Thought Is Power," and that he is thought.

It is not enough that we know where we are, unless by it we may learn to build ourselves away from it into the perfect union.

We begin first to refuse to become the slaves of any external condition. We agree with our adversary quicky, and while we work on side by side perhaps with the old condition, we do not endow it with any power over our life; and every hour in conscious thought, we build new conditions which express just what we desire; we do it in the thought world, knowing that there must come one day, and soon, when every hidden thing will be revealed, and that everything must exist primarily in the subjective thought form, before it can be expressed materially on the objective plane to be tangibly perceived.

We teach ourselves to believe that we are the highest expression of life, and have absolute domination on this plane; that we are lords indeed of all of this lower kingdom and need never acknowledge a permanent defeat.

We let go of every mental or physical limitation; we get an interior relation with opulence of supply and freedom of action; we begin at once to feel our relation to all the harmonious beautiful things which we desire; and we see ourselves consciously hour after hour, just what we desire ourselves and our environment to be.

We recognize everything that we want as possible for us to secure; and one by one as our reason presents the things which before we called impossible, we change our mental position toward them and see them already our own, until in a few days of conscious imaging, we feel and know they are related to us in a manner which nothing but ourselves can interrupt.

Substance is always changing, and so is our position toward it; the impossible of today becomes the possible to tomorrow; we keep the same desire, but we stand in a new position to it with each passing hour, and sometime we find that supreme moment when we come into conscious unity with it.

If we sink down in despair and continually change our position we cannot hope to attract it to us, for we send it past us, by our changing positions and weakness of willing.

"He that dwelleth in the secret place of the most high, shall abide in the shadow of the Almighty," and this secret place is the consciousness of God in our own soul, through which we make union with the universal abundance and it gives to us every desire of our life, and a conscious power of control.

When we know this union, and then train our physical and intellectual faculties to pass this truth through all our life, we become master of our conditions and pass from "becoming," into the attitude of "being," in which we create and manifest for ourselves, by ourselves, then we have made the AT-ONE-MENT, and live and move in the greatness of BEING. We have found the place of peace and power and plenty, and we go on in a divine realization.

A MIGHTY DEFINITION.

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

—Emerson's "Journals."

SCIENTIFIC AND LITERARY IMAGINATION.

The imagination of Darwin, of Pasteur, for example, is as high and productive a form of imagination as that of Dante, or Goethe or even Shakespeare, if we regard the human uses which result from the exercise of imaginative powers; and mean by human uses not merely meat and drink, clothes and shelter, but also the satisfaction of mental and spiritual needs.—Charles W. Eliot.

A CLERGYMAN'S OPINION OF MY NEW BOOK.

The following extract from a letter from Rev. Geo. A. Fuller, minister of the Independent Liberal Church of Greenwich Vaillage, Mass., in reference to my new book, "The Lord's Prayer: A Vision of Today," are well worthy a place in NOW:—

It has given me strength and courage. I have read it nearly to the end and will finish this evening. . . . It is a book for the living-room table. By that I mean, a book to be kept always handy, just to pick up when one drops into the easy chair for a few moments' rest and change. It is an epitome of the new philosophy—that of the twentieth century. Besides this, it sheds the light of rationalism upon the life and character of Jesus. It makes him real and brings his into touch with one's life. Every clergyman in our land ought to read it. Its arguments against many of the teachings of ecclesiasticism are unanswerable. It is really the very best book I have thus far read. . . . You have almost gained the Summit where the breezes of heaven are ever blowing. The thoughts you are expressing are exerting a tremendous power to uplift the world.

We who from dreams of justice, dearly wrought,
First rose in the eyes of patient Washington,
And through the molten heart of Lincoln won,
To liberty forgot,
Now, standing long in peace, 'mid titans
strange, distraught,
Pray much for patience, more—God's will be
done!

For visions and for power nobly to see
The world made free!

—Percy MacKaye.

There are tendencies in some environments to degrade men, especially to take from them that spark of originality and self-reliance which is the source of virility, of progress, of family life and to reduce them to intellectual and moral peonage. This in ways not necessary to mention here, lowers birth-rate, doubles death-rate, degrades survivors and destroys the state. From primitive times until now, there never came any solid advancement to a people that had not something ennobling for men and women to crave, or that sacrificed them to any fetish or any god whatever.—O. T. Mason.

Whatsoever thou lovest, O man, that too become thou must;
God if thou lovest God; dust if thou lovest dust.
—Silesius.

Trust thyself! Every heart Vibrates to that iron string.

— Emerson

NEW MAGAZINES.

NOW has placed upon its exchange list three new exchanges.

Mrs. Ida Mansfield Wilson started in January a magazine for children entitled "WINGS." The first number presents a fine typographical appearance. It promises to be nearer the ideal child's paper of any yet started among metaphysical people. There is no harder field to fill in all literature than this one. Whoever shall succeed in filling the needed place will be a Master in literature. I surely hope Mrs. Wilson will be the one. The magazine is \$1.50 a year; 5554 Lawton Ave., Oakland.

Mrs. Florence Crawford, 715 Thompson street, Portland, Ore., has started a magazine entitled "The Comforter!" It is a model of typographical art. Its spirit is found in the words "Comfort ye my people." It is a magazine of "Light, Hope, and Inspiration" and it carries the spirit of its editor who is filled with what Matthew Arnold calls "Sweetness and Light." It is \$1.50 a year.

And here comes "Science of Life and Health," Jamaica Plain, Boston, Mass. \$1.00 a year. Edited by Robert Charles Hannon. A magazine of "Divine Science!" The editor seems to be one who has outgrown Christian Science, having started as a healer in that sect. He has got a glimpse of Freedom and has a "Church of The Living," an evidence of the power and progress of Truth.

A person likes to be judged by a jury of his peers and so the following letter from a gentleman who was for years a Professor in one of the most prominent medical colleges and later for years a clearheaded worker in, and writer upon, Suggestive Therapeutics—Dr. Sheldon Leavitt of Chicago—is most valuable and acceptable. He writes me under date of Dec. 18th as follows:—

It did me good to get your letter and learn of your continued health and ac-

tivity. Of course you cannot muster the same spirit and enthusiasm that you had once, when your hope of building up a large and profitable following was in full blossom. But you don't need that spirit. The one you have is well suited to your years. It is not one of contention, but of love and patience, accompanied by great joy. Go on, dear soul, as you are going. You will have dollars enough for your comfort, and more might make you less useful. For your encouragement I want to tell you that I have always found more strong meat of truth in your magazine than in any other. Our ideas of matters psychic are very nearly alike. I shall be glad of your new book when it comes from the press. I am not likely to get so far from home as your Phoenix City, for a good while to come, but shall think of you with warm regard.

With most cordial wishes, I remain—

I have read once your little "Self-Healing" and claim it is the Biggest Little Book there is. I know it will help me to demonstrate and lose that appearance of Mental Dyspepsia. God bless you. I thank you with all my heart. I enclose money for "Concentration!"

W. F. S—, Mich.

I bought "Self-Healing" when you lectured here. It has done me so much good that I wish to pass it round so enclose 25 cents for another to be sent to my friend, Mrs. J. B. G—, Ore.

I am truly glad that NOW is to be continued. I have eagerly looked for its coming every month for the last five years and miss it when for any reason it does not put in its appearance. It has been my custom for several years to send NOW to three friends and enclose money for their subscriptions. L. H. K., Penn.

Am sending you my check for NOW. Mrs. B— and myself find great help in it. Thanking you for all this help, we remain,
W. E. B., N. Y.

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