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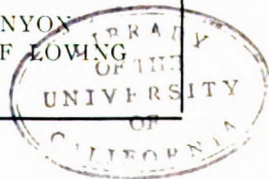
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From all Life's grapes I press sweet wine.
—Henry Harrison Brown.

NOW

A Journal of Affirmation

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No. 10

IN A REDWOOD CANYON.

The plain is dry and parched. The air
Burns like the heated sand.
There's not a cloud to temper aught;
Panting the cattle stand.
O let's away to cooling stream!
O let's away where mountains dream!

* * *

How cool and sweet the breezes sweep
The steeps on either side!
The brook is bubbling at my feet;
In yon oak's branches wide
Rustle leaves where linnets sing,
As on the turf my length I fling.

How lazily I lie and gaze
Into the tender sky;
And drowsy with September haze
Sleep strokes me passing by.
I'm one with bees and cooing doves.
I'm one with all that Nature loves.

Alone! Yet I'm companioned more
Than in the city streets.
For now I tread the temple floor
Where God and I may meet.
For in the bush we two are one!
In yonder crowd I'm left alone.

He speaks to me in the brook's low purl;
He's in the wind's soft touch.
His beauty's in the redwood burl;
He fills my heart! My rest is such
As knows at shrine the devotee;
Or comes to priest on bended knee.

Yes! 'Tis enough! Just God and I!
We hold communion sweet.
He gives to Love, Thought's quick reply,
And twice blest, I repeat!—
"In pastures green my bed shall be!
By waters still He leadeth me!"

HENRY HARRISON BROWN.

Standing on tiptoe ever since my youth,
Striving to grasp the future just above,
I hold at length the only future—Truth;—
And Truth is Love.
I feel as one who, being awhile conned,
Sees drop to dust about him all his bars;
The clay grows less, and, leaving it, the mind
Dwells with the stars.

George Frederick Commeron.

A MOTHER'S KISS.

"Who ran to help me when I fell?
Who would some pretty story tell?
Who kissed the place to make it well?
My Mother!"

If Mental Science did not lie as a fact in the every day life of every individual of the race, it could have no existence. We as metaphysicians, as Mental Healers, are only doing understandingly what has been done by every race of men that lived upon the earth. What Indian, savage in Patagonia or Africa, what soothsayer and mystic of later years; what every secret cult and every system of medicine has done, we do. There is but One Law of Life.

Hear what the highest medical authority, Dr. Osler, says in his article on "Medicine" in Encyclopedia Americana. After speaking on dieting, hygiene and massage, he adds: "To these might be added a fourth, which in some sense is the most natural of all; for it has been practiced in ages more remote by many thousands of years, than a suspicion of any of the others, and by savages almost at the bottom of the scale; that is, some form of suggestion or hypnosis."

Note the words "most natural," for they are the key I wish to place in the reader's hands. Since Thought IS Power, and since the Thought builds the Man's objective life, it is the most natural thing for him to learn to use this power to heal, and to use it instinctively. He does not *know* why, any more than the mother knows, but they do know that *it works*, it is efficacious.

Boast as much as we may of the nineteenth century, we have added nothing

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

—Walt Whitman.

to the Law; we apply it only a little more understandingly. But there are hosts of practitioners of some forms of Mental healing, who are as ignorant of the Law of Suggestion as Indian or Hottentot. They have a *method* and by use of the method, by formulas, rites, statements, prayers, anointments, attitudes, fragrance, sacred words, narcotics, and whatever else may be employed, are simply doing what mother did to each of us when we were too young to attempt to think for ourselves.

There is a most pressing need that the knowledge of, and the intelligent use of, this Law of Suggestion be taught. It is ignorantly so used by millions as to cause manifold troubles, while but few are consciously, intelligently and lovingly using it. Once it is understood by the masses, it will be the World's Redeemer. No one who understands the Law will even so much as think evil for, or of another, because the first and inevitable effect of the thought is upon himself. The other may be immune to his thought, but its injurious effect is sure upon himself. Note this well; and then watch the persons you meet and see that their thoughts of others reflect in their conduct. No one can afford to hold for another any but the best thoughts.

The conditions necessary for healing were all present when mother kissed us. First:—as the child we were prepared by love of her and faith in her power to help. Mother was sure in her love she could help.

This condition of faith and receptivity on the part of the child is the necessary one on the part of any parent. This condition of mother's faith is the necessary one on part of any healer.

No matter by what name or method it is done. The thousand names that have been used through the ages, the many thousand methods of all times and places are all merely individual applications of the One Law. Priest, governor, doc-

tor, inventor, founder, teacher, helper, of whatever name or age, have found only some new way of applying a Universal Law, and many have sought to patent the right to use it. The claim of prophet and discoverer has a strong suggestive power, to make any method effective.

Between mother and child there is the necessary perfect condition of a loss of self consciousness on the part of both. This is the condition which is taught under the words "In the Silence!" This "Silence" is only the loss of Self-consciousness in the work in hand. It is that state of concentration in which any real work is done, be it workman at bench or poet or healer. In writing this essay, if I turn my attention to outward things and become conscious of the objective life, I lose my inspiration. This has been the case three times this morning, caused by the ring of the door-bell. I drop all thought for the moment, then at once concentrate upon my work. A prominent Unitarian clergyman in a brilliant essay said, "Inspiration cannot be postponed!" But it can. Every metaphysical healer who has mastered concentration knows he can at once return to the Silence and pick up any dropped stitch of thought.

Cultivate the mother's condition would you heal. Cultivate the child's condition of faith would you be healed.

What healed the child? The mother's kiss? No! The Life within the child's body. The fear, which the mother dispelled by loving kiss, was hurting the child. Under fear, Life's current was checked. The mother-love restored faith, and life at once flowed normally, and all pain disappeared. Life is the one and only healer. "The Indwelling does all healing." "It is not I that work, but the Father that dwelleth in me!" said the Master Healer. Not the mother, but the One Spirit, called by many names, did the work. Religiously, I love to call it "Father." Scientifically I call it

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

—*Edith M. Thomas.*

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Life. Philosophically I call it Suggestion.

Why should there be so many different cults? And why should there be any divisions, and especially any antagonisms or fear, when all use the One Law? The most any one can do is to use his especial method of LETTING THE ONE HAVE ITS WAY THROUGH HIS PATIENT IN HEALTH.

"Who ran to kiss me when I fell?" The Good Samaritan. Who ran to kiss me when a wounded soldier? A mother-thought in some one. Who visited me when in prison? Some one with a mother-kiss. The mother was our first confessor. Mother was our first priest. Mother was our first healer. That Mother Spirit will ever be the world's healer. The world's redeemer. It is the Madonna of the Soul that is now under so many different names, bringing, through the Mother-kiss, life and health to so many. Only Love fulfills the Law! Only Love like a mother's "can charm away pain." Love is the potent force which Thought uses in all healing. Be not deceived by new phrases and new catch words; for the One All-Potent Power, the One Human-race Power—LOVE, does the work. Realize that in this Love is the fountain, is the one reservoir to which the Individual, as Thought, goes in faith for healing.

*Who ran and kissed me when I fell?
My Mother!*

* * *

I believe that God dwells in one Man that we may realize that he dwells in all men who will welcome him as their companion. We cannot come to him nor can we go from him. He is the Universal Presence. "If I make my bed in hell, behold, thou art there." He is with John the beloved, Peter the denier, Pilate the coward, Caiphas the corrupt, Judas the traitor. All ground is holy ground; every bush is a burning bush.

I believe that God is the light that lighteth every man that cometh into the world.

—*Lyman Abbott, in Outlook.*

FOLKS NEED A LOT OF LOVING.

Folks need a lot of loving in the morning;
The day is all before, with cares beset—
The cares we know, and those that give no warning;

For love is God's own antidote for fret.

Folks need a lot of loving at the noontime—
In the battle lull, the moment snatched from strife—

Half way between the waking and the croon-time,

While bickering and worriment are rife.

Folks hunger so for loving at the night-time.
When wearily they take them home for rest—

At slumber-song, and turning out-the-light time—

Of all the times for loving, that's the best.

Folks want a lot of loving every minute—

The sympathy of others and their smile!
Till life's end, from the moment they begin it,
Folks need a lot of loving all the while.

—*Strickland Gillilan, in Ladies' Home Journal.*

ATTRACTION: THE ONE LAW.

UNITY is now the common ground of physics and metaphysics. Unity is the name of that future *something* that is to be composed of present theology and science. Unity is the bond of religion and life.

Unity! Only One. Every condition, every thing and every where are but manifestations of One. All apparent diversity; all apparent contradiction; all seeming opposition is now unity. All seeming antagonism is now harmony. There is in philosophic thought no longer, up and down; in and out; matter and motion; matter and mind; heat and cold; light and darkness; life and death; love and hate; good and evil; sweet and bitter; strength and weakness; wisdom and folly; sane and insane; old and young; saint and sinner. In like manner so it is with all conditions that have heretofore been considered as necessary antitheses of each other. Now modern scientific and philosophic thought is one. All is reasoned and unified and applied from conceptions of Unity. It is Uni-

Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

ty. What is IT? The Eternal Question. Call IT what you please. Mr. Caruth says of this season of the year:—

Over upland and lowland,
The bloom of the goldenrod;
Some of us call it Autumn,
And some of us call it God!

What is a name? Simply the recognition of Existence. Call this IT what you will. IT remains the same in all languages, in all religions, in all theologies; in all science; in all men's minds. IT is The One—*Something!* Any name is but a cover for our ignorance. What we know all agree upon. The only chance for discussion is where there is no knowledge.

Since God stands for *all we do not know*, it carries with it a recognition of "Power behind phenomena." Because it does this and awakens reverence for eternal and spiritual ideals, I use the word. But understand, *God is IT*. Is the IT in all men's thought, when they think of Eternal and Infinite Ideas and Ideals. This IT, which is EXISTENCE; which is that out of which, and in which, all facts of which mankind are cognizant is a UNIT.

The first fact of which we become aware in our objective life the fact which is the foundation of our reasoning, is—I AM! This must necessarily be balanced by Something that is *not* "I" but which also is. This I and Not-I (this Me and Non-Me) comprises all of existence. I and IT are One. We are this One-Existence.

Unity is the beginning of knowledge. We find the objective man, since he recognizes form, is obliged to measure. From this we have Space. But Space is One. I am a manifestation of IT in space. Again, there is duration. Time is one. I am a manifestation of IT in time.

In considering individualities we consider, primarily, that each occupies more or less space, and endures through more or less time. More or Less, then, is the

condition of Individual expression and is not a condition of antagonism, not one of opposition. I must think of more or less. More or less space; more or less time; more or less of IT. Since all is IT, whatever I recognize is but manifestations of IT. No matter what be the manifestation, that manifestation is more or less a present consciousness of IT! More or less of the One. More or less of God! Remember that IT is ALL God, and that God is all in ALL. Therefore it is not health *and* disease but more or less of life. But since Life is God, health is more or less of God-consciousness. The person in health is not more of God, but that person manifests more of the God he is. Each person is a manifestation of God *in God*. The only question is—How much of the God am I manifesting?

This reasoning will not allow us to say there is any difference between men in intelligence. They differ in manifesting more or less of Wisdom. But Wisdom is God. Thus the intelligence of each is a manifestation, more or less, of Infinite Wisdom. When we compare the wisdom of Jesus with that of the hack writer on a city daily, this question of more or less is very apparent. Out of the old conception of Duality, we are to come to this of Unity, are to see in each expression of Life only a more or a less manifestation of the same quality, power, function, force, intelligence, life; and whatever else that comes into human vision for measurement. Emerson saw all this and in the poem that introduces his essay on "Compensation," written in 1836, thus early showing his seership:—

In changing moon and tidal wave,
Glow the feud of Want and Have.
Gauge of *more or less* through space
Electric star and pencil plays.

Since all is Unity and there is everywhere only a More or a Less of the One in each manifestation, it follows that the old idea in physics of a duality of force under the names "Attraction and

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

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—*Julia Ward Howe.*

Repulsion" is also an error. There is only Attraction. Were there Repulsion in the universe there would necessarily be equilibrium, or there would be an unbalanced Universe, which is an impossibility. These two supposed forces would neutralize each other and there would be NO-THING, for things are manifestations of more or less of *Some-thing*—IT! There can be only Attraction. There is but one Principle and one way in which IT manifests; there is but one Major Law in this Universe. That is, Order. That Major Law, the Law above all other Laws, is, **ATTRACTION**. Each individual thing in the universe occupies, in relation to each other individual, one of three positions. It has either more or has less of attractive power, or is neutral. That which has more draws to itself that which has less of the same Mode of Motion, and that which has less draws with what it has, from that which has the more. So will the two draw until they are equalized, then, as things, they are, in relation to each other, at rest, neutral.

The old idea was that two forces, positive and negative; one being a manifestation of Attraction and the other of Repulsion. Now the thought is that the negative is a condition of want; a condition of absence. I am full of Love. I am drawn by those who have more and I draw those who have less. I also am drawn proportionately to those who have less, because having more I needs must give to those that have less, and those who have more draw me because I want more. I am drawn to one person because he or she has something I do not manifest. This drawing I call Love. Love being the Human Mode of the One Universal Attraction.

Hate, dislike, and similar terms, are but names used as symbols of a condition of want. I am not attracted to a person; I am drawn more strongly to another; for this reason I say, "I do not like," meaning I am not attracted to that per-

son. When the condition becomes more manifest, I may say, "He repels me," when the fact is, he does not draw me. It is not a force in him that I feel but the absence of a force.

This is true in each of the antitheses with which I began this essay. Each second term of the couplet represents the absence of that for which the first term stands. This is illustrated by the terms used in electrical science, "Positive" and "Negative," north pole and south pole. A negative condition is one in which there is an absence of that form of electricity which is at the time present in that instrument from which the current is flowing. There are not, as held when I was a boy, and first studied physics, two currents.

"The north pole of one magnet," it was once said, "repels the north pole of another magnet." It is now known that there is no repulsion but that the Attraction of the north pole of each magnet for the south pole of the other is the power, and the pole once thought to be repelled is drawn by the one that is power. The Want of the south pole attracts the north pole and the Have of the north pole attracts the Want of the south.

This Principle lies at the foundation of electrical art. Progress in invention went as far as possible under the old dual theory, and then waited for the new hypothesis of Unity.

Along this new line there is no apparent possibility of reaching an end in the application of Modes of Motion to Art. Theoretically, the only limitation is Man's ignorance of his own power of Mastery.

The practical lesson in Soul Culture is: *Make yourself positive. Become a strong Human Magnet.* You will necessarily have two poles. Through the exchange between the two poles, Nature's constant trend toward equilibrium is in any electrical Art possible. Under the same law, is any human expression possible.

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

—Whittier.

I HAVE! I WANT! I GIVE! I RECEIVE! I have from the Universal; I return to the Universal. I have from the Individual; I return to the Individual. Currents flow from the One to the Me and from the Me back to the One. Currents of every Mode of Motion the One is, flow from the Me to each other Me, in all the human race. From each Me of that race these currents in infinite variety flow to me. A few of these at present are recognized by the five senses. Scientists are discovering others. "N-m-r" rays with a lot of Greek letter rays are now found. But beyond any point which science, with its delicate instruments, can go, goes the most sensitive membrane tissue, into which God has made I T S E L F, and that is the Grey Matter of the human brain. This is the Great Dynamo of Unity. Here centers *all* the various forms of motion in Infinity. The measure of spiritual unfoldment, which is the measure of Man (the measure of his leaving the animal conditions behind him), is the measure of his recognition of these modes of motion. And the more sensitive a person is the more is he cognizant of the sensations made by those Modes of Motion whose presence is not detected by the five senses. The Human expression of the One Soul is merely a magnet of consciousness. In this power consciously to FEEL and consciously to interpret what I feel lies my Humanity and here lies my patent of immortality.

Nordini, the athlete, has extraordinary control over his muscles, including those of the heart. He can stop the beating of the latter organ for as long a period as twenty seconds. He can accelerate or retard his pulse at will by a simple effort of the mind.

—*Technical World.*

* * *

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

—Emerson.

**AFFIRMATIONS.
DEFINITENESS.**

I am Desire.
Desire has many channels of expression.
I know *what* I desire.
I *concentrate* upon that which I want.
I build a mental picture of being that which I want.
Each picture is as definite as the plan of the architect.
I hold mentally the picture of that which I want as the sculptor holds the picture of the statue he is carving.
I make each detail distinct.
I visualize the picture as distinctly as does the workman in wood or in iron.
I know the Principle that controls!
I know the Law under which it works.
I have faith in Principle and in Law.
I have embodied the Principle in the picture.
This visualized picture the Law will materialize.
The Law which is Indwelling now does the work of materializing it.
MY work consist in choosing the Ideal.
In concentrating upon it.
In strongly visualizing it.
In sticking to it as the builder sticks to his plan.
These three mental conditions I know are necessary for Success:
Definiteness,
Concentration,
Will.
I am all these!
I express all these!
I am Success!

Don't tell your troubles. It isn't fair to the one who has to listen. It isn't fair to yourself. Remember that long, long after the trouble you have related has passed, leaving slight trace upon your own heart, others in whom you have confided with remember, and, remembering, pity. Telling your troubles is photographing them indelibly upon the memory of others. Don't be that kind of a photographer, who, that deserves to live, wants pity. Don't be a self tale bearer.—*Ada Paterson in S. F. Examiner.*

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

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—Emerson.

COME UP.

A voice descended to me from a great height,
A voice of fierce command, a voice of tender
appeal.

A familiar voice, a voice I was bound to recognize—

Ah yes, my own voice, my own voice, descending
from the great height,

My own voice hailing me and crying in accents
of fate to me:

*Come up where you belong! Come up where
you belong!*

The Lord your self is there and calls: *Come
up where you belong!*

And though you do not hear the Lord your
self still calls,

And though you hear and do not go the Lord
your self still calls,

And what you cannot do unaided you can do
when you help your self.

The biggest things always take you up and
up—

The biggest you always cries to the smallest
you:

Come up where you belong!

And when your art stands back cries,
And when your daily work stands back cries,
And when your book stands back cries:

An when anything you do stands back cries,
For no one and nothing is finally to be deserted
below the highest plane,

And one time or other everything rises to
the level of the eternal call,

*Come up where you belong! Come up where
you belong!*

Rises to the level of the eternal call.

—Horace Trubel.

HEALTH, HAPPINESS AND PROSPERITY.

These conditions are the birthright of every individual. All is provided by Nature for Man's possession and enjoyment of them. If he has them not, it is not because they are not for him, but because he has not availed himself of them.

The son of the millionaire is as powerless to sense, to see and to enjoy the opportunities of Nature, as is the son of the pauper. At birth and in death all are equal. Here Nature is absolute and evidences her impartiality.

But when man acquires the power of

Reason, Nature abdicates her throne for the self-conscious, self-directing human individual. Well says Emerson: "He who is once admitted to the right of reason is made a freeman of the whole estate!" Nature's estate; the One Mind's estate.

Reason differentiates Man from all other expressions of the One Mind and gives him power over himself and of Nature through choice.

Before Natural Law all men are equal. Each is compelled to think according to his or her capacity. To the extent an individual reasons he is free from those laws which limit the animal—not-reasoning life, and he becomes, through conscious choice, the Law-unto-himself. Only this lack of reasoning, only this lack of consciousness of its power, keeps the race from the full enjoyment of these three cardinal blessings.

It is also scientifically true that because these three are the only blessings that belong alone to the human, they have been the race-idea.

They have from primitive times been the race pursuit. In this pursuit the race has found its power to take from Nature's store house that which has lifted it from cave to palace; from the merely articulating and non-language savage to literature; from stone weapon to battle-ship; from worship of fetish to worship of the Ideal Good.

Perhaps it may be objected that I say Health belongs alone to Man. Until there is consciousness can there be either health or happiness. Man makes these distinctions in the rhythm of life.

Disease is as much a human creation as happiness. Animals do not know happiness. When they feel right they gambol; but it is no more happiness than it is happiness when the poppy opens to sun or remains closed in cloudy weather. We import human characteristics into the animals and then reason from them, as beings, like ourselves. Pain in us creates a consciousness of unpleasant sen-

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

sations. But in the animal, in unconscious babes, and idiots, action is instinctive, like the turning of the sunflower to sun, the running of rabbit from hawk, or the cat's like for the warm hearth.

Because Man creates disease by the naming of unpleasant sensations, so does he create Health. In like manner he creates all those antitheses which have later caused that belief in duality which it is the province of modern metaphysics to eradicate from the race thought.

From midnight to noon is one steady progress from little light to more, and from more to lesser. Man draws a line at twilight and says "darkness and daylight." This distinction arises solely in his sensations, this distinction means in reality, "Conditions I like, and conditions I like less!"

In like manner are pleasure and pain; health and disease; joy and sorrow; up and down; east and west; rich and poor; wise and foolish. Man, by his reason, and by his choice, re-made the world by his decisions and is constantly remaking it by the power of his thought. For not alone is the individual what he thinks, but the world is *to him* what he thinks it to be.

Herein lies the solution of all the happiness and misery of life. For Life and Nature are non-ethical. Man by his decision creates the good and bad, out of the effects of the external world upon him through his sensations. Any sensation he finds pleasant is to him good. Those which he dislikes are to him bad.

But he has power, by his mental attitude, to ignore the unpleasant because they are of lesser vibration, and by concentrating upon the pleasant and ignoring the unpleasant he can create a world of only pleasant sensations.

It is well here to define again "Sensation" or what we call "feeling!" All we know of Nature is through sensations which

are reflex action to vibrations of the Universal Motion, that, by way of the senses, impinge upon the seat of consciousness—wherever that may be. I call it the Ego or Soul. All forms of life respond to vibration. All forms of life thus have sensation. Plants are sensitive and all their conduct is a response to sensation. But life in these forms stops at sensation and reflex-action. It expends itself in action. It is instinctive, automatic action in all life-forms except the self-conscious. Life, like energy from the sun, is diffused through space by its expression. Life, by its expression in plant and animal, is diffused and returned to the Universal Reservoir by radiation in expression through action. In Man this Universal Motion—Energy—becomes individualized and the consciousness of sensation becomes transformed into Thought. Thought is the highest and the individualized expression of God; of Energy; of Universal Power!

Thus the Individual Man becomes a creator of his world; making it out of the Sensations caused by Universal Energy through its various rates of motion, which we term vibration. This I, Henry Harrison Brown, am, in the Divine Reality, merely *Consciousness of Sensation*. *As an Individuality I, Henry Harrison Brown, am what I think about what I feel.* This Oneness of Reality and Individuality, being but the expression of Divine Reality, is that which makes, when not understood, the confusion of so many students, and the obscurity of many teachers.

I, as Reality, am the Whole Universe. As a Conscious Individuality, I am but an Expression of the Whole. The Whole is Cause—Henry Harrison is Effect. Then, as Thought, I become myself a Cause and the World I create is effect. Thus is it that we come by every avenue of reason back to the One Law of Human expression:—I AM

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

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—George Eliot.

THAT WHICH IN TRUTH I THINK
MYSELF TO BE! To whom! To *myself*! I am to myself and act from that which I think myself to be.

Here we have the solution of the problem of the ages, i. e., How to overcome the ill conditions of life which we name disease, unhappiness, and poverty. The one and only answer is, *Think them out of consciousness*, by thinking only of desired conditions.

"What is the hardest task?" asks Emerson. And he answers, "To think!" Each child born is prevented from thinking by being taught to accept as facts, as indispensable conditions in life these evils. "Man is born to trouble as sparks fly upwards!" is a favorite text. He does NOT think. He accepts. Once he begins to think, to reason, he has entered for the first time upon his inheritance, and the whole universe is his to explore.

Here lies the solidarity of the race. We are One in the Divine Reality. One in our inheritance through reason. Are differentiated only by our Thought. Here lies the wondrous power of individuality. Infinite Power which flows in wind and wave; that blooms and fruits in plant; that sings and wings in bird; that runs and battles in brute; has become Thought in the human. The same Infinite Power, with all the potentialities it had in earthquake and in storm is in Man. As Thought I am an expression of Infinite Energy. As Thought I am Omnipotent. Little do I realize it. But still less did man realize it a million years ago. But, as Thought, he has begun to control the lightnings and the waves and to master the air. What will a million more years do?

"He rends the oak and bids it ride

To guard the shores its beauty graced;

He sits the rock—unheaved in pride,

Sees towers of strength and domes of taste.
In fields of air he writes his name;

He treads the chambers of the sky;

He reads the stars and grasps the flame,

That quivers round the throne on high!"

Through the present knowledge of his Power AS Thought he is now conquering the three evils that Man has thought inevitable and doing it by simply showing that they are the creation of his thought. By turning his attention away from them, knowing them to be merely conditions, he builds for himself an Ideal life in which he places only Health, Happiness and Prosperity. By concentrating upon this Ideal as he has in the past upon the opposite, he becomes victor in Life's struggle, by overcoming though this consciousness of himself as POWER TO DO AND TO BE.

To teach its members how, and what, to think, and to help them to hold to this Ideal is the object of the Cosmic Fellowship.

FINANCIAL HEALTH.

(Lesson No. 4)

The Reality of the Invisible Abundance, Which is the Substance of All Outward Supply.

He who has attained to consciousness of the Infinite Whole, and knows that it cannot be added to or taken from, knows that it can neither be diminished nor increased, and, in this knowledge, has identified himself and his possessions therewith, has passed beyond the fear of loss and the sense of lack forever.

—Emerson.

When I am conscious of *no* part, then am I conscious of the *whole*.

To become conscious of the *whole*, then, demands that my mind be released from its consideration of the part.

When I possess *nothing*, then I possess *everything*. Why, how can that be? Because the sense of possession being a mental state, to occupy the mind with *some* things or a *few* things is to debar its occupation with *all* things.

When I have least, then have I most; and when I am "poorest," then am I richest! "Explain," you say? Very well. I will do so.

The universe is a unit, a whole, that cannot be divided into parts except by and

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

—Archie L. Black

in the consciousness. It is here only that the sense of division can exist, it can and does have no abiding place elsewhere. The moment that the individual mind divides the universe into parts, and considers one part as separate from all the other parts and concentrates its attention thereon, it must of necessity withdraw its attention from all the other parts and, in so doing, it loses consciousness of the Great Whole. But, mind you, this division of the One into "parts" exists only in the individual consciousness; in reality the Whole remains undivided and invisible!

As the universe is a Unit, a Whole that cannot in reality be divided, so the universal opulence or abundance is a whole, a unit that cannot be divided, separated, diminished, or lost, and the individual mind in concentrating its attention upon material possessions is considering a "part" and closing itself to the consciousness of the inexhaustible undivided riches of the whole of wealth.

To enter into consciousness of the universal opulence, necessitates the relinquishing of consciousness from its concentration upon any particular portion of it.

It is thus that I am richest when I am "poorest," thus that I have *all* when I seem to possess *nothing*! It is because my mind is released from its engagement with the materialized or actualized *part* that I am able to *feel* richer without a cent in my pocket, than when I have in actualized possession just so many dollars which represent but an infinitesimal part of the opulent whole. My mind thus freed is enabled to turn with joy to a knowledge and consciousness of the unlimited resources of the Substantial Abundance of the Universe; and thus does the deep spiritual reality, the unseen substance of *all* wealth and supply become *real* to my consciousness, and I *feel* inexpressibly *rich* and *secure*. To concentrate the attention, then, upon the actualized dollar is to lose sight

(temporarily, at least) of the Universal Abundance, the Great Whole of Omnipresent Opulence, and pave the way for the sense of "poverty" to enter the mind, and the limitation of supply to find entrance into consciousness.

Remember, the sense of possession is a mental state and as such is subject to your control! You may possess much or little, as you will.

The vastness of the soul's abundance is beyond the imagination to conjecture! And its riches are not imaginary; on the contrary, they are *real*! They are *substantial*!

I am rich in glorious abundance! And the same is true of you and of everyone!

In my consciousness there exists the evidence of immense wealth, an inexhaustible opulence of all things! Though unseen to the physical sense of sight, yet this evidence is, nevertheless, *real*, and I am conscious of the very substance of an unlimited abundance.

This substance of which I am conscious I denominate as Faith!

If you have been miseducated in the belief that Faith is a mere sentiment, an airy something which religionists alone make use of, you would better disabuse your mind of that belief as quickly as possible!

The term Faith, when used in its proper sense, does not indicate a sentiment, but a Real Substance, as indestructible as the Spirit of Life itself!

Faith is an unseen (invisible) Spiritual Substance. It is the inner or substantial entity of all things that can be desired or hoped for, and to become conscious of Faith, *as this substance*, is to know the Reality of things. The greater your sense of Faith, the deeper will be your consciousness of this Spiritual Substance which is all-present and all-pervasive! Faith seems to antedate knowledge, and, in this way, it appears to be the very substance of Thought itself.

Substance means that which stands un-

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

—Irving Bachelor.

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der; that which supports. Were it not for the standing of Faith beneath my thought, I could no more advance in my thinking process than I could progress in my walking without the substantial earth beneath my feet. I could not write this lesson did not Faith substand and uphold my desire and effort to do so.

Yes, Faith is Spiritual Substance, and upon this substance the mind may rest in perfect security.

As long as Peter, the disciple of Jesus Christ, rested upon this Faith-Substance, his physical feet were upheld from sinking beneath the waters of the Sea of Galilee. But the moment his fears threw his mind off this substantial base, and his consciousness was filled with the material thought of his bodily weight being too much for the unstable waters to sustain, he began to sink. And Jesus exclaimed, "O thou of little faith!" Cultivate your Faith, and grow into a knowledge of its substantial quality.

Jesus' consciousness and control of this Substance was so great that he could bring it into visible form immediately at the word of command. Resting in this Substance, he (Jesus) walked the water, calmed the elements, transferred his body from place to place, rendering himself invisible to the sight of others. He drew supply, healed the sick, raised the dead, and even raised up his own body, through *conscious* knowledge of this Faith-Substance! Jesus was always urging his followers to a greater consciousness and knowledge of Faith. When they failed in the performance of certain works and asked him the cause of their failure, he invariably replied, "Because of your *lack of faith!*"

All words spoken in little faith have little or no power, but words spoken in great Faith have great power and substance.

A friend, an artist who does beautiful engrossed lettering, when some new work in that line comes to her, exclaims, "Oh, I just don't know how it's

to be done, I seem so lacking in ideas!" Thus indicating that her consciousness of the unseen but substantial design to be worked out is very slight. Gradually, however, her Faith in her power to execute the work increases, and with it her consciousness of the "unseen evidence." Ideas mature and shape themselves in her mind and her fingers lend themselves to the outer forming of the invisible ideas, and thus the work grows and grows, until, presto! the Invisible Substance has found visible expression! The work is completed.

Read the standard histories of the world and you will find innumerable examples of men and women who have been moved to prodigious deeds and attainments by a consciousness of this Invisible Evidence.

The naked consciousness of this Faith-Substance, the Unseen Evidence, is enough to sustain those that understand; others require visible or tangible evidence. As when the great Jesus raised Lazarus from the "dead," saying, "Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people that stand by I said it, that they may believe that thou didst send me."

The reason we have found it difficult to place our reliance upon the Invisible Substance is because the mind, miseducated as to the truth, has formed a belief in a barrier between the visible and the Invisible. But the incoming Light of Truth shows clearly that no such barrier *really* exists, but, on the contrary, shows us that the visible and the invisible are, and must forever remain, one and the same. The shadow cannot be separated from the substance. Truth shows us that the invisible is the substance of the visible, that it is the one source and foundation of the visible, without which the visible could not for a moment exist.

One has but to attend a moving picture

(Continued on page 140)

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

—Ingersoll.

OFFICE OF NOW,
589 Haight Street, San Francisco, Calif.

Vol. XIII OCTOBER, 1916 No. 10

NOW

HENRY HARRISON BROWN, Editor

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

During the month of October the Editor expects to take up his public work of teaching and lecturing. He would like friends to write him if they see any possible opening in the Pacific Coast towns for a class or for one or more lectures. He will send topics and terms. Address this office.

Mr. Brown has recently lectured in Stockton and Sacramento. He is now ready for lectures and Lessons wherever they can be arranged.

My Readers:

Will you send me the names of people who need help and instruction such as I am able to give that I may send them my circulars with copy of NOW? You can do an immense amount of good in thus spreading the knowledge of the possibilities of Mind and its agent Thought.

My comrade in this work and co-editor, Mr. S. E. Foulds, while I have been having my vacation from its more active part, has been doing splendid work in our parlors Sunday evenings. He has developed into one of the clearest, scientific, and practical of teachers. "The Psychology of Life," the application of the Law of Right Thinking, was never more clearly explained and illustrated than by him. He is one of the most perfect of telepathists and psychometrists. He convinces one of Thought's power and removes from the mind all the old ideas of anything uncommon or peculiar in faculties common to all. He will continue for the present to give free lectures every Sunday evening.

* * *

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F. A. O'B., Philadelphia.

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—The America Rosae Crucis, N. Y.

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

—Browning.

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A "NOW" CAMPAIGN.

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Have you any suggestion in the way of improvements for 1917?

I would like suggestions for 1917.

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Dr. Sheldon Leavitt of Chicago, one of our best authors, teachers and demonstrators, and who is probably as well versed in Suggestive Therapeutics as any one, writes thus to NOW's Editor, in renewing his subscription: "I should consider myself ungrateful to accept so much for nothing. I get more real inspiration and practical help out of NOW than out of any other magazine. Your writings are always strong. You are living to a good and noble purpose."

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HAPPINESS AND PROSPERITY.

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

—Whittier.

(Continued from page 137.)

theatre for an illustration of the invisible as the substance of the visible. See the white screen or curtain utterly devoid of anything except its own blankness before the pictures or scenes are flashed upon it. The picture-machine is set in operation, and lo, the canvass becomes radiant with the visible scenes of *invisible* (to the onlooker) pictures. As fast as one picture becomes visible its predecessor becomes invisible again. The visible and the invisible pictures are one and the same, and the invisible scene is the substance of the visible picture, for without it no visible picture could be produced upon the screen. Also after the curtain becomes white and blank again, we know that the pictures still remain, although *invisible* to us, and may be made visible again at the will of the operator.

Now do you not see that the visible and the invisible are not two separate somethings? They are one and the same. And do you not perceive that the Invisible is the Substance of the Visible? When the picture on the screen passes out of range of the radiant circle of light, it passes beyond the range of the beholder's vision, but it may be brought in range again, and it is none the less *real* because it has, for the time being, passed from sight. That which we term "invisible" becomes the visible as we round the corner, and that which we claimed to be "visible," vanishes and becomes invisible at another turn in the road. The difference between the invisible and the visible is but the difference in the range of vision, the range of consciousness. As the invisible or intangible passes in range of the Radiant Circle of Consciousness, it becomes the tangible and visible.

Before supply becomes visible or tangible to the five senses or outer consciousness, it may long be tangible or evident to the Inner Knowing. The supply of

money, or anything else, that today may be invisible or intangible, tomorrow may become a form of matter to be seen and handled by the "material senses."

Why *fear*? The Invisible is the source and foundation, it is the very Substance of the visible.

Faith, although unseen and invisible, is the very substance of things desired or hoped for. Learn to *believe* in and *rest* in this "unseen" evidence that is *real* beyond comparison.

Enter into conscious oneness with the Great Infinite *Whole* of Opulence, and *know* that you are lapped in Inexhaustible Supply of All Things whatsoever you will.

"And for whatsoever ye ask, *believe* that ye *have*, and ye shall have." Do not fear that you can ask too much; for, no matter how much you may ask or how much you may receive, the Great Whole of *Spiritual Abundance* will forever remain the *Undiminished Whole*.

WILLIAM MORRIS NICHOLS.

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Francisco, Calif., for Oct. 1, 1916.
State of California, ss.
County of San Francisco.

Before me, a Notary Public in and for the
State and county aforesaid, personally ap-
peared Henry Harrison Brown, who, having
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and says that he is the Editor and Publisher
of the Magazine NOW, and that the follow-
ing is, to the best of his knowledge and be-
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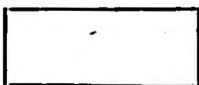
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