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# NOW

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## A Journal of Affirmation

HENRY HARRISON BROWN,  
Editor

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PSYCHOMETRY  
INSPIRATION  
SPIRITUAL HEALING  
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despite what the world may think, say or do.

Here is its basic Affirmation—I AM SPIRIT AND MAY CON-  
SCIOUSLY LIVE THE IMMORTAL LIFE.....HERE.....AND  
.....NOW.

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- |                             |                          |
|-----------------------------|--------------------------|
| Sect. 1. Faith in Self.     | 8. Dare and Do!          |
| 2. The Ideal.               | 9. Hold Fast, and Let Go |
| 3. What is <i>My</i> Ideal? | 10. Silence.             |
| 4. I Can!                   | 11. The Dollar Side.     |
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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. 4

THE LOST OPPORTUNITY

'Twas almost then within my grasp;—  
This precious thing I long to clasp  
I've sought it long but all in vain!  
It comes to me in visions bright;  
Those vanished visions leave their pain!  
Possession'd make my pathway light!  
'Twas within my reach; so very near!  
It slipped from me, because of Fear!

I trembled as through faith I saw  
This precious thing! With love and awe  
I tried to reach it with my arm,—  
To clasp to heart this longed-for joy!  
When Doubt exclaimed: "Twill work you  
harm!"  
And Fear declared: "'Tis but alloy!"  
I lacked the Will to say:—"I'll do!"  
It passed forever from my view!

Forever? Yes; For ne'er again  
Will Time cluster events as then!  
Other chances yet will come; will I decide  
As I decided yester night?  
Nay! Faith will keep Love's Channel wide!  
The gate 'gainst Fear I'll keep locked tight:  
Through this loss I've learned to say.  
"O Faith! I trust thee every day."

HENRY HARRISON BROWN  
Sacramento, Feb. 5, 1913.

Aye, life is a difficult game, lad,  
A game of hazard and chance,  
With luck never running the same, lad,  
When fortune leads one a dance.

But one mustn't play from the wrong hand,  
Nor tales of hard dealing tell;  
Since pluck isn't playing the strong hand,  
It's playing the poor hand well.  
—Charlotte Becker, in *Youth's Companion*.

When each Mother sets the fashion to win  
confidence and trust  
And to teach the mighty lesson of Self-  
Control,  
We can lift the great Sex-passion from the  
darkness and the dust,  
And enshrine it on the altar of the Soul.  
—Ella Wheeler Wilcox.

DON'T BE A NEGATIVE! BE A NEGATIVE

It all depends upon the point of view. Whatever I may say as a spiritualistic philosopher is false to him who reasons as a materialistic philosopher. What I may announce as metaphysical truth will be false to him who sees only physical science. What I state as Truth from the Principle of Unity, will not be Truth to him who reasons from Duality. What is true, from my point of view cannot be, in all its details, true from your point of view. It all depends upon which side of the river we stand and the point from which we view, whether we see the same landscape.

I wish, therefore, my reader to realize, first of all, the point of view from which I write. If he deny my premises he better lay aside the article unread. But still better, if he can lay aside his own opinion for awhile and accept mine tentatively as he reads, we shall then ultimately come to an understanding; for, despite these seeming contradictions, all affirmations made from human experience, are true.

I reason from the Affirmations—I AM SPIRIT! ALL IS ONE! Emerson says "Polarity, or action and reaction, we meet in every part of nature: in darkness and light; in heat and cold; in ebb and flow of waves; in male and female; in inspiration and expiration of plants and animals; in equation of the heart; in the undulations of fluids of the body; in the systole and diastole of the heart; in the undulations of fluids and sound; in cen-

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

—Emerson.

tripetal centrifugal gravity; in electricity, magnetism and chemical affinity. Superinduce magnetism at one end of a needle, the opposite magnetism takes place at the other end. If the south attracts the north pole repels. To empty here you must condense there."

These phenomena exist, and though we interpret now as Emerson did not, as merely the presence or the absence of Energy of certain kinds; for instance—darkness being the absence of Light, and cold the absence of heat; still the fact is that all the phenomena of the One are produced by the degree in which it manifests consciousness in its undulations. When the undulations of Infinite Substance are slow and long we miss the conditions we have when they are short and rapid. Since these undulations, which we term Vibrations, are infinite in variety, it follows that those which are the most rapid will be positive to those of lesser pitch. Thus every vibration in the infinite scale will be positive *and* negative. Positive to those less rapid than itself, and negative to those more intense. Thus it is in chemistry, and all life is Chemical in action. Emerson again says: "All things are double, one against another, tit for tat, eye for eye." But this is a fact not in the ONE, not in that which manifests, but is a fact only in the manifestation. Each one of us will judge of conditions and things from the point of individual experience and thought.

To me, everything and every condition will in its results upon me, have a dual action. "This same dualism underlies the nature and conditions of man," Emerson says in that same essay on "Compensation." I am, therefore, to recognize this balance, and fit my life to *it* and *it* to my life, for this *it* is God, manifest to Consciousness. It can manifest in no other

way. Since then Life manifests in undulations, there is ebb and flow; there is compensation, I am to claim and receive that compensation for every thought and deed. I can claim it along either side of the fact. I can be positive or I can be negative to each phenomenon of *it*. I cannot get away from *it*. God as *it*, is everywhere! at all times present in every phenomena, in the midst of which "I live and move and have my Being."

Therefore the admonition, "Don't be a negative!" is one of wisdom. But like all other commands, laws or formulas, there is another side. "Be negative!" We wish to be affected for good by many of the Vibrations of the one as possible. But there are many who do not wish to effect us. Therefore, I say Be negative to Spirit! Ever be positive to the seeming of materiality! Be controlled from within, and not from without! Be negative to the Inner Voice, like the Quaker, and positive like him to the external. Quiet and non-resistant the Quaker has won everything he asked from the civil authorities. Four hundred Quakers preachers imprisoned at one time in England, they preached in, and out, of prison. Imprisonment they did not resist, neither did they disobey the Inner Voice and civil law soon granted them all they asked. "Don't be negative!" meant to them "Do not yield to the world! Serve God in Spirit and in Truth!"

Troubles in the individual life arise from being positive to the Soul; in disobeying and in ignoring its commands. Its commands are DESIRES. We follow now what the church really made its trinity for propitiation. "The world, the flesh and the devil!" These are our desires for money, respectability and idleness. We listen to what these say, as authority, we follow after manifestation, and not af-

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

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—*Archib L. Black.*

ter Spirit. We seek *things* and not the kingdom of God within.

For this reason I ever give my students this rule: "Be negative to Spirit. (Mind, Soul, God, any word that stands for the ONE that is All). Be positive to the non-me, to the external world. Be negative to the Real, and positive to the world of appearances. Be negative to your Ideal, and positive to its imperfect manifestations."

Negativeness is not inertness, supineness, and inactivity. It is on the contrary, self-control, self-reliance, self-sufficiency. It is the perfect concentration of all one's forces upon the present moment, and upon the thing at hand. It is belief and faith in Self-made manifest character. It is the free expression of the individual desire in an independent way; it is the formation of new mental habits from consciousness of Power and Wisdom in this Soul itself. In short, it is the removing from one's self all limitations. It is letting "the current that knows its way" have its way through us. Its Affirmation is I AM FREE!

On the other hand, to be positive to external conditions is not to make one conceited, domineering, rasping, or criticising. Its effect is the reverse of this. Conceit arises in desire to have the good opinion of others and reliance upon that opinion; there is little faith in one's own. Domineering arises in the thought of superiority, when Soul is equal in all. Criticism arises in a want of due respect and recognition of the rights of Self and all others to live a free life.

A person who is negative to the world of Appearance is negative to external authority, will always, in some way, or by ways, be an unpleasant companion for all those who are not able to be posi-

tive to him. One negative to Spirit will always manifest the Christ-spirit of Brotherly Love. For that is the "Way" of the current of life.

Negative persons on the material plane make good overseers, bosses, and directors. They are ready to use some form of external force. They believe in the "Hammer and Tongs." They who are negative on the spiritual plane make the benefactors, martyrs, poets, artists, inventors; the inspired ones, they rule by Love. The Cross-of-Christ is their sign of power. I LOVE! is their Affirmation. How shall I attain a condition so that I am not controlled by conditions, circumstances and persons? How make myself negative to soul, so that I may at all times be led by it?

These questions come to me from correspondents, patients, and students. The answer is easy. The work mighty. The answer is found in Section XII of "Concentration": "The Ideal!"

Every person at all times is controlled by His Ideal. Is negative to his Ideal. As long as your Ideals is a material one, you will be negative to external conditions, and must bear the consequences. When your Ideal becomes spiritual, you will be negative to Spirit, and be led by it. We have power to make our Ideal, but no power to go further. That once created, the Sub-conscious (the Soul) shapes Life into it, as unerringly as water shapes to the vessel in which it is poured.

To be negative to Truth, to Goodness, and to Beauty; to make these our Ideal is for us to be positive to ugliness, evil, and falsehood. I cannot lie when I love truth. I cannot do anything evil when I love goodness. I cannot be, or make, anything ugly when I love beauty. As my Love so my Ideal; as my Ideal

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

—*Edith M. Thomas.*

is my life. Then cultivate this Love. Affirm, I SO LOVE TRUTH, GOODNESS AND BEAUTY THAT I CANNOT LIE, BE BAD OR UGLY. When you are quiet muse upon this. Affirm it at all times when you would, from habit, say otherwise. Thus will the Sub-conscious soon take the Ideal, which you are thus creating as its model, and will mold your expression as Life, to it, as a consequence you will be happy, healthful, beautiful and prosperous. Positive to material conditions, negative to inspiration from the Over-Soul, is the law of Life. *I am! I Can! I will.* Are positive constructive affirmations.

**THE ORIGIN OF LIFE.**

*In the beginning!*—Slowly grope we back  
Along the narrowing track  
Back to the deserts of the world's pale prime,  
The mire, the clay, the slime;  
And then . . . what then? Surely to some-  
thing less;  
Back, back, to Nothingness!

You dare not halt upon that dwindling way!  
There is no gulf to stay  
Your footsteps to the last. Go back you must!  
Far, far below the dust,  
Descend, descend! Grade by dissolving grade,  
We follow, unafraid!  
Dissolve, dissolve this moving world of men  
Into thin air—and then?

O pioneers, O warriors of the Light,  
In that abysmal night,  
Will you have courage then to rise and tell  
Earth of this miracle?  
Will you have courage, then, to bow the head,  
And say, when all is said—  
"Out of this Nothingness arose our thought!  
This blank abysmal Nought  
Woke, and brought forth that lighted city  
street,  
Those towers, that armored fleet?"

When you have seen those vacant primal skies  
Beyond the centuries,  
Watched the pale mists across their darkness  
flow,  
As in a lantern-show,  
Weaving, by merest chance, out of thin air,

Pageants of praise and prayer;  
Watched the great hills like clouds arise and  
set,  
And one—named Olivet;  
When you have seen, as a shadow passing  
away,  
One child clasp hands and pray;  
When you have seen emerge from that dark  
mire  
One martyr, ringed with fire;  
Or, from that Nothingness, by special grace,  
One woman's love-lit face, . . .

Will you have courage, then, to front that law  
(From which your sophists draw  
Their only right to flout one human creed)  
That nothing can proceed—  
Not even thought, not even love—from less  
Than its own nothingness?  
The law is yours! But dare you waive your  
pride,  
And kneel where you denied?  
The law is yours! Dare you rekindle, then,  
One faith for faithless men,  
And say you found, on that dark road you trod,  
*In the beginning—GOD?*

—*Alfred Noyes.*

**THE POWER OF SUGGESTION**  
Things Are to Me That Which I Think  
Them to Be.

"That indefinable something" is a useful phrase, and has helped many a would-be critic out of a scrape. It often happens that the "something" is nothing at all. As in the the present instance, quoted from the *Chicago Post*, imagination played a large and important part in the matter. Mr. Harvey, the famous chef, was once visiting New York, where some men arranged a contest between him and several other chefs, with a view to determining who could make the best salad dressing.

The jolly, fat judges watched the preparation carefully, and observed that Mr. Harvey, as a finishing touch, took from his pocket a tiny vial, carefully uncorked it, poured a few drops into the finishing, set it before the arbiters.

They tasted the dressing in turn, smacked their lips and puckered their brows. Then they declared that all the dressing were fine, the most delectable that they had ever put to palate, but that about Mr. Harvey's dressing there was "an—ah—indefinable something" which caused them to award it the prize.

"George, what was it you put into that dressing?" asked one of his friends later.

"Only water," he replied.

—*Youth's Companion*

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

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—*Julia Ward Howe.*

### FOUNDATION OF SUCCESS.

There can be no success that is not founded in peace of mind. The first thought, then, for Success is *inward peace*. In this condition the brain is clear and one has full possession of all his mental faculties. *A clear head is the physical factor of Success.* Mental clearness is possible only where there is spiritual peace. The first principle to incorporate in every life is that of Righteousness. This word means living rightly, living in harmony with one's own conception of what is just and honorable. The inward monitor, Conscience, is the Soul's advocate.

There is but one law for the individual:—DO RIGHT. He who obeys this Law lives righteously, because he lives according to his highest Ideal.

He who would be successful must constantly affirm:—I DO RIGHT. Under this Affirmation he has control of all his forces. He can throw unhesitatingly, and without reserve all his individual powers into his thought and accomplish whatever he desires. Whenever he says to himself, "I do wrong," he weakens himself and brings, into his life, conditions that can result only in failure. Intellectual mistakes have no weakening effect, but mistakes of the conscience always weaken.—*From "Success and How Won Through Affirmation."*

Every one is given the power to do something unselfish, something of use to others, something that will entitle him to call himself an honest, working member of the human race. Look upward and outward as the new year approaches. Be glad that you stand erect in mind as well as body, and are counted among the rooting, selfish swine. Resolve that the new year shall find you of use to others as well as to yourself.

SUBSCRIBE FOR "NOW" NOW.

### LESSONS IN LIVING.

By Elizabeth Towne.

Published by the Author at Holyoke, Mass. Bound in cloth. Price \$1.00.

Cleaning up the accumulation during my tour east I find this book. No matter if the notice is delayed, the book is fresh and will ever be, because its thought is perennial.

Mrs. Towne sums up the Principles in her New Thought Platform in these words, which will ultimately be incorporated in the Universal Catechism of the Future, as is the question, "What is the chief end of man?" In the old Calvinistic Catechism:—

*The chief end of man is to glorify the good and enjoy working it out forever!*

I like best the last chapter because it has less of argument most of Affirmation:—"The Song of Yourself" and this would be stronger if it affirmed like Whitman's "Song of Myself," "I believe in one God who is just as close to you as he is to any Mahatma or Lord, I don't care where he is or who. I believe that we live in him and by him. . .

Bar God out of you and all the Mahatmas in Christendom couldn't even wiggle your little finger, there would be nothing left of you but a dead body. God is your life, your intelligence, your will, your love, your reality. Without God you would be a hole in space—if you can imagine such a thing."

NOW adds: "And around that hole nothing, for even space is not, and God is not . . . .if I am not.

Mailed by author on receipt of price, \$1.00

Please send names of your friends for sample copies.



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

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—Whittier.

My friend, Henry Victor Morgan, has accepted for a time, the position as pastor of the Park Street Universalist Church in Tacoma, Wash. He is teaching the same Truth he has been teaching in class and from platform. He had settled in Boston with the intention of remaining but was called to this Society. Went for a month and is now with them for an indefinite period. So Truth moves on. This Society has followed the example of the Spokane Society and broadened out. It is an example to all other churches of an acceptance of the call of the Twentieth Century to come out, and forget the old in the larger and broader light of today. All success to Mr. Morgan and congratulations to the Society that has courage and faith to call him. Mr. Morgan still publishes his "New Thought Educator." A little monthly pamphlet lesson. The present one (printed at Tacoma, P. O. Box 536) is entitled "Christ in You!" It is prefaced by two of his own poems. "The Madonas" and "The Abiding Christ!" The last stanza of "The Madonas" is worth copying here.

Madonas, mothers of the Christs,  
The Countless Christs that are to be,  
To you I bring this song of love,  
The fond child of my minstrelsy;  
You are the gates of life and death,  
'Tis yours, the human race to free,  
To bring to earth the Age of Peace,  
Fulfillment of all prophecy.

Price 10c each; 12 lessons, \$1; 3 for 25c.

#### THE UNWRITTEN WORD.

Think you the sovereign message of the skies  
May not be written on the melting snow?  
The law that Moses carried from the Mount  
Was broken into fragments long ago!

Not on a page of gold or shaft of stone  
The greatest poet laid His gentle hand—  
The only words the Savior ever wrote  
He scribbled on a little drift of sand!  
—Aloysius Coll, in Lippincott's.

#### THE MOUSE-TRAP.

The day after she became one of the stenographers at Wilkins & Arnold's, Janet Weatherby pinned up a little card in the front of her desk. It was rather a custom among Wilkins & Arnold's stenographers to pin something up in their desks. Estelle Morey had the photograph of a popular actress in hers; Emma Jameson, a row of postals, most of them supposed to be comic. Janet's card contained merely a familiar quotation from Emerson:

"If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, the world will make a beaten path to his door."

Estelle, strolling across to read it, began to laugh.

"Nothing nery about that!" she remarked.

"Which are you planning to be," Bess asked, reading it over Estelle's shoulder, "an author or a preacher?"

"You couldn't get W. & A. to try your new mouse-trap if you invented it," Emma contributed. "They're fifty years behind the times, and always will be."

"Let us know when the world begins to come your way," a fourth cynical voice remarked. "It will be interesting to watch. Maybe you'd give us reserved seats."

"Certainly I will," Janet retorted, good-naturedly. Her color had risen a little under the teasing, but she did not take down her motto.

One morning Billy stopped at her desk. Billy was the office boy, and they two were often the first ones there, Billy by urgent request, Janet by free will.

"Say," he demanded, "do you believe that?"

"Certain sure," Janet answered, promptly.

"Aw, I don't. Ain't any chance for a feller jest opening doors."

"I don't know why not. I'd open doors so that people would like to have me do it for them. I'd do it so that W. & A. would think you the best office boy they ever had."

"Guess you'd like to try it a while," Billy grumbled.

Janet picked up a letter she had just copied.

"Isn't that a pretty piece of work?" she asked. "There isn't a correction, not even a comma; and look at that margin!"

"Nobody'll know the diff," Billy declared.

"I shall know the difference. Whom do you suppose I'm doing this for, W. & A.? No, sir. First of all, I'm doing it for Janet Weatherby, and she's a mighty exacting chief."

"Aw, *stuff!*" said Billy.

A month later Janet received a promotion. It was Mr. Arnold who explained it. There was a pleasant twinkle in his eyes.

"We like your motto," he said. "Still better, we like the way you are living up to it. Our attention was called to it by a young man by the name of Perry."

"Billy!" Janet exclaimed.

"A young man of discernment, Miss Weatherby. Also, he bids fair to make a really satisfactory office boy. A motto that will react upon an office boy is a valuable asset."

"But I never thought of Billy; I meant it only for myself," Janet protested.

The smile in Mr. Arnold's eyes deepened. "Precisely, Miss Weatherby," he replied.—*Youth's Companion*.

It is evident that the mystery of life is still very far from being cleared up, and many more elaborate investigations will have to be made before we really know much about it.—*Garrett P. Serviss*.

### MYSELF! WHAT IS THIS SELF!

*In the beginning—God.*

*Who was the Son of Adam who was the Son of God.*

—Genesis.

Enough for thee the primal mind  
That flows in stream, that breathes in wind;  
Leave all thy pedant lore apart;  
God hid the whole world in thy heart.

Emerson.

In the beginning was Thought and Thought  
was with God and Thought was God . . .

For I proceeded forth and came from God . . .  
I and my Father are one. . . . Be-

lieve that the Father is in me and I in him.

John's Gospel.

There is one mind common to all individual  
men. Every man is an inlet to the same and  
to all the same. Emerson in "History."

The Man at last lets Thought go; he glides  
below it into that quiet feeling, the quiet  
sense of his own identity with the Self of  
other things—of the universe. He glides past  
the feeling into the very identity itself, where  
a glorious all-consciousness leaves no room  
for separate self-thoughts or emotions . . .  
For the ceaseless endeavor to realize this  
identity with the great Self there is no substitute.

Edward Carpenter in "The Art of Creation."  
Either with Epicurus, we must fondly imagine  
the atoms to be the cause of all things or we  
must needs grant a Nature. Let this then  
be the first ground, that thou are part of that  
universe, which is governed by Nature.

Marcus Aurelius.

Let us try to see no longer with eyes of the  
intellect alone, which grasp only the already  
made, and which look from the outside, but  
with spirit, I mean with the faculty of seeing  
which is immanent in the faculty of acting,  
and which springs up, somehow by the twist-  
ing of the will upon itself when action is turned  
to knowledge like heat, so to say, into light . . .

God is unceasing life, action freedom.  
Creation so conceived is not a mystery; we  
experience it in ourselves when we act freely

In reality life is a movement, materiality  
is a movement, and each of these two  
movements is simple, the matter which forms  
the world being undivided flux and undivided  
also the life that runs through it cutting out  
living beings all along its track

Henri Bergson, in "Creative Evolution."

\* \* \*

In this study of the Sub-Conscious and  
of the power to awaken in one's self the

consciousness of it we must begin at fundamentals. Where we do not know, we must follow the scientific method of assuming some hypothesis from which to reason. Spencer says "That hypothesis that answers the most questions satisfactorily and meets with the least objection we must accept". We must accept as a fundamental either limitation or infinity to the universe, and the like conditions for the individual—or human—expression of the universe—Man. As an individual, I am either free or limited. I am either a manifestation of all or of part of the universe. I am either a manifestation of the Universe or of something added to it from without. The Power I am, and the Power that manifests all around me, is either within or without myself, and within or without the universe. The two theories are mutually exclusive.

There must be a starting point in all reasoning. Pope says "How can we reason but from what we know?" But were I limited in my reasoning to mere knowledge there would be little progress for me. I must assume something beyond my knowledge, and from that assumption apply my knowledge in reasoning. But we are also to remember that did I never go beyond my reason, I would ever remain ignorant. There is welling up into consciousness, a perception, that transcends reason, and which pushes the intellectual faculties outward. We reason upon these perceptions. We never obtain Truth by reasoning. Truth is perception. One of the questions that divided the theologians during the early centuries of Christianity was whether God was within or without the universe; whether he was immanent or a transcended deity. I opine that few today have belief in any but an immanent God, a God within the universe. The uni-

verse is a manifestation of Him, of IT. This is the position NOW will ever take in philosophy—The Universe is One. It acts ever as a whole. And each individual is not a part of, but a manifestation of, the Whole; a manifestation of IT.

The quotation from Emerson at the beginning of this essay will ever be the philosophic foundation of all my expression, of my thought. One Mind and that Mind common to all men.

An Immanent God! That God in me, as IT is in every *thing*, and is the Power within every phenomenon. Not "behind phenomena" as in Matthew Arnold's definition, but the Power located where Jesus located IT—*Within!*

Therefore NOW's answer to the question—What is this Self?—is—I AM IT! That same IT that rains, when we say IT rains, that same IT which we name when we say IT blows! IT thunders! IT quakes!

"Lo, the poor Indian whose untutored mind,  
Sees God in storms, and hears him in the wind;

held the same philosophy as NOW holds, the one, great, and essential difference, the Indian personified the Power; made it a personal god, while NOW sees no personality; each phenomenon is the action of an Universal Power. I am sure that all who accept this statement as an axiom, from which to reason, will never fall into the obscurities and falsities and insanities to which any other foundation of reasoning leads.

This SELF which I am is the Universal Self as the Universe. IT is Mind as the universe. IT is the universe as Power. It is the Universe as Intelligence. It is the Universe as Wisdom. Providing the Universe is any of these, I am IT. But whether IT is wisdom, truth, power and love in the form in which I know them, IT must be That-which-manifests as these in me. Emerson says and I

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

—George Elliot.

think rightly, speaking of the physical man—"Him we do not respect; but the soul whose organ he is, would he let IT appear through his actions, would make our knees bend. When IT breathes through his intellect IT is genius; when IT breathes through his will, IT is virtue; when IT flows through his affections IT is Love."

Thus I, whatever else I may be, this personal I—is the power that transmutes Soul into genius, virtue and love according to Emerson; and logically we can say, since I transmute Universal Something we call Soul, or Mind, or God, into these. I also transmute IT into every other possible manifestation, among them Truth, Beauty, Goodness, Wisdom and Life. And to the lesser degree of these manifestation. I give the opposite names of vice, ignorance, disease, and so on.

"Whose organ he is," says Emerson in the paragraph quoted. I am the organ through which the One Mind differentiates Itself. From the homogeneous, I am the organ through which the One Mind expresses individuality.

The One Mind, the Absolute, is a state of non-expression; a condition of likeness in all its parts. The moment an expression is, then unlikeness begins. Physicists and biologists reason, or imagine, that the first was gas or something less tangible. A differentiation had begun. Gas was the organ of Mind to express gas. It could express nothing else. Then came protoplasm, an organ to express a still greater differentiation. Then came the low forms, infusoria, amoeba, protozoa were "organs," or if you prefer the scientific word to Emerson's—"organisms"—to express life, and a little intelligence. Then later, a jelly-fish came to express jelly-fish intelligence. And so on up the scale.

Each organism being more complex, expressed a new form of differentiation, individualization, than the previous one. Thus along the whole line the One Mind has been evolving Itself toward a perfect individuality in some organism. Had It found perfect expression before Man, there IT would have stopped. What is perfect organism? Since It is building more and more complex organisms, that it may give a more complete expression of Itself, it logically follows that a perfect organism is one which gives infinite possibility of expression. Beyond this there can be no possibility of one that will give greater opportunity. Infinite possibility is the end of limitations. An organism that limits IT—the One Mind—is not a perfect one. Mind finding Itself limited in all below Man, pushed Itself out to Man and finds an organism through which there is possibility of Infinite evolution. IT CAN BUILD NO HIGHER ORGANISM than this. It has no limit in Man. It follows that this Self which I am is the One Mind knowing Itself as Man. My-Self and IT-Self are one! *I am IT!* I am the One Mind! Beyond the Self, I AM, there is nothing.

I am the perfect individuality of Mind. I am the infinitely evolving possibility of Mind. That is:—this I, that says, "Myself"—this Self that says "I" is but an expression of the One Mind—the One Something, even as the wind is, as the snail is, as the bird is, as the ox is. Behind each manifestation is the One Mind. That Mind can blow only in wind. Can crawl only in snail, can fly and sing only in bird, can live as ox only in ox. Mind can write Hamlet, can calculate eclipse, can invent phonograph, can kill with powder, can shoot across a continent with steam, can light its way with electricity, can navigate the air with mo-

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

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—W.C. Henley.

tor and wings only as Man. IT cannot do this through any organism less than perfect. Therefore the necessity of Divine expression in the flying machine, the phonograph, the telescope and the locomotive brought forth human organism through which these ideas could materialize. Therefore Man came as a necessity. The One Mind could not differentiate Itself as Thought, as Truth, as Goodness and as Beauty until IT made Itself Man. The old idea of these already existing in God is error. He (or IT) is all these only potentially. Even as waterfall is active power, and when applied to the right instrument is electricity, and the results are cloth, flour, alcohol, brick, and ultimately homes. All things lay potentially in the One Mind, as an ocean of possibility. Till the right conditions come to transmute the One from likeness—oneness—as from water forms may come, all these are in the One only potentially. Mind is homogeneous. IT is potentially Love, but no possible manifestation of Love can be until an organism is evolved through which Mind can be changed to Love.

I will hang to this thought a little longer because I wish to disabuse the reader's mind from the old thought of God, as having any possible personality, and leave in him the God-idea blank of all that he has heretofore conceived, so that he may hold clearly the idea of the One Mind as homogeneous and may see that One Mind is only That-which-is, is the All-in-All, and is not in any way so differentiated into things or conditions, as to have any name, it follows that Man is the Only individuality in the Whole Expression of that One Mind that *thinks*. Man is God thinking. Even as the rose is Mind blooming, bird is Mind flying, and the dog is Mind

barking. Hegel defines Man as "Spirit conscious of Itself!" This equals my definition—*Man is Mind thinking. Mind saying, "I AM."*

My answer to the question—What is the Self?—is—The Self is the *whole of the One Mind*. The personal "I" is that which the One Mind knows of Itself through that expression of Itself that thinks, I AM. Therefore the possibilities of the knowledge of the personal self are infinite. Each day the I which thinks is knowing more of Itself. It cannot stop thinking; cannot stop unfolding; that possibility is what I has been at ever since there was a motion in Itself. That motion has passed outward from Itself as a center toward the circumference, which is everything, and there found Itself individualized in an organism that gives it the possibility of infinite expression.

This end has been the unconscious trend of the Evolution of the One Mind from that first movement, in some Mode of Motion to us forever unknown. Mind has been traveling toward the perfect individualization of Itself. From the time Man first appeared this tendency has been manifest, and we in this Twentieth Century are, as a race, in all civilized countries, realizing that the duty and the object of the government is to give opportunities for and encouragement to the expression of individuality. The American Government is the first historic government founded upon this principle as expressed in the faith in the individual to govern himself. Self-government is the trend of nature and every step of human progress has been toward this end, no matter how unconsciously that step has been taken.

(Concluded next month.)

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

—Walt Whitman.

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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 conclusively manifest those possibilities HERE and NOW.**

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

\* \* \*

The new edition of "SUCCESS" contains a lithograph of Mr. Brown made from his latest and best photograph.

To all who have the book without the picture it will be sent if requested on receipt of a two-cent stamp for postage.

"SUCCESS" is the only book containing a picture of Mr. Brown. He has heretofore refused to have one inserted, but the sudden popularity of the book has decided him to place this in "SUCCESS."

\* \* \*

Mr. Brown, at the time we print NOW, is in Seattle and Tacoma. Will

pass the month of March in that section and will possibly go to British Columbia and to Eastern Washington and Western Idaho before his return home. He reports excellent success and says he is in excellent fettle and never did better work. The two cards below give his latest announcements as we go to press:

\* \* \*

**GREAT NEW THOUGHT REVIVAL**  
Henry Harrison Brown, Editor of NOW, former President of World's New Thought Alliance, and one of the world's most original and daring thinkers, will lecture and teach in Seattle under the auspices of Universal Christian Fellowship, Henry Victor Morgan, Minister, beginning Sunday Evening, March 9th, in Eiler's Music Hall, Third and University. Opening lecture by Mr. Brown on "Christ in You the Hope of Glory."

Class Lessons in the Art of Living, Monday, Wednesday and Thursday evenings in Eiler's Hall. Admission free.

Also three Afternoon lessons in Healing Monday, Wednesday and Thursday, at 3 o'clock, at Hotel Madison, corner Eighth and Madison.

Mr. Morgan and Mr. Brown can be consulted from 10 to 3 on days mentioned at Hotel Madison.

\* \* \*

### HENRY HARRISON BROWN'S LESSONS IN TELEPATHY

Park Universalist Church, Div. Ave. & N. J. St. Henry Victor Morgan, Minister.

Free Public Class Lesson Monday Night.

Teacher's Class in Telepathy, Tuesday, Wednesday and Thursday evenings. \$1.00 a lesson. Three lessons for \$2.00

Topics covered in Teachers' Course.

Telepathy, its relations to Psychic Phenomena and Mental Science

Its constant spontaneous occurrence and how it can be used in healing and happiness. How used in Suggestion, and in the cure of undesirable mental conditions in others.

Tuesday, Thursday and Saturday at 3 Mr. Brown will conduct a Healing Class.

Friday Night. Great Union New Thought Healing Meeting, conducted by Mr. Morgan with address by Mr. Brown.

Mr. Brown can be consulted by appointment at Minister's residence, 620 South Yakima, for individual healing Mr. Morgan can be consulted in the church from 1 to 5 daily. Office Phone Main 5151 Residence Phone Main 8228.

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

—Irving Rachelor.

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### "NOW" IS ONE JOURNAL THAT DOES.

It would be beautiful if, in this nation that thinks of nothing but money and clothes and power and show, we had newspapers that thought of something else, but isn't it too much to expect prior to the millennium?—*Life*.

When there is a war to fight the great man is the general; when there is a vast industrial machine to be created and perfected the great man is the captain of industry; when there is a revival on, the chief exhorter is kingpin, and when the pressing problems of the country concern the relations of men, the leaders whom men's minds turn to are those who can think those problems out. This last is our condition now. The ethical and social problems press—the conditions of employment, the distribution of wealth and power, the preservation of liberty.—*Life*.

\* \* \*

### HOW IS NOW RULED BY THE GOVERNMENT POSTAL DEPARTMENT?

An act of Congress, passed Aug. 24, 1912, requires a statement of "the ownership, management, circulation etc., of second class publications. There is a proviso in that Act reading as follows:

"Provided, that the provisions of this paragraph shall not apply to religious, fraternal, temperance and scientific and other similar publications."

I thought this proviso exempted NOW and so did the Postmaster at Glenwood. But a letter from the Post Office Department states: "NOW: A Journal of Affirmation, entered as second class matter does not come within the classes exempted from the requirements of the Act."

NOW is not religious, nor fraternal, nor temperance, nor scientific, nor similar to them. It surely is not a *newspaper*. It must be a class by itself. So wondrous is the wisdom of a government official. The statement required by Law is published below.

#### Statement of the Ownership, Management, Circulation, Etc.

NOW, A Journal of Affirmation (Religious), published monthly at Glenwood, California, required by the Act of August 24, 1912.

NOTE—This statement is to be made in duplicate, both copies to be delivered by the publisher to the postmaster, who will send one copy to the Third Assistant Postmaster General (Division of Classification), Washington, D. C., and retain the other in the files of the post office.

Name of—	Post-Office Address
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Managing Editor—Henry Harrison Brown	.....Glenwood, Calif.
Business Manager—Henry Harrison Brown	.....Glenwood, Calif.
Publisher—Henry Harrison Brown.....	.....Glenwood, Calif.

Owners: (If a corporation, give names and addresses of stockholders holding 1 per cent or more of total amount of stock.) Not a corporation. Entirely my personal property. Known bondholders, mortgagees, and other security holders, holding 1 per cent or more of total amount of bonds, mortgages, or other securities: No bonds, mortgages, etc. No debts.

HENRY HARRISON BROWN.

Sworn to and subscribed before me this 3rd day of March, 1913.

C. E. DRAPER, Postmaster; E. E. DIXON, Notary Public for State of Washington. (My commission expires October 19, 1913).

(There is published \* \* \* London, Canada a bright little paper true to its name, "*Chirps*." The editor is a physician who has outgrown all limitations and given up medicine. He attended my lessons and lectures while I was in Detroit. The personal equation no doubt enters into his estimate of my book, but the article is too good for NOW readers to lose.) "Success—How Won Through Affirmation" by Henry Harrison Brown, Editor NOW Magazine, Glenwood, California. This is a new book by a big, big man. The septuagenary Henry is a rare Whitmanic specimen, a cosmic Titan—physically, mentally, spiritually. He might be Old Walt's brother. And he is. In his patriarchal presence I was prostrate in reverent worship when the noble old fellow thought I was erect grasping his proffered hand. And a few days' comradeship deepened my admiration. Henry Brown has lived. So few of us do. Ten years of some lives concentrate in Henry's every hour. His seventy years are seventy life times. I said he was a Titan of the mind and spirit. His grasp of the Unseen and Eternal Principles creating as they do and controlling

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

—*Browning.*

things seen and temporal, is marvellous. His resources are infinite.

He is too affluent then to care for money, except as he cares for fresh air. Money flows in and out of his pockets as air flows in and out of his lungs. And he would as soon think of hoarding a personal supply of the atmosphere as of hoarding a personal fortune. According to his needs, he uses both air and money freely. His faith in the supply of one parallels precisely his faith in the supply of the other. His pockets, like his lungs, are organs for the maintenance of his humanity today. The circulation through them both should be with each of us, and in Henry's case is, fresh and generous. He knows his work and does it, knowing that the return is sure.

His is a beautiful and successful life. He achieves his purpose—as did Jesus and Paul, Emerson and Whitman. Today folk say of Henry Brown as they said of John Brown, as they said of Jesus: "He saves others, Himself he cannot save." And now, as then, people do not see that to save one's life is to lose it: that to save and accumulate money and property is to make of your soul the menial and not the master—is to turn one's self into a care-worn caretaker of perishable pelf, the while remaining ignorant of the law and principle which can create a hundred estates with less than an hint of the effort spent in anxious husbanding and ignoble worship of paltry, pitiful possessions.

Possessions, say? Alas, no! It is we who are possessed and no possessors! We are possessed of devils in disguise. They take form of household chattels, stock-in-trade, lands and motor cars. And we lose our life to these and such, and think it saved!

If, then, your ideal of "Success" take form of mania to exclusively "own" a

mammoth museum of motley merchandise in the momentary vogue, with yourself condemned to the life of a care-taker—don't then bother with Henry Harrison Brown.

But, prefer you power to pelf? Prefer you principles to property? Are you seized of Paul's intimation that "All things are yours"? And have you deep desire to make all needful things flow to you, as they inevitably shall in the degree that you learn to control and use them for the common good?

If so, you will be glad to read and shall at length come to revere my dear friend Henry.

Copies of this new book in paper covers may be had from "Chirps" at sixty cents each postpaid. Send stamps or coin.

\* \* \*

Mr. Brown was assisting Henry Victor Morgan in his work in Tacoma and Seattle during March in a series of lectures and lessons. Mr. Brown will pass April in British Columbia. His address will be "General Delivery," Vancouver, B. C. He will be glad to visit any city in that section.

Beauty is everywhere. It is not she that is lacking to our eyes, but our eyes which fail to perceive her. Beauty is character and expression. Well, there is nothing in nature which has more character than the human body. In its strength and its grace it evokes the most varied images. One moment it resembles a flower; the bending torso is the stalk; the breasts, the head, and the splendor of the hair answer to the blossoming of the corolla. The next moment it recalls the pliant creeper, or the proud and upright sapling."

—*Redin*

This Power of Suggestion is a mighty strong and useful one, too, that never grows old nor loses its power if handled right with enough changes to keep it from growing tiresome.

—*Architect and Engineer.*

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

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—Emerson.

**GOOD REFLECTED FROM GOOD.**

Thoughts are but reflections of exterior objects. How essential then that we should strive to make beautiful and fine all objects about us. This is especially applicable as to the environments of the unformed mind of the young.

Like a phonograph a person can only give forth expressions which have been impressed on the mind. If we keep before us beautiful objects, read uplifting books, listen to fine conversation and harmonious tones of music, we can but give utterance to beauty, purity and delicate unfoldment of the heart—*Vegetarian Magazine*.

The mental doctor is coming to the front, and he will educate the people to the point where they will not need any kind of a doctor or lawyer or preacher. The world has set a high standard for the mental doctor, and I am glad of it. He or she is not allowed to get sick. That is the top notch of the high standard. The medical doctor can get sick and enjoy grunts and groans, and send for his professional brethren to dose him with dope. But the mental doctor cannot enjoy any such favors; for the minute he gets sick everybody begins to sneer and stick out his tongue and say: "Aha! aha! Why don't you take your own medicine?" Moreover, the mental doctor has to be a lawyer, a preacher, a priest, as well as a doctor. He has to know everything and the price of it. The standard is high, and we shall have to work up to it. Humanity demands that we shall live and bear witness to health, and if we die they say that we were frauds. Let one of my patients die—they don't often do it—and I am to blame for it. The drug doctor can kill a dozen of them, and nobody will think any the less of his doctoring.—*T. J. ("I Am") Shelton in Christian*.

O sacred Presence! Life Divine!  
We rear for thee no gilded shrine—  
Unfashioned by the hand of Art,  
Thy temple is the child-like heart.

\* \* \* \*

All souls in circling orbits run,  
Around Thee as their central sun;  
And as the planets roll and burn,  
To Thee O Lord! for light we turn.  
Nor Life, nor Death, nor Time, nor Space,  
Shall rob us of our name or place,  
But we shall love Thee and adore  
Through endless ages—Evermore!

—Lizzie Doten.

**TODAY**

Sure, this world is full of trouble—  
I ain't said it ain't.

Lord, I've had enough and double  
Reason for complaint.

Rain an' storm have come to fret me,  
Skies were often gray;  
Thorns an' bramble have beset me  
On the road—but, say;  
Ain't it fine today!

What's the use of always weepin',  
Makin' trouble last?

What's the use of always keepin'  
'Thinkin' of the past?

Each must have his tribulation—  
Water with his wine;  
Life it ain't no celebration,  
Trouble, I've had mine—  
But today is fine.

It's today that I am livin',  
Not a month ago.

Havin' losin', takin', givin',  
As time wills it so;

Yesterday a cloud of sorrow  
Fell across the way;  
It may rain—but, say,  
Ain't it fine today!

—The Argonaut.

There is plenty of room for greater efficiency, too, in the matter of dress, for men as well as for women. The primary object of dress, I take it, is warmth; the second, decency; the third, appearance. Dress properly serves no other purpose.

And yet how many of us not only introduce a fourth element, but place it far above all the others—style!

To secure the necessary warmth, dress would be cheap, no matter what it cost. To comply with the prevailing standards of decency one would be willing to forego many things in favor of the proper raiment. For the sake of beauty, too, one might properly make any reasonable sacrifice. But why any one should move a finger to comply with a current style is quite incomprehensible.

No man or woman is really efficient who has not thrown off the shackles of fashion. Style is economic waste. Collars and cuffs proclaim the slave.

Let us apply the principles of efficiency to dress. Let us seek for beauty in the simple. Let us rebel against the ordinances of arbitrary fashion.—*Louis D. Brandes, Expert on Efficiency*.

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

—Ingersoll.

### YET THIS SHALL BE.

By CHARLES C. JONES.

Yet this shall be. Would any mortal make  
Converse with one far-stationed oversea,  
He need not set the wireless flashing free,  
Nor in deep-lying, shell-burred cable wake  
The tell-tale tremor; for his own end's sake  
He shall but think with time-trained faculty,

And lo! his message shall transmitted be,  
Though oceans rend and storms with fury  
break.

Then shall man triumph over Space, and call  
Old Time to serve him better than before;

Then shall the earth for circling thought wax  
small;

Then shall mind mix with mind, till no man  
fail

To see the right, and with no cause of  
war,

To greet his kind, "Earth-countrymen, all  
hail!"

*The above vision of Telepathy I find in Harper's Magazine.*

Some people are born with faith in themselves. The many, however, have it not. The many need to succeed as well as the few. The many have children to support and educate. The many want necessities and comforts as well as the few. But they have faith in themselves or in their power to succeed. To fill this lack of faith affirmation was born.

Every true affirmation helps to produce the state of mind called faith. Say this over and over until the mighty import of it is fixed in the mind, never to be forgotten.

Every true affirmation links us to all the powerful forces in the universe and in ourselves.

Every true affirmation helps to produce the state of mind called Faith. Because every true affirmation is the death-blow to the state of mind called condemnation.—*Alma Gillen, in "Expression."*

"I want a nice book for an invalid."

"Something religious, madam?"

"Er—no—he's convalescent."

—*Boston Transcript.*

### MAKING LAW-ABIDING CITIZENS LAW BREAKERS

There are today millions of intelligent American citizens who have lost confidence in the so-called old school doctors, chiefly as a result of the signal failure of these physicians to cure them. A large number of these persons had received the death sentence from the allopathic doctors, who had pronounced them suffering from one of the so-called incurable diseases. In the hour of their despair, they turned to one of the newer schools of methods of cure and found health, happiness and added years of useful service.

Now largely because of their failure and of the success of the newer systems, the privilege-seeking political doctors, from the Atlantic to the Pacific, are today demanding legislation that will take from these people the right and the power longer legally to employ the successful practitioners. Such legislation would inevitably make law-loving citizens law-breaking citizens, for man's health is something so intimate and precious to him that if such laws were passed and he fell sick, he would most certainly try to obtain relief from the practitioner who had cured him, rather than go to the legally protected doctors who had failed to give him relief. Now any legislation that makes law-abiding citizens law-breaking citizens is immoral legislation and inimical to the spirit of free institutions, of justice and of human rights.—*Medical Freedom.*

We are beginning to see and know as never before the marvelous source of power within ourselves, when we recognize our relationship to the Cosmic Mind and place ourselves in harmony with the forces that make for life and progress, instead of weakly despairing before seeming powers that make for discord and moral death.—*B. O. Flower, editorial in Arena.*

Man need not be the victim of environment, but can be master of it. There is no Fate outside himself which determines his life, his aims. Each person can shape his own environment and create his own conditions. The cure for poverty, ill-health and unhappiness lies in bringing one's self through scientific thinking, into conscious union with the source of Infinite Life—the Source of opulence, health and harmony.—*Orison Sweet Marden, Editor of Success.*

## BOOKS THAT ARE BOOKS

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