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HENRY HARRISON BROWN,

Editor



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

NOW

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No.3

SELF-ACQUAINTANCE.

Alone! Alone! I dream alone! No one can share my thought.
Afar from friends for Thought I've come, and this a Strength has brought.
As deer before the prairie fire, have Care and Trouble flown!
While I within my thoughts retire and find my Self, alone!

Alone! Alone! but I rejoice! The place of Peace is mine!
I listen to the Inner Voice! I bow at holiest shrine!
My friends may go on ways diverse! Authority has flown!
In love I to my Self rehearse my Wisdom when alone!

But glorious is this thought to me, "I am no longer led!"
They think that my Supply has gone! By "Bread of heaven" I'm fed!
Rejoicing, I'm my own best chum! I'm happiest when alone!
I've found my Self, since those are gone, I was wont to lean upon!

I'm with my Self when thus alone! I've learned how good I am!
I love my friends the more! Better, no mortal can!
But I have found the better friend! The sweetest love I've known!
With friends I pass some pleasant hours.
But Peace I have alone!

HENRY HARRISON BROWN.

Jan. 31, '14.

There may be fifty other senses as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds we cannot hear, and colors as different from red and green of which we have no conception. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music that we cannot hear, of color we cannot see, and of sensations of which we cannot conceive.—Sir John Lubbock.

"THE SUBLIMINAL SELF."

One God, one Law, one Element,
And one Divine far-off Event,
Toward which the whole Creation moves.
—Tennyson.

There is One Mind common to all individual men. . . . Every man is an inlet . . . to all of the same.—Emerson.

It is characteristic of "Culture," of professors and scientists, when they have been forced to accept some facts and to respect some phenomena which the laity has long known, that they are wont to give to their recognition some new name and thus virtually to announce that they have made a new discovery. The medical profession is noted for this. Continually new names are given to the phenomena Mesmer discovered, till today "Mental-Therapy" is the new name for the same process Mesmer used; there is only a deeper understanding of the Cause and some new methods employed.

Every reform that has been instituted in the U. S. for the uplift and amelioration of the masses has started outside institutional Christianity. The first public library had no help from the Church. Temperance, anti-slavery and women's suffrage had none.

The sciences have been antagonized by ecclesiasticism. Inventions also. While in my teens I heard the discovery of chloroform preached against in the pulpit as an invention of the

devil, and this in an intelligent community in New England. But when the public have found a thing good, then it is adopted, and if possible its name is changed.

This is notable today in the recognition of the phenomena upon which Modern Spiritualism made its advent and its wonderful progress.

Psychical Research Societies are "proper" — Spiritualistic Seances are bad, etc.

From this same realm of authority we have a lot of philosophising where new terms confuse the public mind; but these names cover only the ordinary phenomena of the seance, of the phenomena of Hypnosis, or the healing power.

I am indebted to a notice in **Current Opinion** of an article by Dr. J. Murray Hill of London for the title of this article. The article is entitled "Mental and Emotional Superiority of the Subliminal Self to the Real Self."

It seems to me that if philosophers would themselves investigate and patiently gather data as Darwin did, they would not make such outrageous mistakes as in this title.

I made it my principle long ago, never to teach anything till I had long demonstrated it in my life.

No one can understand psychic phenomena or the phenomena of mental healing or that of hypnotism until he has himself in his own person and in his conscious mentality experienced the phenomena upon which he philosophizes.

There is not a psychic manifestation that I have not experienced and helped to produce in others. Not a thing credited to hypnotism that I have not often produced. Not a phase of mental healing I have not done. Not a phase of telepathy or clairvoyance that I have not myself experienced and been able to produce in others. I am therefore justified in claiming that I have a right to give evidence in this court of publicity.

But it is a fact that the evidence of those who know nothing on unpopular subjects is worth more to the public than that of the expert. When a tyro speaks, having a list of capital letters following his name, placed there by some institution, his words weigh more than the experienced observer who has no authority from some institution.

I recently attended a lecture by an M. D. upon "Mental-Therapy." I saw that which he told us he had learned from books and from the experience of others, with a little experience in hospital, along lines of Suggestion, for which he had the new name, "Persuasion."

The address was interesting, as it demonstrated the fact that Truth is mighty, and that it does, give it time, find its way into institutions. This article and this address have inspired me to again write upon that which we call "The Sub-conscious." This Sub-conscious is what these people are seeking under new names, and think they have found.

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

35

—Whittier.

The old conception of the Universe as a duality and the explanation of it as a machine, still vitiates much of present day reasoning.

Mental Science is based first of all upon UNITY. **"There is One Mind!"** No matter what the phenomenon it is an effect of the One Mind-Cause.

This Universe is an organism; is not a machine.

The Universe is alive; and all living beings are organisms.

We are to consider the Universe as a whole, and as at all times acting as a whole.

There is not, and never can be, any individual Being. These phenomena we call individual beings, like amoeba, plant, animals and men, are each an expression of the One Being. These each are an individual expression, but not an individual being. The One Being individualizes itself in each phenomena. But it is the One that is expressing. Not only is this Being open, through an inlet, to each individual man, but it is also open, through an inlet, to each individual expression of Being.

And not only this, but there is but One Law and each individual expression of the One Being is an expression of the One Law. And each expression is also in line with the One Purpose—"The One Divine Event"—which is the end of the Law. That purpose is that **the One Being may know itself!**

The line of evolution from the un-particled and the unconscious is to-

ward the individualized in Self Consciousness.

The One Mind stores up in itself the results of all experiences It has just as the individual mind in plant, or in Man, stores its experiences within Itself. The sum total of the experiences of the years of a person are the person. So the sum total of the experiences that the One Mind has had through all the expressions of Itself from etheric substance to the present man, represent the knowledge the One Mind has developed into consciousness of Itself. Since there is One Law and one method of that Law's operation, we shall find the results of this total expression in searching that One Mind, even as we find the results in an individual.

We are to become so familiar with the conception of God, as unfolding into Consciousness and ultimately into Self-Consciousness as Man, that we shall as instinctively reason from this view as we have heretofore reasoned from the old conception of an All-Knowing-Being, above Nature and controlling as Will that which He has created. The conception of ALL-in-ALL will help us. No matter where we touch phenomena, we are touching the Whole of God. That which we touch is an expression through an individual inlet of the Whole of Being.

To help us on with our discussion, let it be sufficient for each one to affirm—I AM BEING! I am an expression of Infinite Being!

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

— George Eliot.

From this we can easily accustom ourselves to reason from the thought that in us, Infinite Being has its expression, and that in Infinite Being we find our personality and individuality. We can also instinctively reason that the **Whole Man** is in every expression, and not a part of the man. In all I do the whole of the **I Am** does it.

To illustrate how organisms differ from machines, take a watch and a rose. The watch is composed of parts, and when any part is out of order the watch stops. When the spring, or wheel, or jewel, is repaired the watch will run. But take the rose in bloom. From earliest impact of the spring warmth, the whole bush has been pushing itself into activity. The tiniest rootlet has been at work, and every leaf and flower-bud buried deep within the branch has felt the thrill, and will keep on thrilling and expanding until the rose is in full bloom. This rose is the result of the energy of the whole bush. The whole organism has been behind even the smallest leaf.

Take the robin's egg. The germ within enfolds the results of the whole race of robins. It is the whole germ that is at work pushing out—putting into expression—every little portion of anatomy that represents the daily unfolding of the whole being. And when it leaves the shell it will fly, sing and propagate itself as a whole. Each bird is an inlet to the whole of the One Mind flowing along the chan-

nel of robin-life. All the One Mind has learned and preserved of its experience, (which is the experience which was latent in germ) it has unfolded into the robin that is now flying.

Since there is One Law and One method, we will pass to another sphere. (All individualities are spheres. Read Emerson's "Circles").

The earth is an organism. Within it are all possibilities that have ever appeared upon it. From within outward is the law of Evolution. Nothing can appear through an organism that it is not germinally there the moment that germ is organized. The earth not only contains all possibilities, but it is pledged in payment to the needs of every one of the organisms it has brought forth. We stand upon its surface. Let us attempt to go inward to its center. The first condition that I meet is the humus, the decayed vegetable matter. Next I come to soil, the disintegrated mineral matter mixed with decayed vegetable matter. These represent all the vegetable life earth has expressed. Geologically we descend into the heart. Here is the geologists' data:

Igneous rocks, surficial rocks, sedimentary rocks, metamorphic rocks. As we pass through these, we find in each evidence of the life that then expressed itself in any form of individualization. Beyond this we pass to somewhat speculative regions. Probably molten mass; then a fluid mass. Then a gaseous mass.

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

—Browning.

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At the center we find Original Substance, the One Mind, without any evolution of Itself. Pure Mind. All the way up from that center we find this pure mind tintured with the experiences of its evolution, till we reach the surface, and bringing also upward through plant and animal its experiences and unfoldment to Man when It finds that It can think and say, I Am!

Briefly and imperfectly I have thus traced our path and the path of Mind in its unfoldment as It has left the records upon **Itself** as mineral, plant, egg and animal.

We find a sub-conscious—a subliminal region—to each. The Law being one, there must be a like condition in man. I begin to explore. I find in myself a consciousness which develops through my experience. This parallels the humus of the recent vegetable deposits. What I have added to that which I inherited.

Next I enter the sub-conscious strata where my parents left their addition to my heredity. Then that of my grandparents, and down through my English ancestors. But I cannot stop there, I must go down through all the ancestors of Europe and back still further to the first man. **All** these degrees of experience—which are states of unfoldment,—are stored in the One Mind as in earth's strata are stored the results of the World-Soul in its unfoldment.

But below the Human strata's expression, Mind has stored the results

of the experience of mineral, animal and plant. All these I have below in my sub-consciousness. And down I go below even the conditions which represent the mineral, into the molten, the liquid and the gaseous, to that Pure Mind—The Absolute—before It began to learn of Itself in any form of expression. There I started, where Adam started, and where all individualities start. to the impulse—the Center of Being. I learn that I am a Son of God. I learn that while I am thus pure spirit, were I only this, I would be obliged before I could know myself to pass through all the conditions from pure spirit to Man. But since there is but One Mind and it is indivisible, I as mind have already passed through all these, for this realm of past experience is the Sub-conscious realm; is the Whole Mind with all its accumulated unfoldment, ready now in its progress to express Itself in Self-Consciousness. The Real Man is the Whole Mind. The Conscious Man is that which this Whole Mind knows of Itself through the self-consciousness of individual men. IT has individualized Itself, and that individualization is perfect, since as Man It is capable of infinite unfoldment. Man is Being. As Being he has all the potentialities of Infinity.

The moment I touch that Sub-Conscious realm I touch all. Not only the Absolute and Pure Spirit, but also all that Mind has gone through in the way of expression. When

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

—*Edith M. Thomas.*

I realize that, why may I not, when I know enough, touch any individuality or the results of any conscious individuality who ever lived? Why may not any individual stream of the One Mind express itself through me when I know how, or IT knows how? Any individuality which mind has possessed as a self-conscious earth expression may at any time touch my mentality in its own vibration and any other mentality with its vibration and be to some present individuality an inspiration. The conception of "duplex" personality must be expanded to "multiplex," and let the word mean infinite number. Every person that has ever lived is now in the sub-conscious realm of Being, and is Thought and Love, and as such may influence natures harmonious with itself.

To learn how to tap that sub-conscious realm, not of personality, but of Wisdom, is the secret we are after. We have instituted various ways, and upon some one or more of these ways every secret society or church, or cult, Modern Spiritualism, Christian Science and metaphysical association, healing circle, revival meeting and educational method is based. All human conduct is but the expression of the One Mind that lies sub-consciously within every individual. But—and here is the most important fact ever perceived by man—a fact that explains all human conduct; a fact which when

taken advantage of will lead to greater results in human unfoldment than all the rest of man's present knowledge—and that fact is—**This Sub-Conscious—this Subliminal Man, has no directive power of its own.** It will flow, as all power does when unhindered, in line of least resistance. And here is the marvel—**This Infinite Sub-Conscious Power which, when loosed, is in expression Life, Wisdom and Love, IS SUBJECT TO THE WILL OF MAN.** Each human Being is this Absolute Power, and until he directs IT, IT will flow in the easiest channels in line of least resistance, and these are the channels of heredity and environment. But when directed it is used to overcome and to flow in the higher ways. Through this overcoming is Humanity unfolding this Sub-Conscious Power into the Glory and the Beauty of civilization.

The individual person is all that the Sub-Conscious is, and may draw from at will and may direct at will, this Infinite Reality of which he is an expression.

It is upon this fact that all metaphysical healing is based. This fact makes progress possible.

I have not space to give more now, but will later take up this thought again and give some experiences upon which I base these assertions. What I wish now is to emphasize the thought that when Science finds this Subliminal Man, I will have found—**God!**

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

39

—Emerson.

THE MIGHTY NOW.

Oh, look not to the future for
Deliverance from sorrow;
Trust not the hand that points above,
The lips that speak "tomorrow!"
Have faith in nothing that delays
The work of re-creation;
But trust the precious little word
That promises salvation.
For 'tis Now, Now, Now, this moment here,
We are to claim the glory,
And sing the tidings far and near
Of this most wondrous story!

The Heaven dreamed of within the skies
Is not a present owning;
So why should we, God's children, be
So given to postponing?
Why feed on husks instead of bread?
Why live in mad confusion,
When peace and plenty, joy and love
Are ours in such profusion?
For 'tis Now, Now, Now, this moment here,
We are to claim the glory,
And sing the tidings far and near
Of this most wondrous story!

Oh, listen not to those who tell
Of pleasures over yonder!
Who bid you wait a future state
And spend this life in wonder;
For it's not tomorrow nor tonight,
But just this royal minute;
It's not the distant by and by
That holds redemption in it.
For 'tis Now, Now, Now, this moment here,
We are to claim the glory,
And sing the tidings far and near
Of this most wondrous story!

—The Universal Republica.

.....
:~: **AFFIRMATIONS.** :~:
.....

"I will fear no evil, for Thou art with me."
Omnipresent One, Thou art my life!
Omnipresent One, Thou art my protection!
Omnipresent One, Thou art my Good!
At all times I am in Thee and am safe!
At all times I am with Thee and am safe!

At all times I am surrounded by
Thee and am safe!
In all places Thou art with me, and
no evil can come to me!
In all places Thou art with me and
no pain can touch me!
In all places Thou art with me and
no want can I know!
I am fearless at all times and in all
places, for Thou art with me!
Courage is mine, for I know that
Thou art my life and I cannot fail.
Whatever comes to me, comes be-
cause Thou in me hast brought it,
and I can overcome all that meets
me!
When threatened with the thought
of weakness, I affirm: Thou art
my strength!
When Fear would daunt me, I af-
firm: Thou art with me!
When Poverty lurks near, I affirm:
Thou art with me!
When Loneliness hovers near, I af-
firm: Thou art with me!
With Thee as One, all with me is
well!
With Thee as One, all with me is
Good!
With Thee as One with me, all is
Supply!
No matter now what comes, I know
it comes from this Unity of Thou
and I, and I accept it as Good.
No matter where I am, because
Thou and I are One, there I know
it is Best.
And I affirm: "Though I make my
bed in hell" Thou and I make
that bed one of roses.
Thou art ever with me.
In this consciousness is Peace.

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

—Whittier.

"HALLOWED BE THY NAME!"

(Third article on "The Lord's Prayer.")

In primeval times among all people it was believed, and today it is believed, that behind each phenomenon was a god. That god was feared. In all dealings with it, they had more or less extended ceremonial rites. They brought gifts to placate him, and they "called upon his name!" They revered the name and hallowed it.

Two methods of using the name were common then, and are more or less common today. One was incantation; the other was repetition.

In the "witch scene" in Macbeth is perpetuated the thought of incantation. In all our prayers is perpetuated that of invocation.

A common method of calling upon the god, of obtaining favors, was a constant repetition of the name until the devotee would have some form of ecstasy. This was accepted as a sign of the favor of the gods.

Among the Roman oracles, especially at Delphos, the sibyl inhaled mephitic vapors and went into convulsions, and her ravings from this were the oracles. Juices of plants, wine, opiates and narcotics, odors and burned incense, have all been used in the Name and to hallow the Name.

With the exception of incense, twilight and garb, the methods of incantation have passed away in civilized lands from the ordinary worshiper.

But invocation remains and will ever remain, for it is the one univer-

sal method of approaching communion with the Unseen.

To hold in mind reverently the name of their God, to repeat the name mentally of their Great God, their One God, was a habit of the ancient Hebrews. That Name was never spoken; it was "hallowed" by silent meditations. All other names might be spoken, but THE name was never vocalized. Whether this was the NAME that Jesus, the young Jew, meant, is not possible for us to know. The name by which God is called in the prayer is "Father." "Hallowed be thy Name!" could well mean the name which we think and feel of God but never speak.

There is a wisdom in this thought. The moment we name, we define, and to define is to limit. The Limitless One can neither be named nor defined. IT IS!

But wherever there is a name to speak, it has been held that by repeating that name, petitions would receive answers.

We are told in the New Testament of some who "They think they shall be heard for their much speaking!" and their words are called "vain repetitions."

A common habit for mystics of all classes is to use names and formulas in all sacred rites. The common people adopt this method from them. "Swear not at all," said Jesus, for the oath is "hallowing," reverencing, placing faith in, the Name.

We have a survival of this method

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

41

— Whittier.

of formula and repetitions in the "Prayer Book" wherein the Name is hallowed not only in word but also by a genuflection whenever the Name is read.

The power of the Name rises from the One Law of Life—Suggestion. Some cults have adopted the Hindoo word as the Name by which to invoke spiritual receptivity, sit in silence, repeating the word "Om!" and thus pass into a sort of ecstasy.

Tennyson tells us that he used his own name by repetition, and passed into that condition of inspiration whence he wrote. In his poem "The Ancient Sage," he says:

For more than once when I
Sat all alone, revolving in myself
The word that was the symbol of myself,
The mortal limit of the Self was loosed
And passed into the Nameless as a cloud
Melts into heaven.

And in a letter published in his "Memoirs," he says of this state:

It is not a confused state, but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words. Using his own name upon which to concentrate, he reached through it the same condition others reach by other names and by other methods. The Hindoo Masters, the Greek and Roman priests and sibyls, Egyptian hierophants, German mystics, Chinese and Japanese wizards, and European gypsies, the converts in the revival, the spiritualist medium in her seance, the Christian Science and the New Thought healer; all follow one law, and each by his own method reach the same condition. All work under the same principles of Auto-Suggestion and Concentra-

tion; upon the Law of Suggestion. The methods vary with the age, culture and intelligence of the people, but the Principle and the Spirit is one. This to me is a glorious evidence of the Unity of Cause, and of the Oneness of Humanity.

"One God, one Law, one Element,
And one Divine, far-off event
Toward which the whole creation moves!"
Age after age, no matter where man has been or what he has done, it has always been the same humanity seeking consciousness of the One Power by the same spiritual urge. Ever formulating his desire in words and rites, and giving himself a Name by which he could rise into a condition superior to his ordinary one, through concentration, meditation and worship. Every man has "hallowed" some Name.

No matter where he is, he is still "hallowing" that Name which is to him the symbol of Power.

Desire made itself manifest in the cave man and has continued to push him outward in power and intelligence, but he "hallows" the name of his God today and reverences names, as the cave man did.

As the heathen revered the name of his gods of earth, wood or stone, so man still "in his blindness bows down" to the gods of his creation as did man in the primeval wilderness. What names he had then, we do not know. Most likely they were born of Fear. Today thousands hallow the names of Hebrew prophets and of Jesus, but others hallow the names of Mother Ann, of Wesley, Calvin, Mrs. Eddy, Lincoln,

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

—Walt Whitman.

Washington, Edison. Energy and Materialism has its god, which it names—Matter. But no doubt the most hallowed name of all is—Mother. Each of these names serve to bear outward the aspirations of the Soul, helping the devotee to a higher plane of thought and feeling. Always, to each person, no matter what intellectually he is, when he thinks holily, it is prayer.

"Sweet hour of prayer! Sweet hour of prayer;

Thy wings shall my petition bear!"

When "NOW" Folk sing this at our grove meetings, we are only doing that which our earliest ancestors under primeval trees did before us. They had what to us was unseemly song and obscene rite, but what they did was "hallowed" to the name of the god, and was sacred therefore.

It was a wonderful advance in the evolution of prayer when Jesus gave this one. He surpassed all teachers who preceded him. He gave us **intellectual freedom**. This wonderful fact has been overlooked by all commentators on the New Testament. He threw away the old Mosaic code and said, "But I say unto you!" He told his listeners that the First and the Great Commandment was "Love thy God!" He did not worship the Name of the Old Testament. The Hebrew had not prayed to "The Father!" Jesus did not say "Hallowed be the Name of the Hebrew God!" Since there were Greeks, Romans and men of other nations among his listeners he did not say

to them "Hallowed be the Name of the Roman! Hallowed be the Name of the Greek! Hallowed be the Name of the Gentile! God."

No! His word "Thy" leaves each individual free to form his own conception of the Nameless. If formed from Jesus' Ideal it will be formed of Love.

This Freedom which he taught, has been obscured by those who could not grow into "the liberty of the Sons of God" and come to think for themselves. Ecclesiastical authority has said: "Worship our god. Not thy God but my god thunders the priest." But the word "Thy" establishes the era of religious and intellectual Freedom. It has taken two thousand years to see it partially materialize, but Truth **does** prevail and now the Vision has come. To each we say "Worship Thy God!" no matter if the Name is spelled "Force," whom the maker of that God worships in work in his laboratory or in field, we honor him.

All men must hallow the "Power behind Phenomena!" Each must Name it. And the Name is that of the God they hallow. In no one phase of the prayer do I find equal inspiration or read more reverently than I do "Hallowed by thy name!" For in its utterance I am one with all the race. I **feel** the religious expression of all time.

Each person must of necessity read into the words his conception of God. His Thought will give shape to the conception of the Power he

hallows. I find the following thought of Rev. F. C. Hosmer fine for contemplation:

One Thought I have my only creed,
So deep it is and broad,
So equal to my every need;
It is my thought of God.
At eve my gladness is my prayer;
I drop in love my load,
And every care is pillowed there,
Upon my thought of God.
I ask not far before to see,
But take with joy my road;
Life, death and immortality,
Are in my Thought of God!

Our "Thought of God" is our ideal. When we follow that we are hallowing the Name. As Tennyson so finely has it: "We follow the gleam!"

Not of the sunlight,
Not of the moonlight,
Not of the starlight!
Oh, young mariner,
Down to the haven
Call your companions,
Launch your vessel,
And crowd the canvas,
And ere it vanishes,
Over the margin,
After it, follow it,
Follow the gleam.

And since my conception of God is my Ideal of the Good, the Beautiful and the True, the prayer "Hallowed be thy name" means to me, "Follow thy ideal, follow the gleam!" And as all men have done this, from savage to savant, and morally from Cain to Lincoln, so when I "follow the Gleam" I simply follow that which all men have followed and which they ever will follow.

But they had not the freedom in making or in following that I have and no man had till Jesus said "Love the Lord, thy God!" Since

then that thought of Freedom has been evolving till we have ideally our perfect religious freedom which some time will also be perfect in expression. Then each man will have his own church, will be his own priest and write his own Bible. But no matter how much he shall evolve in the expression of this Freedom, he will never get beyond the utterances of Jesus. When we really pray in sincere desire, we are one with Jesus, and with all men, good or bad, that ever aspired for an ideal beyond today's expression. I shall continue to pray "Hallowed be Thy Name," uniting my petition with that of all my fellows around the whole circle of the earth. But I shall always think of the One for whom all names stand, the One in whom is no good or evil, and in whom

There is no great or small
For He is the One, who is ALL-IN-ALL.

THE PLAN.

When all our labored tongues in the report

Of Science, shall succumb to one supreme,
Some poet pressed for an heroic theme
Shall write an epic on this age of ours;
Dwelling in polished meter on the rude,
Untutored deeds we did—and called them
"Good!"

For that shy fellow, Time, shall furbish in
Homeric splendor rude prosaic acts
Of men who wrought for self, in haughty
pride

Giving a god-like aspect to dull ends!
Yet! methinks the selfish, striving bee
Knows not the inward motive of his task,
And while he ravens in each honey-pit,
Unconsciously an agent of The Plan.

—A. F. GANNON.

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

—Archie L. Black.

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Mr. Brown will pass a portion of his time at the Mountain Home and will hold in "Emerson Grove" his classes as usual. He will treat those who desire the benefit of his healing powers.

Remember: Mr. Brown's work on "Telepathy and Allied Phenomena" will be given the printers as soon as 200 subscribers at \$1 each are promised. No money till the book is ready for delivery. One hundred more are needed. Then to the printer it goes.

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I visited the Exposition grounds recently and it is like a miracle to see the wondrous buildings already nearly completed. "Will the Panama-Pacific Exposition be a success?" one of my correspondents asks. **Certainly.** Ask if California climate is a success as well as doubt that it will be **the biggest** thing of its kind ever held. Better begin now to plan to see this biggest thing and the other biggest things of California and to enjoy its wondrous Spirit.

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

—Irving Bachelor.

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A gentleman in Kansas writes Mr. Brown: "Thanks for your true reading. My neighbors say that you wrote to some one that knew me or you could not have written so truly!" It is the usual refuge of ignorance when something unusual occurs to say "Fraud"! So did those that wagged their heads at Jesus and said, "If thou be the Son of God!"

Shall a man preach what he believes? or shall he preach what he is expected to preach? are questions now affecting the peace of the ministers and some small portion of the public in San Francisco. Truth is not now, and never was, popular with institutions and with the intellectually indolent.

"Success, and How Won Through Affirmation," &c.

This is a handy little pocket volume from the vigorous mind and optimistic soul of Henry Harrison Brown, of "NOW" Folk, California. It is bright, clear and fresh as the odor of the redwoods amongst which it was written in beautiful California. The tone is inspiring throughout, and the affirmations for Success are invigorating and uplifting to such a degree that they should be on the lips and in heart of every aspiring man or woman who dares to do and to be. The author has evidently proved everything he teaches, and his wide experience as a teacher, lecturer and editor of "Now," makes him a capable exponent of the Science of Life and Success. We wish the little book a wide and ever-increasing circulation, and may it go forth on its mission of encouragement and bring Happiness and Success to thousands who are now waiting for its inspiring Message of Joy.—**Truth Seeker** (Australia).

A man is as big as his sympathies and as small as his selfishness.—*Exchange.*

SUNBEAM TALES FOR LITTLE FOLK

By Eunice Janes Gooden.

This is a little book of six stories written by a wise New Thought teacher who has had a large experience in kindergarten work. She, in a private letter, writes: "There is a constantly felt need of suitable stories for little children, stories in which we teachers ourselves believe, because based upon universal spiritual Truth and at the same time adapted to the understanding of the child; stories in which the child's interest and imagination are utilized and so directed that he does his own thinking and makes his own application!" Mrs. Gooden has succeeded. The child lives in its imagination and the sad mistake in present education is in being "practical." We are non-practical, for we destroy the very tools in the child through which the man becomes practical. The child is to be taught to think, to create in thought—which is in imagination—the same as the man will create when he becomes merchant, professional man, laborer, artist, inventor or poet. Give the child opportunity to build cities in the sand; to make pies of mud; to dress, feed and nurse the doll; for this is the one natural way of growth. They are as well aware as you and I that these are not a reality to sense, but to them it is the same reality the poet's and inventor's and speculator's visions are to them. Let them live their life and, best of all, share it with them. This little book belongs to that grade of children to whom we give fairy tales. It can be ordered from this office at 50 cents a copy.

Success and How Won Through Affirmation.

By Henry Harrison Brown.

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

HE WHOM A DREAM HATH POSSESSED.

He whom a dream hath possessed knoweth
no more of doubting,
For mist and the blowing of winds and
the mouthing of words he scorns:
Not the sinuous speech of schools he hears,
but a knightly shouting.
And never comes darkness down, yet he
greeteth a million morns.

He whom a dream hath possessed knoweth
no more of roaming;
All roads and the flowing of waves and
the speediest flight he knows,
But wherever his feet are set, his soul is
forever homing,
And going, he comes, and coming he
heareth a call and goes.

He whom a dream hath possessed knoweth
no more of sorrow,
At death and the dropping of leaves and
the fading of suns he smiles,
For a dream remembers no past and scorns
the desire of a morrow.
And a dream in a sea of doom sets surely
the ultimate isles.

He whom a dream hath possessed treads
the impalpable marches,
From the dust of the day's long road he
leaps to a laughing star,
And the ruin of worlds that fall he views
from eternal arches,
And rides God's battlefield in a flashing
and golden car.

—Shaemas O'Sheel.

I was amused to remark the incredulity of some scientific people on my last visit to America, when I said I still saw no reason to deny the existence of a sort of fluid as streaming from the hands of the doctor into the body of the patient. In view of the many forms of radiation lately discovered and absolutely unsuspected heretofore, the existence of not only one, but a thousand different unknown radiations, ought to be something acceptable, and surely less wonderful, far less "mysterious" or "mystic," than many undeniable facts shown by modern psychology.—
Frederic van Eden.

I want to thank you for getting out such a good magazine. It is worth ten times what you charge for it. This is from one of your old pupils in the Universalist Church. Feb., 1912. G. P. B., Atlanta, Ga.

Mrs. Edith Painton, teacher and writer upon New Thought themes and author of "King Desire," writes: "Again I must thank you for your books. I take one each day for a text-book, and am determined to know them all from soul. They are the best I know and I have read all the New Thought books sent out by so-called leaders for years. These rouse the I AM in me as nothing else has been able to do. I must tell you how often the little booklet 'Dollars Want Me' has helped me. I find it so much easier to affirm anything that is expressed rhythmically, and my girls often say the same. I jot off a little air we sing to the tune of 'I am so glad Jesus loves me':

I am so glad Henry Harrison Brown
Gives us the law in his book laid down;
Wonderful Truth in his teachings I see,
And this is the greatest that "Dollars want me!"

I am so glad that "Dollars want me!"
"Dollars want me! Dollars want me.
I am so glad that Dollars want me,
Dollars want me!"

The power to think fearlessly, independently and logically is the only true end of education.—**S. F. Examiner.**

The fact that children are not taught this, makes them ready to join the army of "followers" and adherents of priests, doctors, politicians, Christian Science faddists, physical culturists, beautifiers, specialists in disease, health foodists, Hindoo mystics,

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

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—Ingersoll.

in fact, any strong personality or some institution which gives them the excuse to lean upon authority. Test the ordinary business or professional man and see how little he thinks outside his one line and how he leans upon his church or Bible, his newspaper, his business associates, his club, in fact, upon anything that relieves him of the necessity of thinking. "What shall I think," he asks of newspaper and priest. "What shall I do," he asks of doctor, specialist and reformer. Tut! Tut! We call ourselves educated because we can repeat, are echoes of some authority. Is it any wonder NOW has a less circulation than a magazine that tells what to do, and lays down rules? All who desire independence come to NOW and learn to stand alone. Learn to think independently. Logic comes with practice of independent thinking. Till one is free he cannot be logical.

THE HEALING TOUCH.

A drama in four acts by Edith F. A. U. Painton.

Mrs. Painton has written six other plays and a number of school dialogues. This drama is based upon the fact of mental healing. The healer in the last act cures what the medical profession in the case of the patient has pronounced incurable. It resembles "Damaged Goods" only in this. The Touch of the Healer cures. He has lived in the house as a self-appointed servant. I rarely read any dramas outside of Shakespeare's, of which I never tire. So I am not able to express my opinion of this as a play. But the thought and the spirit is one with my philosophy. I would be glad to learn that it meets with success on the stage.

PSYCHO-PHYSICS.

Prof. Elmer Gates, the famous Psycho-Physicist of the U. S. Government, has proclaimed to the scientific world after laborious scientific research that bad and unpleasant feelings create harmful chemical products in the body, which are injurious; while good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthy. Prof. Gates has detected more than forty of the bad and as many of the good prod-

ucts, by chemically analyzing the perspiration and urine of individuals.

Suppose you collect half a dozen persons in a close room on a hot day. And one feels depression, another remorse, another ill temper, another jealousy, another cheerfulness, another benevolence. When they perspire, take samples of their perspirations and place them in the hands of a Psycho-Physicist. As he examines them, they reveal all the above mentioned emotional conditions distinctly and unmistakably. For instance, choose a guilty man and if a small quantity of his perspiration is placed in a glass tube when same is exposed to contact with selenic acid, it will turn pink. None of the other products of feelings exhibit the same phenomena.

Thus Prof. Gates has identified different chemical products arising out of different emotions in individuals. This new departure in research will greatly facilitate the closer study of the science of HUMAN NATURE and PHRENOLOGY—Brain-Building, for the human race.

ARE WE LOSING CONFIDENCE IN DOCTORS?

Some say yes, we are losing confidence in doctors. They say loss of confidence is due to excess of materialism on the physician's part, to the incompetent practitioner who has crept into their ranks, to lack of sympathy with patients, to the growing public dislike for drugs, to the passing of the "general practitioner," and to failure of the laity to recognize the limitation of any form of applied science. Some of these things are the doctor's fault, but not all. The profession is "too scientific." The man or woman who is ill wants to be and is entitled to be considered a living, ailing human being looking for aid to recovery, and not merely another case of typhoid, pneumonia, or what not, in the statistical material of the doctor's clientele. Doctors waste a great amount of time and energy gathering statistics.—**Columbus Medical Journal.**

I am glad to inform you that your "Concentration," which I lately obtained from Fowler & Co., in London, gave me great satisfaction and I have sent for other works of yours.

C. P.
Medical Practitioner, Farukhabad, India.

RESULTS OF PATERNALISM.

Doing Too Much for the Individual. Germany for thirty years has had a national insurance against sickness and accident. The results are lessening self-reliance and thus deteriorating. Price Collier, in the *Atlantic*, has given a graphic description of these results. These are the facts stated:

The amount of sickness has increased. A man easily finds some ground, however slight, for making a claim, and then his imagination does the rest. The medical men of Germany have come to recognize as disease the morbid conviction of the insured that they are entitled to the benefits allowed by law. The prevalence of this condition of mind, which is wholly owing to psychological causes, is astonishing. Illness following an accident that formerly took from 15 to 20 days to heal, now takes eight months. This slow cure is not due to fraud, but wholly to the patient's mental attitude toward his ailment. To his morbid or hysterical desire to remain an invalid to draw his benefits. So great is this mental condition that German doctors cure only 9.3 per cent of those diseases where the doctors of Denmark cure 93.6. The difference is most incredible; but the German medical investigators, patient and unprejudiced, put forth to prove their assertions facts and figures beyond the reach of contradiction. Naturally enough, the statesmen of Germany are anxious, for they realize that state insurance, conceived in a spirit of humanity, is not only weakening the moral fiber, but is sapping physical stamina.

In a most friendly way, but in the most intense spirit of helpfulness, I call the attention of prohibitionist, eugenist and vice reformers to this fact. All their proposed reforms, put forth in the best of intentions, are in their nature sure to weaken the moral fiber of the nation by decreasing the power of resistance

and by encouraging the habit of leaning. Let us take Emerson's admonition and develop brave, strong, resistant men. "CAST THE BANTLING ON THE ROCK."

WHAT THINKERS SAY OF MENTAL PICTURING.

Artists (Greeks) in those days had eyes to see, while those of today are blind; that is all the difference. The Greek women were beautiful, but the beauty lived above all in the minds of the sculptors who carved them.—Auguste Rodin.

The power of the mental factor in the building and rebuilding of the body is most subtle and profound. "Make yourselves nests of pleasant thoughts," says Ruskin; "None of us yet know, for none of us have yet been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity." The time has come when the true physician must pay more attention to the healing of the mind, not instead of, but in addition to, healing the body, knowing full well that the mind will do its share in healing the body. "Recognizing, therefore," he adds, "the stupendous power for good or evil which the mind exerts over the body, we must not be surprised that an effort has been made to enroll in it the systematic resources of medical skill . . . it is being used daily in an unconscious manner by the successful physician everywhere."

—The Laws of Life and Health, Dr. Alexander Bryce.

To permit oneself to think of the worse in connection with any event is to picture the worse upon mind. This will lead to inferior thinking, more mistakes and future events that actually will be worse. On the other hand, to dwell mentally upon the fact that it could have been better is to turn mental action towards the formation of the better in the mental world. Those who console themselves with the idea that it might have been worse usually get the worse the next time, and the reason why is not difficult to find.—J. Wallace-Clark.

Many people mistake their won't power for will power.—Unity (Chicago).

Sunbeam Tales For Little Folk

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