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From all Life's grapes I press sweet wine.

—Henry Harrison Brown.

NOW

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No. 5

SLANDER.

A "Traitor" I? You "don't understand
And must condemn"? Ne'er have I
cringed!
Free will I live! And here's my hand!
My good right hand! Draw forth thy
sword!
Now cut it off! More sharp thy word
Than were the blow that hand unhinged.

Would'st rob me of that dearer life?
Would'st make my Thought a curse to
all?
Would'st breed in me a hateful strife
'Twixt Soul and I forevermore?
Would'st make my dearest Love a sore?
Would'st kill my dreams of Peace withal?

Here, strike! My hand is not enough!
No! Here's my heart! I lay it bare!
E'en let thy sword with rust be rough!
I, paralyzed, would'st feel its pain!
Come, strike! or make me Man again,
And wake me from this dread nightmare!

I've "wronged you"? Hell! who said the
word?
My soul is clear! My blood is cool!
Ah! slander is a poisoned sword!
That it has cut your faith in me,
Is wound more deep than is the seal
O, strike! Let out my blood in pool!

For every drop freed by thy sword,
Would congeal at its prison door.
Finding its love by thee abhorred!
And in its Truth, beneath thine eyes
'Twould blush to rubies! And these lies
Thou'lt evermore as gems adore.

HENRY HARRISON BROWN.

Mch. 30, 1914.

"Beloved Pan, and all ye gods (spirits)
who haunt this place, give me beauty in
the inward Soul, and may the outward and
inward man be at one."—The Prayer of
Socrates—the greatest prayer ever spoken.

DECISION.

Decision of Character is the key-
stone of the Arch of Manhood. To
decide and to stick; to know and to
do, is the whole of Man. To feel
links us with the brute and with
each other. To think and to decide
separates one from the great mass
of humanity and demonstrates the
individual. Therefore a cultivation
of **Will** is the most needed sphere
of education.

Whenever we meet a person who
has opinions and can state them un-
equivocally, and at proper time give
reasons for "the faith" that is in
him," there we have a man. It is
this trait of character that makes
the executive. This trait brings
the names of Washington, Jeffers-
on, Jackson, Lincoln, Grant and
Cleveland down to posterity in a
vastly different thought from the
names of those presidents that are
only remembered when we call the
roll. "By the eternal!"—"I propose
to fight it out on this line if it takes
all summer!" "With charity for
all!" "A square deal!"—all ex-
press the individual and not the
party; they are not the words of
weaklings but of MEN.

Men of power instinctively obey the
rule of life as set down by Jesus:
"Let your **Nay** BE **Nay**, and your
Yea BE **Yea**!" There is no doubt

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

—George Eliot.

of the meaning of the words of such men. We have no fears that such men will fail us or prove false. They may err in judgment, may fail in wisdom (they often do), but they never fail in greatness and in honesty. Such men are worth vastly more than those who are wiser but who lack decision.

There is not a poor fellow today in the clutches of the law that is not there because he lacked in his will. Take the examples of great criminals. They wrought in deception, obstinacy, wilfulness, subterfuge, flattery, egotism and the like. These are not decisions of character, are not self-esteem, but their opposites. To say "Yea" after investigation and calm oversight is manly; to jump at conclusions, to hastily decide, is weakness; to stick to a decision once made because you made it, is folly! Readiness to change upon evidence shows true greatness. But better to decide and be wrong occasionally than to make no decision. To decide wrongly will teach one some time to decide rightly. To hesitate and make no decision leaves one nowhere. Through decision and its results is growth. To be sure, what the world calls mistakes, can be made. They are necessary in finding the way. If we did not make them, others must. If some one had not made them before us we would have to make many more than we now do. We know what is dangerous because others learned it through ex-

perience; in their experience we are gainers. But there are no mistakes in the universe. We are learning, experiencing each day. When we **decide**, there is growth of character through the decision. When we drift through lack of decision, there is growth through the suffering our negligence brings.

The great host of inefficients that fill our streets, prisons and asylums are there for want of this trait of character. Poverty follows a lack of the initiative. Such men are leaners, and when there is no post to lean on they fall. Men of the initiative, men of decision, see the way and decide; others readily follow. One of my warmest friends in the business world is as quick at decision as a bird to catch a worm. But he in so deciding sees instantly the situation and weighs at once. This is the "Art Napoleon."

Read says of Sheridan in the Valley: "What was done, what to do, a glance told him both." Through trust this faculty grows and the subconscious speaks strongly. **Decide! Do!** And the insight is ever there that governs the decision. Dr. Holmes says, "The woman who hesitates is lost!" Did every woman who is led into bitter ways say immediately upon the tempter's approach, "NO!" there would be no "fall." Did the man who says, "I was led to the saloon," say "NO!" he would not get into habits of drink. He blames someone else, when no one but himself is to blame,

for with this lack of decision he will yield to the next temptation. I have seen persons whom I have saved from one temptation yield to a lesser one. My attempt to save only made them weaker.

"I will never take a temptation away from you! but I will strengthen you to **not be tempted**," said a wise friend to me as I began, nearly forty years ago, this line of thought. Said my father once when I, as a boy, laid blame on another for something I had done, "But you need not have done it. You have a mind of your own; I expect you to use it!" And I had the whipping just the same. Said my mother whenever in my childhood we saw a drunken man, "I never expect to see one of my boys in that condition." Once I asked why, and her answer now after sixty years rings in my mind: "Because they know better; they have been better brought up." And of four boys none was ever there. There was an old lady, very ignorant, in the New England village where I was bred, who said of a man who had wronged her, "He shows his broughten up!" So do each of us, and it shows nowhere so plainly as in the lack of decision.

Most of us were raised to obey arbitrary rules. Others decided for us. The word most often heard was "Don't!" Little opportunity was given us for decision in home, school, church or society. We became parrots: echoes, and not liv-

ing voices. As a people we are reaping the reward in the toadying of the masses to the few who show that success (?) is money; in the rule of bossism; in the degradation of fashion; in the slavery of conformity. Before there can be a Yea or a Nay, the opinions of others, of boss, priest, newspaper, dressmaker, or Mrs. Grundy must be sought!

Is it not time that the cry went forth, as it is going in the many New Thought movements, "Be yourself; think for yourself; decide for yourself?" Is it not time some Peter preached "The New Crusade of Manhood"? The scapegoats of the past were created that there might be laid upon them the follies of those who, for want of decision, must have something to lean upon. They had not the courage to face the results of their own acts.

"Let your Yea **BE Yea**, and your Nay **BE Nay**," said Jesus, thus throwing upon each the responsibility of his life. "Get behind me, Satan," was then and ever is effective. But, "Please, Mr. Satan, depart," only encourages him to remain.

Look carefully into every question. This done, if a decision is to be made, make it **FEARLESSLY**. Once made, stand by it, unless you find later that you were mistaken. Every regret weakens your power next time. Sorrow for it leaves you ignorant of the lesson it came to teach, and weakens you for the next

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

—*Emerson.*

trial. They who say, "I propose to move upon your works immediately," are those who have trained themselves into habits of self-confidence and decision, who have grown strong and masterful through trust in the true Self.

Never seek excuses. Never make them. "I did it"—that is enough. Make no explanations when found fault with. Take what comes cheerfully, because you earned it. Be as ready to accept blame as praise, for the latter is the most harmful. Apologies, excuses, explanations, are subterfuges one uses to cover up errors. They belong only from inferior to superior. They are right from employee to employer when he asks for them—never other.

The Yea and Nay of Jesus is the best possible way of success in life. Never talk back. When asked, "Did you?" answer "Yes." That is enough. If the one has a right to ask why—tell, and make no excuse. I was at one time on a salary, and did something that did not suit my employer. "Why did you do it?" he asked. I answered, "Because in my judgment I thought best." He became angry and said, "Will, I wish things done **my way.**" I replied, "That is what you hire me for; let me know your way and it shall be done. When I do not know your way I shall do my best way." There was no more said. In my personal conduct, in deciding what is best for me, I am alone to be held responsible; I alone am to take the consequences. Neither ex-

plain, excuse, nor apologize for doing what you think is right. What is right? is the only question you are to ask. If right, take the consequences "like a little man!" Remember at all times, the least said the better. A Yea or a Nay, with no more, will save many a domestic broil, social inharmony, and business failure. Let this affirmation be the rule of conversation: **My Aye is Aye; my Nay is Nay.**

ATLANTIS.

'Tis a marvelous city I'm singing,
In a land that all sages behold,
Where the days, like our youth, go awing-

ing,
Though nobody ever grows old;
There are flowers in sweet garden-closes
That tempt one to linger away;
Oh, the roses, and roses, and roses
In the city of HERE and TODAY!

The laughter of children is haunting
Each highway and byway and stair,
And visions of beauty enchanting
Are beckoning us ever there
To come and be one with their beauty,
To play with the children at play,
To learn of love, service and duty
In the city of NOW and TODAY.

The wanderer, the exile, the stranger,
May cross all the deserts between
And kneel at the glorified Manger—
Only "TRUTH" is the password to
glean.

There the sorrows of life are not sorrows,
For love smooths the pain all away,
With never a thought of to-morrows,
In the beautiful city TODAY.

There's a path to the city called Sorrow,
A highway the world knows as Joy;
They begin in the mists of tomorrow,
And end—in the heart of a boy.
The guide on the way is a yearning,
The steed but a memory dear,
And nobody thinks of returning
From the wonderful city of HERE.

—Henry Walker Noyes.

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

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—Whittier.

YOU NEVER CAN TELL.

You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed
Tho' its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Tho' you may not know, yet the tree will
grow
And shelter the brows that toil.

—Ella Wheeler Wilcox.

"THY WILL BE DONE!"

In a previous essay I have spoken of the attitude of the ancient Hebrew toward the Ruler of the Universe. It is that of the petitioner toward an autocratic king.

He may petition and plead, but he cannot dictate. After his petition he must await, and accept, the decision of the Autocrat.

In this prayer we have the petition "May thy Kingdom come!" May all the good I desire be given me because you are king and can give it. Then necessarily we have the willingness to accept the decision of the Supreme Power and the expression of loyal submission to his will as expressed in that decision. No nation had at this time any conception of what we now know as Law, as Causation, and the Hebrew much less than even the surrounding nations, and philosophy then was based upon the conception of one arbitrary power which had the authority not alone over life and death of his subjects, but also over the armies of heaven and all the powers of earth. No matter what his desire, Jehovah could order it done.

Could the petitioner make Jehovah understand, or if the heavenly king saw that it was best so to do, he could stop the sun in mid heaven, as he had at the prayer of Joshua. Nothing was impossible with God. No matter what the decision of the God to whom a prayer had been presented, that decision was to be accepted, and the human will was to be resigned to the Divine will.

To win this Divine will, sacrifices were made. All sorts of speculations were indulged as to what would please the god, to whom the petition was offered. The Hebrew at this time believed his God enjoyed the smoke and scent of burning animals, and the sight of blood. He had outgrown the thought of human sacrifice, though it died hard, as is illustrated in the accepted sacrifice of Isaac.

Surrounding nations at that time still had the human sacrifices.

A fine illustration of this belief among our ancestors is in Tennyson's poem, "The Victim".

This idea of human sacrifice underlies the evangelical conception of the death of Jesus on the cross. It was "A sacrifice"—and, to the devotee, a more than human sacrifice. This is a perpetuation of, and an exaggeration of, the earlier idea of human sacrifice. In this case a god is sacrificed as a propitiation to God for the sins of man, "sacrificed to satisfy God's wrath."

Slowly ancient ideas die out in dissolving views, into the new conceptions of a more highly developed

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

—Irving Rachelor.

people. No entirely new thing; no entirely new conception. Slowly the new extends its borders, so that it occupies the territory of the previous conception, as a nation may gradually occupy the territory of its neighbor.

The conception that Baal must be satisfied with the blood of humans, and Moloch with the lives of children; Jehovah must have the blood of doves, rams, sheep and goats; was modified later to that of one Supreme sacrifice on the Cross. Yet Hebrew prophets had said, "Our God does not require this; all he asks is a humble and contrite heart." It has taken years and generations to develop a few in every one thousand out of the idea of external sacrifice; out of the idea of the giving of something, into this idea of the acceptance of the Will of God as our will. In our metaphysical phrase—the Recognition of Love and Wisdom, in all the events of life. "A higher will than our own regulates events," says Emerson.

The thought in this phrase of the Prayer is that which has evolved into the shibboleth of the Unitarian Faith—"Character!" To live the Life! Not to attempt to avoid living by doing penance and sacrificing.

The deductions of science, the philosophy of reason, and the dictates of conscience, all unite in the petition. "May thy will be done!" To the reasoner, to the scientist, to the

truly philanthropic, the words of Paul are the one and only needed fact in the conduct of life, "Whatsoever ye sow that ye shall reap". "God is not mocked," he said. To mock him is to think he is variable, that he will deal with one child with a different motive and under a different law from that which he deals with another. His Will is Law for all. Jesus here established the principle of Causation as the Autocrat-of-the-Universe.

Antedating science, he under the religious Intuition saw the Law and taught us Agreement with it, saying virtually: "**Whatever is, is God's will, and I must submit. Not because I must, but because I choose, for I know that Will is Wisdom and Love.**"

Until one reaches this condition of reconciliation and the consciousness of Unity of his personal will with that of the Divine Will can he know peace. Not until one realizes the inviolable and inevitable Law of Cause and Effect, "Chancellors of God," Emerson calls them, and intellectually accepts whatever is, and religiously FEELS it, as a prayer, will he or she come into the knowledge that the Kingdom of heaven is within; is now and here. To FEEL it is to find it, to know it, is intellectual power. The moment the thought of order, regularity, system, law, was perceived, then was science possible, and then was true philosophy born.

All previous reasoning was from a

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

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—Walt Whitman.

false premise and from a false intellectual basis. There was and ever had been a religious basis. Religion is feeling. The FEELINGS that inspire one when he looks upon nature and thinks upon her and her manifestations, are religion.

The great mistake made by commentators, ecclesiastics and skeptics in regard to the Bible, and it is an error perpetuated by many New Thought teachers and by Christian Science, is to attempt to read into the words and stories in the Bible the intelligence of the twentieth century. In Bible study and worship all the intellectual conceptions of God, Man, Nature, then and now held should be forgotten, and we should try to reproduce the Feelings that inspired the writers. We should strive to become one with them, and with all men, and to FEEL God within and around, as the All in All. Any attempt to tell what they thought, or to base any philosophy upon what we think they thought, results in error.

All any one can do is what I am doing, i. e., attempting to read into the lines the results of my feelings and to utter the words they uttered, FEELING as they felt, and making no attempt to think their thought, nor asking what they thought. It is folly to attempt the impossible. It is impossible for an American, in 1914, to think what a Hebrew thought in B. C. 1000, or in A. D. 75. But it is pleasant to learn what we may of their manners, customs,

rites and ceremonies, and to try to understand their origin in human needs and to learn their place in the common human emotions.

We cannot realize the willingness of a mother to sacrifice her child to the god, or to throw it into the sacred river. Nor that of the mother of Samuel to devote him to the Lord; but we can realize that it was the same emotion which prompts us to succor the weak and to build our hospitals.

This is the only way I can see it possible to realize the Unity of the race. In this thought we can pray; in this feeling we should pray constantly, "**Thy will be done!**" **May the Universe ever continue in my thought as Wisdom and Love, and I can affirm as I pray—It is Wisdom and Love and All is Good.**

COMMUNION.

All that seek religion are in search of communion with God. What is between him and thee? Nothing but thyself! Each can have what inspiration each will take. God is continually giving; he will not withhold from you or me. As much ability as he has given, as much as you have enlarged your talent by manly use, so much will he fill with inspiration. I hold up my little cup. He fills it full. If yours is greater, rejoice in that, and bring it faithfully to the same urn. He who fills the violet with beauty, and the sun with light, who gave Homer his song, and such reason to Aristotle, and to Jesus such manly gifts of justice and the womanly grace of love and faith in Him—will not fail to inspire you and me. Were your little cup to become as large as the Pacific Ocean he still would fill it.—Theodore Parker.

The spirit in the coral dies;
The splendors of the coral grow.

—Benjamin R. C. Low.

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

—Julia Ward Howe.

A SIGNIFICANT ARTICLE

showing the trend of Truth is found in **The Journal of the American Medical Association** for March 14, 1914, by J. Victor Haberman, A. B., M. D., D. M. of Columbia University. I quote a few significant passages.

Religious cultism, with metaphysical offshoots, new thoughtists, chiropractics, etc., have sprouted like mushrooms over night. These "schools" have overrun the land with undaunted persistence, have spread and fastened their propaganda, until they stand firmly as monuments of shame to the poor, belated imagination, and the poorer insight into human nature of the very men who should be trained to know best men. The secessionists to these ultra-schools run up to vast thousands. No sooner do they enter than they themselves become charged with proselytism and prove an attracting source on every side.

It has taken long for the physician to recognize this. He grasps it but vaguely now, or he would stand aghast. Countless times he has read of the power of the mind over body and functions . . . and all the time kept his myopic eye just on disease . . . disease the cause of which was assiduously assayed, and treated with scarcely a thought of the patient who stood beside. But disease does not always respond to treatment, or only slowly in poor hands. Besides, there are a host of morbid conditions which become protracted by inviting attention to them. And sick mortals are impatient. In the meantime the afflicted have heard the call, "The doctor gave him up," but the "Healer" got him well; and with curiosity mixed with hope, infected with the suggestion inherent in the thing, "Yes, it may be, it is so," urged the trial, and expectant and attentive saw the "miracle" come true.

Who doubts it for a moment? Who that knows an iota of expectant attention will deny its plausibility, or can doubt it to be true?

Who among us has not now heard of patients doing poorly in medical hands, who prospered when they took up "Science"? Do not our own colleges recommend "healers" for functional disease, for "imaginative

troubles" and things? Who does not notice with alarm the rise of cult after cult, the glaring prosperity of these churches, the sprouting proselytes in every town—they have long since entered the universities—and the mass of books and publications launched in the cause? Indeed, there are many cures in such hands. . . . Is there, then, a specific healing unknown to medicine and ineffectual in physicians' hands so that we must call in a stranger's aid? What is the secret of this world-wide migration to another fold, this lost respect for our traditions, this spreading hope for health in a faith that makes one whole?

He devotes a paragraph to enumerating instances and the study of psychic healing from "the beginning of recorded time" to the present, and the efficacy of patent medicines, etc., and then solves the problems in and through them all by saying they are—

"All masks for psychic force!"

And then asks:

What do physicians know, definitely and scientifically about this activity, this energizing power in mind . . . ? What do students learn actually and practically about it? Is not medicine as taught today a matter of disease and the treatment of disease? Do we think for a moment of the personality and variations of reaction in different persons, or of the interrelations of mind and body? In short, have we not for most part forgotten that we are dealing with human beings . . . in whom disease is not an entity but merely shows the course of the vital processes under altered conditions.

As for Mind, so impalpable a thing could be left to the metaphysician and the quack. Nor must that platitude be constantly repeated that mentally one can influence only functional disorders—belittling these just as if they were in laymen's terms, "imagination." Of course, in the field of psychogenic disorders (and it is a vast field, let it be remembered) one can accomplish the most. It is in this field that psycho-therapy is, so to speak, a specific. But the mind may also influence metabolism secretion, etc., and may therefore also directly or

indirectly influence organic change. Long ago Galen said, "He works most cures in whom faith is most."

He quotes Dr. Osler's words from *Encyclopedia Americana*, which will be found elsewhere in this magazine, and adds: "Of the truth of such statements there is no doubt. Nor can there be any doubt of their profound importance. And yet is the subject actually allotted more than a footnote's space within the minds of physicians, or the curriculum of medical schools. What student goes forth with the knowledge that enables him to say: I need no healer, new thoughtist or other too often dangerously unscientific and misleading reasoner to help me in my practice. I, too, know how to wield those mental forces that aid and cure."

JESUS AS A HEALER.

Now that the church and the medical profession are taking up mental healing, it behooves us, who have been the pioneers leading these professions to their present viewpoint of Truth, to still be pioneers until they shall reach the summit outlook, and shall

"See the world as one vast plain,
And one boundless reach of sky."

And that summit is the point from which Jesus taught and wrought:—
The consciousness of Unity. "My Father and I are one." "He that hath seen me, hath seen the Father also." "It is not me that worketh but the Father that worketh in me."

In this consciousness there are no limitations. What God is able to do anywhere, He is able to do through me. Jesus, in his innocence and simplicity, saw no need for any medical consultation or priestly advice. "The Father in me!"—that was enough. No organization backed him; no priestly hands or words

ordained him; no civic power conferred titles upon him. "I and my Father" would have been degraded by any such. He could confer power and honor, but he could receive none, because he was Power and Honor and Glory in Itself.

The Emmanuel Movement, claiming to follow him and to heal as he healed, is yet as far from him as a measured and fenced-in field is from the whole world. It is a reasoned out movement; Jesus never reasoned. He was superior to it. He acted spontaneously. He perceived Truth. It was to him as light is to us. He saw and knew. Therefore, all his teachings were positive and affirmative. He never once told why. "I say unto you." Once he said, "Moses allowed you for the hardness of your hearts" to do such and such things, "but I say unto you." If illustrations were necessary, he gave simple parables. He lived from the Spirit; acted from the Spirit; healed from the Spirit, because he could no more help healing than the sun could help shining or flowers help blooming. "Virtue radiated from him."

He formed no organization, and had none. "He sent them forth" to heal and to cast out devils. Why? Because they had awakened to that degree of consciousness of Self that they must do this. No church taught them, and they took neither money nor satchel. They drew to them supply. "I am Power to supply you," said that Inner Voice, which also said, "I am the Way, the Truth

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

—Emerson.

and the Life." When called upon to heal, he never stopped to ask, "Is this the class of diseases I can heal? Is this case functional, or is it organic? If it is merely an imaginary or a nervous case, I can cure it, but if there is any decay of tissue or abnormal growth, I cannot cure it." No! His only attitude seemed to be: **Is the person ready?** The only question he asked of his patient is the one he asked the blind man: "Believe ye that I am able to do this?" Wherever he found belief—faith—he healed. He ever said, "Thy faith hath saved thee." Had you not believed in me, my power could not have found entrance to you as Spirit. Two factors are always necessary to the healing process: Receptivity on the part of the patient, and conscious power on the part of the healer.

And he limited not himself. The seeming dead, the paralyzed, the blind and deaf from birth, the lame, and even the leper were healed. They were ready, and came to him. At the pool, where there were many "impotent folk," he healed but one out of the whole company. Why? Our present experience enables us to answer: the rest did not respond, and he left them. There is a principle in science termed "Sympathetic Vibration." When the healer feels this condition, he knows he can heal.

But was not Jesus limited in this? No more than God is. When He

has made himself bird, He cannot change himself to flower, but He can manifest as flower from his own infinity. The individuality of each is inviolable, and no power, even the Christ, has a right to intrude. Christ, the Healing Power, comes when and where invited. The invitation is not intellectual, but spiritual. Every healer has those who, not coming in the right spirit, are not healed. He must educate them. Such persons often become receptive after a few treatments. I had a patient who perceived no benefit for two weeks, because he did not relax his mentality. He wrote me that the treatments did him no good, and that he would quit. My answer was, "I'll take your report a year from now. I know the power is working with you." A week later he wrote, "I was too previous; I am healed."

The Word remains waiting, and at the opened door it enters. Sometimes it can heal at the touch of the hand when faith needs strengthening by physical contact. "He took the maid by the hand and said." But he put the scorers from the room, and left only those who loved her best, and thus had a spiritual atmosphere in which to work. For the Universe is Order and System, and whoso obeys the Law, wins.

"And Jesus went about the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing sickness and every disease among the

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

75

—*W.C. Henley.*

people." (Matt. 9:35.) He had no limitation of methods. He used silent and spoken messages. He touched; he used clay; bathing, and whatever method he perceived was required. He taught the world the "gospel of the kingdom." What kingdom? Not that to come, but that is here **now**. No Jew looked to a life after death. He was agnostic: There might be life after death; if so, well and good! But he thought and taught not of it, immediately, but of the "kingdom on earth." He preached of that for which he taught us to pray. The baptized believer was not fitted by baptism for a future life, but for this life. "These signs shall follow,"—and they were not signs of death, but life.

Well might the multitudes be moved. We are told "It was never so seen in Israel." No conformity, ritual, rite, had he to fossilize into a church; material growth and motives stifle the soul. No one responds so quickly to the awakening touch of Spirit as that one who has worn till weary the mummy wrap of material motives. When such a one is really touched, there are marvelous results; the flood-gates of Life are opened. The lukewarm, the negatively good, are to the blessings of Spirit as the duck to the summer shower.

"Believe ye that I can do this?" "Yea, Lord." Then it is done. Jesus could never have healed had he not trusted this higher power

which he called "The Father." This trust made him positive—"He spoke as one having authority, and not as the scribes." The scribes have the "law and the prophets," and the commentaries upon them, in the Talmud, and from these they dare not depart. The soul was dead in its reliance upon authority. Jesus opened the door, and the long pent-up forces sprang into expression.

This is the only healing. Glad are we that doctor, rector and professor are finding a way to the soul. No longer are we to expect good from dead creeds and ancient formulas. Theological teachings and drugs are worthless. Thrown away, we are having in their place the "bread of life," the sympathetic word and the healing touch. Cultured persons are learning how to awaken through suggestion and auto-suggestion Faith in the soul. Surely, "the day of the Lord is at hand." The Twentieth Century is fulfilling the promise of the First: "Go ye into all the world and preach the Good News (Gospel) to every creature." All the world is learning the gospel of Love. Wars and human selfishness shall be no more when the "Son of Man" comes; his advent is here in this new recognition of Truth.

An everlasting Now reigns in nature, which hangs the same roses on our bushes which charmed the Roman and Chaldean in the hanging gardens.—**Emerson.**

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

—*Edith M. Thomas.*

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NOW

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A Monthly Journal of Positive Affirmations.
Devoted to the Science and Art of Soul Culture.

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Mr. Brown will divide his time between his city office and the Home during the next few months.

* * *

Classes in Emerson at Soul Culture Institute, 589 Haight St. Thursday, 3 P. M., and Friday 8 P. M. Class in Mental Science Tuesday, 8 P. M.

* * *

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Mr. J. F. Rowney, who formerly for a few years published the *New Thought News*, has opened an office for printing, designing and publishing. He is a genius in originating artistic forms. Any one wishing a book, or lesser matters, printed, will find him reliable and be sure to get good work. He sends us a specimen—a little booklet for enclosing in your letters, entitled, "The Heart of Christ in the Forgiving Heart of Wife and Mother," which he will send for 5c singly or for \$3 a hundred. 822 Broadway, Los Angeles, Calif.

* * *

Three days at the Mountain Home. I was still more happy there than I am in the city. I WILL to be happy everywhere. But THERE Nature WILLS happiness. All is beautiful! Enough rain has been to keep all vegetation flourishing. Good crops are promised. The few guests already there are well contented. The HOME Folk as ever cheerful and an "abiding peace" is always present.

* * *

Mr. Brown anticipates attendance at the Portland, Oregon, Convention, June 25 to 28, inclusive. Prominent speakers from all sections of the Pacific Coast will participate. For information address, Rev. P. J. Green, Eilers Bldg., Portland, Ore.

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 Nauutilus.**

Some passages in a recent letter are of too much value as encouragement to other beginners for me to file them away for myself alone. He says: "I am going to B—— to study. I must find my work. Expression is what I need and what I must have. I feel at times (as you often used to express it to me) as if I was in an iron vest that would not let me expand. I can appreciate what you meant in those words. My goal is enlightenment—to feel the touch of the Universal Mind. I must find my life work. I am getting there. . . I often think of you and, more and more, I feel my indebtedness to you for the many valuable things you have told me. I can see your philosophy working out beautifully. So you see my appreciation of your friendship is growing. **I am getting acquainted with you!** I find you a royal good fellow! A Prince! A King! I mean this, and you know I do. I have been a long time trying to find out what you were trying to teach me—but I am getting it at last and, better still, I am using it—it is becoming a part of me. I shall go through life forever indebted to you. You certainly have lifted a load off my brain and heart."

I opened a love and appreciation in him for Emerson and Whitman, which has grown through the intervening years and become to him a source of helpfulness and Peace.

Notice the articles * * * of the "Lord's Prayer." Remember! they will be put into a holiday book. Ready about Nov. 1.

Some young Revs. have opened a clinic in Alameda, Calif., to treat victims of the drink and drug habit by Suggestion. Report in the press says they are doing good work. But as usual in such cases they are tyros in the Principle, and would limit its use by some regulation. This statement, which has in it the usual error of fear, is attributed to one of the Revs. "There is no limit to the power of scientific suggestion when properly understood. But there is a wonderful difference between hypnotism when employed by a person with a psychological knowledge and judgment, and the man who employs what power he may possess for entertainment." There are three errors in this statement—

First: It is the old priestly limitation, "Only I am safe!" Which is false. There is no more limitation and danger to the use of the Power of Suggestion than there is in the mother over the cradle or the Rev. in the pulpit. Error 2 lies in thinking that the power is in the person who uses the suggestion. The Power is in the patient. It always is. All the Revs. can do is to present the thought. Where there is a union of wills the thought is accepted. Thought in the patient does the work. The other error lies in the words "Scientific suggestion". To one familiar with Suggestion these words have no meaning. There is a Scientific use of Suggestion. Which is a far different thing. The danger lies in these attempts of

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

—*Archib L. Black.*

clergy and doctors to adopt Suggestion in a little knowledge of it, which leads them into exclusiveness and to methods of limitation.

"A little learning is a dangerous thing," and here, as elsewhere, it makes pedants, bigots and oppressors, often, of those who are wiser than they. Christian Science, the Emmanuel Movement and many cults where Hypnotism is denounced, owe their power alone to this **Universal Principle of Suggestion**. The difference lies in the methods of applying it. Some are more scientific than others, but no matter what other factors and forces there may be, they are always used in connection with Suggestion. Do not confound Hypnotism (Suggestion) with "hypnosis," which means sleep. Sleep is not necessary for either the cure of disease or the correction of habits. But if sleep comes it is well. Effects are sooner produced through hypnosis, but the means are identical in every case. Fear it? Never!

FEAR.

The instinct of fear is at the basis of all diseased mental states. All the symptoms in all their infinite variety are so many different manifestations of the one fundamental fear instinct. . . . Mental conflict and emotion never gave rise to a mental malady. They are favorable to a speculative and philosophical mind. When, however, mental conflict and introspection are associated with the fear instinct, the result is a psychopathic malady. . . . The sole source of the psychopathic is the fear instinct, a development of which in early childhood predisposes to all the functional forms of psychosis and neurosis.—Prof. Boris Sidis, in *Monthly Encyclopedia and Medical Bulletin*.

Dear mother, mother of the new child, and all you mothers, mothers of all children, Hear me: listen to me as I say these big ancient things to you in today's tongue: I do not need to retreat to the masters to find words and signs to make my intention plain:

You take me in at a glance—you know the size and quality of my promise:

I remove the clouds from the prospect so that motherhood may glow as the central star,

And I appoint with motherhood the regeneration of all the future—

The free motherhood not of fathers but of laws; not of traditions but the free motherhood of love.—*Horace Traubel.*

"IMMORTAL LIFE SURE, THERE IS A GOD;" JUDGE, EXPIRING, HEARS VOICE.

Santa Rosa, Calif., Jan. 13.—A man has come back from the dead to tell those still on earth that there is a life beyond the grave, according to former Superior Judge Richard E. Crawford, at the memorial service for the late Judge James M. Thompson, held yesterday in the superior court.

In presenting the memorial resolution of the Bar Association, Judge Crawford asserted that a few minutes after it seemed that Judge Thompson had breathed his last he suddenly opened his eyes and said to his son, Rolfe L. Thompson:

"I have just been communing with those beyond. You can not understand, but I do. You may say for me—tell the unbelievers that I say there is a God in heaven who punishes evil and rewards the good. I hear beautiful music. I hear the singing now. You do not hear it; the natural ear can not hear it, but I do. That, to my mind, is proof positive of an immortal life."

Please send "Success and How Won Through Affirmation," "Man's Greatest Discovery," and two more copies of "Dollars Want Me". We all think that "Dollars Want Me" is the most wonderful little book we have ever read. I am going to try and live up to it. I have been interested in New Thought for many years and it has helped me greatly, but I think I am now only beginning to realize what it really is.

L. A. S., Seattle, Wash.

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

79

—*Julia Ward Howe.*

REVIEW.

Dimly the spent days range themselves in rows;

Backward we look upon the serried files;
And what strong heart would fain recall
the blows,
Fate struck—the weariness, the tears, the
smiles?

We did not live as we had planned to do;
We did not walk the path our eyes de-
cried;

What deemed we sweet turned out but
bitter rue;
Our firstling joys came fair, but quickly
died.

Still the mosaic Life so deftly wrought
Within the halls of memory is hung,
As wonderful as if the things we sought
Had all been found, and all our songs
been sung.

—Richard Wightman.

Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it: the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. There is a Principle of Relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind therefore to the immanent Grandeur around us, unless we have insight enough to appreciate the Whole, and to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God.—Sir Oliver Lodge.

I have completed a study of your booklet, "Concentration". I wish to acknowledge my debt of gratitude for the book,—for the good it has done the inner me. And having done the inner me good, the outer me will benefit, since the outer is under the control of the inner.

B. Q. D., Kansas City, Mo.

Patients, and those desiring advice from Mr. Brown, will find him at the City NOW Office, 589 Haight St., from 9 A. M. to 3 P. M.

LIGHT AND COLORS.

**Nature's Fine Forces Considered as Pro-
moters of HEALTH in All Conditions.**

By W. J. Colville.

Macoy Publishing & Masonic Supply Co.,
45 John St., N. Y. Price: Cloth \$1.00,
boards 75cts.

Mr. Colville is well known to students of Metaphysics and the Occult. This sustains his reputation for erudition. I feel very grateful to him for his tribute to Dr. Babbitt for a masterly work on "The Principles of Light and Color." Dr. Babbitt was a pioneer in his field, and I trust that the time is not far distant when his work will be appreciated. Mr. Colville does not overrate his influence and his gifts to the world. He is not, however, always so happy in his quotations and references to others whom he quotes as authority.

The book is a good one to use tentatively. I would not recommend it as authority. Too much of metaphysical speculation is now centered upon Color because of its being a form of vibration, and in its study too much emphasis is placed upon speculative and tentative positions. That Light in each of its seven named colors and its multiples of sevens in the ranges above the seven octaves, has great influence, is demonstrated, but as yet we do not know how much its effects are neutralized and transformed by other vibrations. In this field investigators are at work, and the wireless waves of sound and color are playing an important part in invention. But above these are the octaves of vibrations of still greater power until we reach the higher ones, as Thought, and the highest, as Spirit. This little book will help one to understand the place and power of light, and for this is to be recommended.

There is no leap—not a shock of violence throughout nature. Man must therefore be predicted in the first chemical relation exhibited by the first atom. If we had eyes to see it, this bit of quartz would certify us of the necessity that man must exist as inevitably as the cities he has actually built.—Emerson's Journals, 1840.

Mr. Brown has been giving morning lessons at Oakwood Hall in San Francisco for a few Sundays.

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

—Browning.

SUGGESTION AND MEDICAL CURES.

Speaking of the effects of radium in the supposed cure of rheumatism, the **Journal of the American Medical Association** says: "It is hard to separate the improvement which arises from the psychic influences and that which arises from objective causes. It is notable that the conditions in which radium emanations are used, are liable to psychic impressions, and are readily influenced by new forms of treatment, which later lose their beneficial influence."

It is to this psychic element (Suggestion), that the new discoveries in medicine owe most, if not all their efficacy. Soon the power is lost for the "**Expectant attention**" aroused by the new, and the hope awakened have died away, and the medicine having in the patient no faith, is inert. "It is faith in the doctor and in his drugs," says Dr. Osler, "that works the cure." First prepare your patient by awakening hope and expectancy and the cure follows, not because of the medicine or bread pill, but because the mental conditions awakened in patients gives **LIFE** freedom for normal manifestations. **Mind IS all!** Mind directs the Life current and the Life work. Gradually the medical profession is learning to utilize this power of Suggestion. The ideal physician is one who is conscious of and uses all and any means of cure. I was recently called upon by a friend to treat her mother. The

physician had said, "I can do no more. She may have vitality enough to pull through." (An attack of pneumonia). We were old friends. I sat by the bed and cheerfully said, "Well, we'll soon be out of this!" Chatted a few minutes and then meditated with her upon "Abundant" Life. The next morning the Doctor said, "Well, you are wonderfully improved!" When told what I had done he said, "All right! Do anything! I had done all I could". An honest doctor. And there are many of them. The only trouble is that when a little is learned of Suggestion they are apt to think they have the whole, and would limit its use to the graduate of medicine alone. As well attempt to limit water alone to the mountain stream, or the love of music alone to the musician. Universal principles must be allowed universal application.

As a sunrise or sunset is not especially alluring unless enhanced by cloud effects, why not follow the sun's example and when clouds of disappointment, trouble and sorrow hang low upon the horizon, illuminate them with such a flood of patience, courage and good cheer that their radiance will charm all beholders—as does one of California's most gorgeous sunsets or an exceptionally brilliant sunrise in Florida or Alabama?—**L. M. Wetzels, in February Out West.**

In some future golden age, foretold by poets and prophets, it may be that all work will be play, all speech will be song, and joy will be universal.—**Oscar Lovell Triggs.**

There are no elevators in the house of success. You'll have to toil up, a step at a time.—**Nan W. Sperry.**

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