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SUPPLIANCE.
MY CREED.

SOUL CULTURE

ART OF LIVING

PSYCHOMETRY

INSPIRATION

SPIRITUAL HEALING

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SUGGESTION

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—Henry Harrison Brown.

NOW

A Journal of Affirmation

VOL. XII.

JUNE, 1915

No. 6

THE TOWER OF JEWELS

at the

Panama-Pacific International Exposition.

"Lo! what wonders God hath wrought!"

So proclaims yon dazzling tower!

The sun-kissed hills and Bay around

Tell of this Universal Power!

The tides flow up the beach and tear

The man-built mighty walls away.

And e'en the seeming solid earth

'Neath seismic force gives way.

But it is blind and uncontrolled,

The Power that there abides!

It Beauty builds, and Beauty wrecks,

Careless of what betides.

Today it makes all fair and good,

What tomorrow it destroys.

In seeming wantonness and wrath

Its purblind Self employs.

But deeper look! 'Tis learning what

IT is and what IT can!

Finding ITS way to greater things

When IT shall work as MAN.

In Man IT works within the realm

Of Life's Self-Consciousness.

Obedient here to Thought control

IT builds such towers as this.

HENRY HARRISON BROWN.

P. P. I. E.

1915.

Alladin's magic palace in the tale

Told by good, old Haroun in days gone by,

Is here made manifest unto the eye

A thousand-fold: perchance there doth exhale

Some oriental breath, which the mind's sail

Doth fill, and bids a sleeping memory,

Again to drift beneath an ancient sky

And with our father's thoughts the soul regale.

O modern magic of the present day,

The thinker's thought made manifest in
stone,

God's mind in man these wonders did de-
vise—

Man's fingers wrought these shapes from out
the clay

But His the pow'r, for little man alone

Could never pull these castles from the
skies!

SAM EXTON FOULDS.

THE LANE THAT HAS NO TURN.

While in the Silence a few evenings ago
I heard the words: "There is a lane that
has no turn!" I pondered upon it for
several days and did not decide what
that Lane was, till when sitting still I
heard the words "The Lane is that of
Principle!"

I mused thus:—Principles are eternally
the same. Changeless today and tomor-
row—forever.

Why not make my lane of Principle?
It will always be onward in a straight
line. Always open to the Light.

The Principle of Right never varies. It
is always that which my conscience ap-
proves. Details vary. My attitude to-
ward Truth may change, but the one
mandate of Soul is "Do right!" My rea-
son comes in to decide what is right for
me today. Day by day I decide and for
the day only.

I see that all the seeming waverings of
the line, all the turns in the lane in
which I walk, have come from my not
concentrating upon the right for now,
but in attempting to work out the de-
tails of Right for tomorrow. When that
morrow was changed into today, I
found that there were many circum-
stances present that I had not known
and therefore had not taken into con-
sideration, and therefore all my de-
cisions for tomorrow were of no value
Today. I had worse than wasted time.
I had lost opportunities of using Today
for my best good.

Justice is an eternal Principle. It is a
lane that has no turning. Always the
same. I can make it my way.

Goodness is a Principle. So is Virtue.
And few realize that Success is also an
eternal Principle.

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

—Walt Whitman.

I may not attempt to work out the details—may not be able even to decide what will be just tomorrow; what is Success tomorrow. I can, however, do this—I can build my road upon Principle. I can promise myself this: — I will do what I decide is right every day! I will act what I feel is just each day! I will be good each day as I sense Goodness. I will at all times follow that which is to me the best for Today.

I will seek Principles of eternal Power, and will use them daily. Then no matter how my path may look to others I know it will be straight and narrow way to Soul. Like a tacking ship viewed from an aeroplane, viewed from distance every line will be straight. I realize that the failures in life result from holding to no established Principle. Men look today for results, instead of trusting in character, in health, and in business the Principles of Health, Success, Truth and Love. They should leave out of consideration details of future expression, and forgoing all care for results, and trust as thoroughly the Principles of Life as the builder trusts the Principle of gravity, knowing that when he builds to that, his structure stands; as the mechanic trusts the equilibrium of forces; then will each life be healthful, happy and successful.

The plumb line has no turn. It swings ever obedient to the Principle of gravity. In like manner the Principle stated in the Affirmation "ALL IS GOOD" is equally sure. Build to that and the structure of character will be equally firm.

Affirmations are statements of Principles. Use them as the inventor uses the six mechanical principles; as the electrician uses the Principle of conductivity. Accept them as unerringly sure and they will never fail. But vacillate in decision weaken in faith, we become like one who dares not follow his plumb line and leans outside the base: like one who will not trust the non-conductivity of glass and uses steel. Like the engineer who trusts not his steam-gauge and puts on

pressure till he blows up; so he who trusts in part the Principle he affirms and then lets go fails for he has turned off the lane into some swamp bayou or quicksand.

Stick to Principle and Fail not.

"ENTER INTO THE CLOSET."

(From Dr. Lyman Abbott's "Reminiscences.")

These hours of repose were, I think, the most valuable hours of the day, and the day of repose the most valuable day of the week. I had but one rule for its observance—to do no manner of work. Sometimes I read a novel or poem or a devotional book; sometimes I slept; sometimes I simply listened. In June, 1889, I preached in Plymouth Church a sermon born of my own experience, on "Listening to God." From this sermon I quote a few sentences.—

The art of listening is an art; but of all forms and phases of that art spiritual listening is the highest. To listen to the voice of men, getting from your next-door neighbor some knowledge that you do not possess; standing on front platform of the horse-car and getting out of the driver something you did not know before; talking over the gate with the farmer where you are spending your summer and getting some new notion of life that you did not before possess; getting from every kind of teaching and out of every man you meet some new impulse and some new equipment—that is art. But to stand face to face with the Almighty, to listen to the Voice that makes no trembling on the air, to receive the impression that produces no external symbol on the printed page, to hear God, this is the highest of all.

All New Thought people will understand that this Highest Art is our method of "Going into the Silence" and is the method that the spiritually exalted in all ages and climes have employed. Stop! Relax! Aspire! Expect! Receive! are the steps of the influx from the One Mind.

* * *

Every brilliant achievement, every big piece of work, must have been formed in the mind before being transformed into the concrete.

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

—Edith M. Thomas.

78

SUPPLIANCE.

What Power drove the iceberg from its lair;
Unleashed the shrieking, caverned hurricane;
Aroused the pulsing sea to furied heights;
Let down the deluge in its swelling wrath,
And hurled the incandescent meteor—
Give strength!

What Power wrought the lure of childish lisp,
Contrived the magic of a maiden's smile;
Laid on the colors of the sward and sky;
Awoke the morning-glory from its sleep;
And taught the winging lark its song of
dawn—
Give love!

A. F. GANNON.

THE KNOWN UNIVERSE.

(Part of a chapter from a partially completed Manuscript of a book entitled "The Origin, Natural History and Power of the Human Intellect.")

The Universe being infinite, it is not possible that any individual can even during eternity know it all. He will be all eternity learning of it. Because of this capacity of growth, consciousness is absorbing constantly more of the Non-Me into the Me, and thus extending the area of the Me. Individual Man is necessarily immortal that he may constantly approximate the completion of Life's task in him; which task is to absorb into individual consciousness the Whole of that One Mind of which he is an inlet and an expression. Well says Tennyson:—

Forerun thy age, thy peers, and let
Thy feet millenniums hence, be set
In midst of knowledge not dreamed of yet,
Thou hast not gained a real height,
Nor art thou nearer to the Light,
Because the scale is infinite.

There is but one road to knowledge of that which is, and that is through the recognition of constantly new modes of motion and an increasing recognition of the methods and power of those already known.

The Known Universe consists of Man's knowledge of those Modes of Motion which he has learned of through Sensation, and has been capable of transmuting into Thought.

All consciousness lies in sensation—feel-

ing. Where feeling begins we cannot say. Rocks and minerals vibrate as does the jelly in the glass and the water in the creek, but there is here no consciousness of sensation. Plants and animals respond to vibration; evincing that they also feel and act under this feeling, but they are not able to tell why, for they do not know why, because they are not able to convert sensation into Thought. That form of Expression of the One Mind that can say "I AM" is the only one of the millions of that One Mind's expressions that can thus transmute sensation. Thus this expression is not animal but human. This is the distinctive faculty that makes Man Man—he Thinks. In all other functions he is animal. Mind in him has reached the place in Its own evolution where It knows and says "I am!"

Sensation is therefore the beginning of knowledge. Each individual knows only so much as he thinks. He feels perhaps many million more sensations than he converts into Thought. Millions more of the infinite octaves of vibrations impinges upon him than he is yet able to recognize and he recognizes many more than he interprets. That is, each person feels and acts under feeling, to a much larger degree than he acts under conscious recognition and direction; acts much more from the animal plane than from the human.

The animal acts from the plane of sensation alone, and from its incorporation in him as that race-activity, which we call instinct.

Man, because he is but an evolution of the One Mind through the animal, must necessarily act from that plane of instinct, until he learns the exercises in his activity, his power of self-direction. Animals feel and act directly from feeling. Man, in so far as he has outgrown the animal instinct-activity, acts from choice. Choice is born from experience and reason. Says Emerson: "He that is once admitted to the right of reason is made a freeman of the whole estate," which estate is the Whole of the One

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

—Emerson.

Mind of which "Every man is an inlet!" Into this One Mind he may penetrate at will. As far as an individual has outgrown the dominance of the animal instinct and controls his emotions and acts from reason, and thus exercises his human privilege of choice; acts from decision; he becomes an individual; becomes a Thinker.

Sensations respond to the different rates of vibrations and thus the possible number of sensations are as infinite as the possible number of vibrations in Infinite Mind. His consciousness of them is limited by his ability to transmute them into Thought.

Thus Man is a feeling animal, but he is a Thinking Being. From uniformity of Universal Substance; from the Silence of Infinite Power; from the No-thingness of an immeasurable past; from a logical, but an unthinkable condition; through Motion, Power has differentiated Itself into innumerable types of individual life.

To understand ourselves, and that which is not ourselves, we must, with the scientists study Motion, and can do it only through the recognition of sensations. We may use any and all delicate machinery possible, but it is feeling to which we come in the last analysis. For sight and hearing which we use chiefly in investigation, are merely phases of Sensation.

We commence with the primary unit, no matter what it may be named—atom, ion, molecule, or that next unknown condition that will be discovered and named. However small it may be, it is still a compound body capable of still further resolution into its elements, for Infinite Power is infinitely divisible.

The atom is far enough on the way for our philosophic reasoning.

Pope asks "How shall we reason but from what we know?" Knowledge is born in experience. Science is but systematized and tabulated human experience. Science is common-sense applied to life's expression. Art is the applica-

tion of this knowledge to human use or happiness. Thus Civilization has Science for its father and Art as a mother, while the incentive is the emotional nature of the race.

E-motion—the Out-motion, of the individualized life is all the Power a race possesses. Emotion is the reaction the individual gives to the action of Motion that is not itself. Emotion—the response of the Me to the Non-Me.

Here we reach, as we always must, Universal Power as the Origin of the individual as an expression of Itself. "In Him we live and have our Being" is the old expression of this truth. Emerson says: "This is the ultimate fact which we quickly reach on this and on every topic, the resolution of all into the Ever Blessed One!" And that One he terms "That Unity, that over-Soul within which every man's particular being is contained and made one with all. . . . Within man is the Soul of the whole; the wise silence; the Universal Beauty, to which every part and particle is equally related; the Eternal One." Here we begin our search for Man. We follow science, and all philosophy which is based upon scientific discoveries and generalizations.

Science has never, until of late years, begun to have her place in human thought, and not yet has she her place in human emotions. Religion, whose realm is the emotional nature, has over-shadowed science, whose function is to deal with intellect—reason.

Primitive men, and men of primitive types today, reason slightly. Live by their emotion. Live principally in the animal nature they inherit. In all immature men and women emotion masters reason. Emotions will then become first. Hence Religion will always be the controlling force in humanity. Religion is not what men think; it is what men feel. Therefore arouse emotion, and you may have a mob, whether it be a revival or a war; a baseball or bull-fight; a Belgian relief committee or a political meeting; a missionary or inventor. Emotion

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

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—*Julia Ward Howe.*

first and then emotion controlled by reason, and we have men and women emancipated from animal thralldom. The war in Europe is, on part of the common soldier, purely a matter of emotion, hence he naturally makes it religious, by convincing himself that it is for the Right and that God is on his side. Thus Religion is the motor force. But not much longer will she be allowed to usurp controlling power. She must be guided by reason; to lead man to his highest good. Usurping the whole realm of Mind the Emotions under the name of religion have formulated authoritative systems and imposed upon the race dreams for realities, and placed penalties upon the reason for rejecting them. A philosophy of speculation, called theology, has been the base upon which in the past man has builded, to his harm. Now we are building a philosophy and a practical life upon science—upon what we know. Are living in a KNOWN UNIVERSE, and not in one of theologic dreams.

And yet there is something within man higher than Reason, which is the Urge, the prompter to progress. We term it intuition. Bergson, if I understand him, finds intellect to be an "inversion of intuition." He seems to make intuition and perception one. If that is his conclusion, he reached long after Emerson the same conclusion. Emerson says "The Soul is the perceiver and the revealer of Truth!" Thus Perception is the Universal faculty: is The Voice of the Universal in the individuality of man. Bergson says of this fact: "The same reasons may dictate to different persons, or to the same person at different moments, acts profoundly different, although equally reasonable. The truth is they are not quite the same reasons since they are not those of the same persons or of the same moment. We cannot solve for another the problems by which he is faced in life. Each must solve them from within, on his own account." Truth then is perceived. Is Something Within and when revealed is

subject to reason, and no two persons, nor any person at different times, reasons upon any revelation in the same manner. This Truth is infallible, but reason fallible. Feeling the need of infallibility, wishing to make the whole universe a Known Universe, Man's emotional nature has demanded the prophet and the prophet has always come bringing his "Thus said the Lord!" His reasoning accepted as authority has stifled that of his followers. He has limited growth: confined all the Universal and Infinite Universe within the limits of his finite conception.

And yet the fact remains that Something beyond Reason has led and still leads the race. Religiously we call it faith. In science it is Scientific faith. Said a friend, who wished a certain combination for his electrical operations: "I knew it was within the province of the chemical laws, and I was determined to find it. At the expense of \$10,000 and nearly two years' time I found it!" But perhaps we can best call it Wisdom which I will define as Intellect tempered by Love.

I think this is what Tennyson saw when he said of intellect:

. . . Let her know her place.
She is second, not the first
A higher hand must make her mild.
If all be not in vain, and guide
Her footsteps walking side by side
With Wisdom like a younger child.
For she is earthy of the mind,
But Wisdom heavenly of the soul!

HYPOCHONDRIA.

"Good morning, Mrs. McCarty!" said Mrs. Ryan, as the friends met at the market. "How's all the folks getting along?" "They be all doin' well," replied Mrs. McCarty, "except my old man. He's been enjoyin' poor health for some toime, but this mornin' he complained of feelin' better."—*Youth's Companion.*

Notice "Order A" in advertising pages.

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

— *Whittier.*

AFFIRMATIONS.

"One thing thou lackest."
I have kept the commandments.
I have lived a moral life.
I have dealt honestly with my fellows.
I have been regular in church attendance.
I have rigidly paid all my tithes.
Now, O Spirit, what shall I do to be conscious of immortality?

* * *

All this is formalism.
All this is conformity.
All this is born in reverence for Authority.
All this is under a sense of obligation.
All this is wanting in sympathy.
All this lacks freedom.
All this lacks spontaneity.
All this lacks sympathy.
Now sell all you possess and spend it in love of thy brother.
Be human among thy fellows.
Be independent! Act from inner convictions of right.
Put aside all standards of Authority and be thine own authority.
Trust thyself and the Kingdom of God within will awaken into conscious Power.
Act from conviction of Truth.
Take the initiative and express spontaneously that Divinity which you are.
Then shall you be conscious that ALL IS YOURS.

* * *

O Soul, I am from this moment free!
I am a conscious unfolding Soul.
I am obedience to the Inner Voice.
I find all my authority in the Silence.
I am a free man.

Advice is thrown away on a young man who considers it beneath him to work at anything which hardens his hands or soils his garments, but to the one who is not afraid of downright work I would suggest: frugality, investing surplus earnings (if only a dime a day) in a savings bank, and reading useful books during leisure hours.—*C. P. Huntington.*

* * *

Books received. I enjoy everything you write, it helps to develop my conscious percept wonderfully.—*A. P. H—, M. D., Calif.*

MY CREED.

I love my God, yet do not care
To seek Him in a house of prayer,
I see his presence everywhere,
And try his gracious love to share.
I seldom read the "Holy Book"
Nor care I how my God may look.
'Tis quite enough to feel and know
That where I am or where I go
His watchful eye is bent on me.
I could not sin but he would see;
Call me not wicked when I say
That in a church I seldom pray.
I need no Priest to tell me how
I must before my Maker bow
Or teach me how to bend the knee
To Him whom everywhere I see.
I rather praise him when alone
And worship silent at his throne,
When I die let those who weep
Rejoice that in his love I sleep
And shall again awake above
To pray for those whom here I love.
—*Mrs. Alice M. Fish, in Banner of Life.*

FRIENDSHIP:—TRUE KINSHIP.

"Thy mother and thy brethren seek thee! Who are my brethren? These are my mother and sister and brother!" There are no eternal relationships through blood. My parents simply gave me a body. But my real heredity is from God. We derive only a physical heredity from our parents. Most of the heredity with its urge and its physical possibilities for expressing the urge which I AM, is really a cumulative heredity from my ancestry from the first primeval man whose germ-plasma has by fission become ME. When I limit my thought of immortality to body I have no individuality. Only when I enter in thought the Soul-reality can I have any conception of life here and life forever.

These statements of Jesus are for those who can ignore the physical kinship and can enter into the realization of spiritual unity. When we thus realize we have become consciously Sons of God. Often have I sighed for the consciousness of true kinship; often thought it was found, only to realize later that it was a dream.

When found its name is — FRIENDSHIP.

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

—Emerson.

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It is one of the hard conditions of life to learn that each person is so individualized that no two can intelligently long travel abreast. We outgrow each other here in our individuality, and there comes a parting of the ways. One goes east and the other west and yet we try to keep up the old relationship and finally in pain let the old ties sunder for the break is inevitable as long as we live on any other plane of union than that of perfect spiritual liberty which each is following; following in love of an *idea*, which is his alone, and loving the friend who is equally true to an Ideal. Emerson says "We do not choose our friends, God gives them to us!" That is, they are ours by a spiritual kinship. The tie between friends he tells us is Truth. "Let there be nothing but Truth between us!" and this pledge is soul made. I exacted it once from a person whom I desired as companion, and he pledged himself to let Truth alone be the tie. He proved the most false companion I ever had. I learned therein the lesson of limitation. No one can be truthful or be a friend, under a promise. In Friendship truthfulness must be the spontaneous action of the soul. When we place ourselves under a pledge to tell the truth, our every act and word is a lie. Truth can exist only under liberty.

There is then a kinship of soul whose expression is Friendship. Friendship is the universal human love-force in expression. The tie of friendship is perfect liberty and perfect truthfulness in expression. Friends can think aloud in each other's presence. Friends can commune without speech. Tennyson's communion with his friend Hallam was such. He says:—

And thought leapt forth to wed with thought,

E'er thought could wed itself with speech.

Blood relationship rarely allows this liberty. Members of families feel a sense of responsibility each for each, and oversee, supervise, if they do not control each other. For this reason the best condition a son or daughter can have is

to be thrown away from home. Strangers draw us into consciousness of ourselves, and destroy that selfishness and meddlesomeness that the family has cultivated. Strangers educate us. And better still strangers and new conditions develop that needed sense of responsibility which brings with it the necessity and practice of the initiative and of decision. When we are free from the expectations and demands of blood-kin, we are free to form those of true kinship. The sense of duty very often destroys all the beauty there could be in the home-tie. Friendship can exist alone where there is equality. Friends can make no demand upon friends. The one joy of friendship is in giving. Expressing in all ways the love that fills the soul.

The moment there is a demand, or even an expectation on part of one for any form of expression on part of the other, the bloom has departed from friendship and a relationship of superior and of inferior; of master and of slave, has begun. Thousands of friends are sundered every day by the neglect of this principle of equality and freedom, and the two live on in a condition of endurance only. Life becomes a routine of duty, or a prison of desires, which ultimately leads either to physical or moral breakdown.

He that is of my house I shall know the moment I sense his presence. He is welcome when he comes and is cheered on his way when he goes.

It shows a lack of recognition of individuality, freedom and ability to direct one's life when we urge in the least a friend to come, or to stay. I wish to see my friends when they wish to see me. Then I welcome them. I wish them to go when they feel to go. Any moment after that is an imposition of each upon each. I say to my friend: "Write me when you wish to write. No matter how often; no matter how long you wait. I would have you feel under no obligations. I wish your friendship to write and not duty!"

The highest encomium applied to Jesus is

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

"He was a friend!" and he taught the principle of friendship and of true kinship when he said "Those that love me keep my commandments!" For he saw that "Love was the fulfilling of the law" of all human relationship, and that its only outward manifestation was in friendship.

There is that close sympathy between friends so that each knows what each desires and hastens to gratify without demand.

Those that are of my household will understand me. Therefore neither excuse, apology or explanation, will pass between friends. Many a marriage has become misery because one began to ask of the other "Why?" or the other began to explain, and thus develops the expectation of an accounting of conduct. Friends trust each other as they wish to be trusted. The moment one feels there is a misunderstanding, then friendship dies. The household of faith is broken.

The unit of society is the home. But home is not four square walls. Home is not where parents, where children, where brothers, where wife, or husband stay. Home is where the heart is. Where love is expressed. It may have no legal name, or permanent habitation, but if Friends dwell there it is the HOME in which citizens and manhood in all its forms are bred.

"He that loveth father or mother more than me" is he that lives in the recognition of physical ties, which are temporal. He that loveth Soul more than body is he that lives with eternal things. He will find in this a spiritual kinship with every person, and will in Love, be a friend to every creature. For the only gospel Jesus taught was that of Good Deed, the gospel of Friendship. You and I will yet grow to look upon humanity and say "These are my brethren."

See my Birthday Offer in advertising pages.

THOUGHT HEALING.

Thy sire, bethinking him of a sickly boy,
Nursed by his mother on a mountain side.
* * * I swore my soul
To better that false vision, if there were
Manhood or fire within my wretched frame.
I turned me homeward with the sunset hour,
Changed—for the thought had conquered even
disease;

And my poor mother checked her busy wheel
To wonder at the step with which I came.

—N. P. Willis, in "Lord Iron."

THE POWER OF IMAGINATION.

We are our own hypnotists.
We hypnotize ourselves into absurd beliefs that color our whole lives.

It is our imagination that hypnotizes us. Our imagination at one time makes us see life "as through a glass darkly," and again "as face to face."

It makes us on some days look through the big end of the telescope of life and get the broad, optimistic view, and again through the little end and get the narrow, pessimistic view.

The imagination is a despot that clothes life with roses or fills it with thorns.

It puts us in the valley of despair or on the mountain of hope.

It is the artist of the soul.

As we allow this faculty to run riot we make or mar our happiness and usefulness.

If we keep it in abeyance, the imagination becomes a master-passion that enriches life in all its phases; but if allowed to run riot it brings mental, physical and material disaster.

What shall we do with this dominant factor in our lives?

Shall we allow it to make us mere pawns on the checker-board of life — human footballs that never reach the goal? Or shall we make it lead us to success?

Which shall we be—masters or slaves?
—Annie Miller Knapp in Woman's National Weekly.

This passing moment in an edifice
Which omnipotence cannot rebuild.
—Emerson.

—George Eliot.

SOME DOCTORS' VIEW OF SUGGESTION.

Gradually the consciousness of the POWER OF SUGGESTION is permeating the public conscience. The majority of ills of today are created by Adverse Suggestion. It is the weapon under the name of some Fear used in the home, church, and state, by doctor, reformer and teacher for the production of desired conditions, but which has the power through the function of Ideation, of producing in the individuals the thing created in him by this fear. When this Law of Suggestion is rightly understood persons now so busy with good intentions, which in reality serve the evil side, will never hold before the mind of themselves and others any picture except the one that they desire to see in conduct and will let the one they would remove, die by neglect. No thought should be exploited that is not pleasant, helpful, healthful and is desired to see in its practical expression. Understanding this need as the GREAT NEED of the race I have devoted much of my effort to the teaching of the Law and its use. My three books upon Suggestion I regard as the most needed text-books, as they are fundamental. Once a person understands the Law all fear departs, for he will allow no suggestion of ill to reach his Sub-conscious self. Suggestion is the power of Christian Science. In its denial of sickness and evil it is building the Ideals of health and goodness in the masses which must in future characterise the life. Suggestion lies at the foundation of every New Thought cult. The lack in these cults today is the same as that of C. S. and lies not in the lack of the recognition of the action of the Law but in a lack of a real and practical knowledge of the Law and in making their methods so mysterious, esoteric and subtle and religious that the Law is forgotten in a philosophy and method born of it. If metaphysical teachers do not look sharply, others will, in practical recognition of the Law, take all their busi-

ness from them, except that which will be used under the name of and in the province of Religion.

I certainly recommend my books on Suggestion and especially "Not Hypnotism but Suggestion," as text-books to all who would understand the province of the Ideal and its place in human conduct.

The extracts below will show the trend of the medical profession in the understanding of the Law. From the articles in *S. F. Bulletin* under the title of "Confessions of a Physician," I clip these paragraphs:—

But whenever a patient comes to me with a mysterious ailment involving a lot of subjective symptoms I inquire into two things, namely: his financial standing and his sex life. Invariably I find one or the other or both in a bad way. If I can find any way to correct either, I proceed to make the correction. If I can't I bluff along and temporize with harmless dosages, attempting to afford him what mental relief I am able.

I was told that it was wished to know just how much use is made by the practitioner of today of psychotherapy, or the treatment of disease by mental suggestion, and I replied that there had never been a case wherein a sick mortal consulted one who claimed to be able to heal him, from the time the first stone age medical man exorcized devils by yelling and beating on a drum of deer hide, to this day, that some use had not been made by the medicine man or the practitioner of mental suggestion.

The medicine man's methods were crude and unscientific, but I have no doubt afforded effective relief in some cases.

Within the last half century, as psychology has become less and less a pseudoscience, and more and more an accurate definite system of thought, following the same methods of experimentation that other sciences have had to follow, this branch of the art and science of healing has had a sphere of action assigned to it which with every year has become

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

—*Archie L. Black.*

clearer and more definitely limited by concise principles.

And if the medical profession finds this part of the practice of healing taken out of their hands and made a new fetish by those who understand little or nothing of physiological or psychological science they have no one to blame but themselves.

For the truth of the matter is that my profession during the last half of the nineteenth century had, to a great extent, used mental suggestion not to cure men, but to make men sick. Sometimes the doctor did this consciously and deliberately, being himself a victim of the illusion he was promulgating.

It is much easier to cure a man who is really sick of body than it is to cure one who only fancies he is. And even when the case is one wherein the patient has through continual worry or by concentration upon his imaginary symptoms at last created a functional or even an organic disorder, it is often easier to cure him then than before his case has advanced so far. For the bodily relief brought about by the proper physiological treatment will often carry with it a conviction of cure which may remove the first cause of the disease.

One cannot say that a man is not sick simply because his sickness is of the soul. And just as I have often found physiological disorders due to psychological or mental distress, so I have learned to look for a material cause of my patient's sickness of soul, not in their bodies, but in their environment. And as I am not always able to better the environment, I often fail to heal.

Dr. J. H. Tilden in his magazine, "Philosophy of Health," for May, in speaking of a patient to whom he had given some drops 25 years previously and told him his disease was incurable, and who had been apparently cured till now the disease had broken out again, the doctor says:—"Can I be proud of what I said to him? Indeed that statement was the truth as I understood at the time; but I am ashamed to acknowledge that I was ever guilty of sowing

such a suggestion. Physicians have no right to give such mental impressions, when it is the common knowledge—so common that the most stupid should possess it—that an optimistic suggestion is a general panacea for all diseases. No patent medicine, no cure-all springs, no shrine, has ever relieved and cured so many symptoms as the cure-all known and practiced as New Thought, Christian Science, Mental Science, Divine Science and every phase of optimistic suggestion that has been practiced in the past two or three decades.

On the other hand scientific medicine and surgery have killed an increasing number of people by stuffing, medicating and surgery, and have cultivated arrogance that threatens to force its misnamed curing system, on the people by law. . . .

"There is a good way to live and there is a best way to live. If one would get the best, bring out the best mental and physical tones of the body, he must live in a way to bring the best development. It is all a question of efficiency. Do you want the best? Then take only the best. Our bodies are made from the food we eat and the thoughts we think. We should have the best food and the best thoughts. The best food is not always the food that looks and tastes the best. Mental food may be nice in appearance and be pronounced just right by conventional estheticism; but it is a question of how much truth there is in it. Truth is not always pleasant, but when it is adopted as a constant diet it develops a healthy mind.

St. Louis Post Dispatch says:—Hypnotism is being successfully used by Dr. J. M. Taylor, late physician to J. G. Blain, Dr. Chas. K. Mills, brain specialist, Dr. Felix Dercum, neurologist, Dr. Chalmers da Costa, Dr. Chas. W. Burr, and Professors Romanie, Newbold and Lightser Wagner, of the University of Penn., Dr. Osgood Mason of N. Y., and Dr. Fred. K. Sturges of Boston.

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

—*Irving Rachelor.*

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INSTANCE OF TELEPATHY.

The strange psychic power of communicating with her sweetheart at sea through "mental wireless" and the ability to project her spirit self to his side across thousands of miles of ocean, is claimed by Miss Lucile Carson of San Francisco.

Almost daily Captain Leslie of the British schooner *Strathcona*, with whom Miss Carson claims to be en rapport, has received her ethereal messages, while she has been able to determine the location of the steamer accurately on the high seas and at alien ports without the aid of marine publications or newspaper accounts.

This strange communication has been kept up for practically a year.

"I was born under the sign of Gemini," says Miss Carson, "and am subject to the sway of Neptune. Always I have wanted to travel by sea. Since the *Strathcona* sailed from here in January, 1914, girding the world, my mental self has traveled with Captain Leslie."

Lillian Whiting in her "Boston Days" says: Of Emerson the absence of all literary mechanism impresses one with the peculiar spirituality of Emerson's message. Direct from heaven it seemed to fall on the white paper. No material medium interposed. He kept himself unencumbered by detail and free to receive spiritual impressions. The quality of his life permitted him to transmit and transcribe them.

With wider view comes loftier goal!

With broader light, more good to see!

With freedom, more of self-control,

With knowledge, deeper reverence be!

Anew we pledge ourselves to thee,

To follow where thy Truth shall lead;

Afloat upon its boundless sea,

Who sails with God is safe indeed.

—*S. Longfellow.*

* * *

I am reading your book on the "Vision" of the Lord's Prayer and am very fond of it. I find it very stimulative and provocative of wonderful thought. I like it very much.—*Rev. Perry J. Green, New Thought Temple of Truth, Portland, Ore.*

THE MORROW OF THE WAR.

On the morrow of the war,—when victory shall have set up again, and set up higher still, one will ask oneself what the progress of mechanical arts, what positive science, commerce, industry, methodical and minute organization of material life, are all worth unless ruled by a moral purpose. It will then be clear to all that mere material civilization when it presumes to be self-sufficing and still more when it is the servant of low and morbid appetites, may lead to the worst barbarism. It cannot even ensure lasting power; for it can build only up a machine, and the best machine wears out, whereas moral force finds ever fresh strength in itself, as if a soul were to rebuild the body it occupies. Thus attention will be paid to psychological, moral, social matters, instead of being centered on material things. The evolution that has long seemed possible and probable will come to be. As the nineteenth century was the age of physical science, the twentieth will be that of moral science.—*Professor Henri Bergson* (Presidential Address to the Academy of Moral and Political Science.)

I call attention to the advertisement of her books by Mrs. Meader of Lynn, Mass. Mrs. Meader is one of the early workers in metaphysical healing and teaching and has met with pronounced success in her work. These books are the result of her experience; are written that the world may not lose the benefits of her long experience. To her it was due that I had a most successful course of lessons in Lynn during my last eastern tour. I cheerfully recommend the little books.

Henry Harrison Brown's new book, "How to Control Fate Through Suggestion," is the most popular work that has appeared in an age. It is good.

Read the book and be glad —Wm. E. Towne in Points.

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

—Ingersoll.

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

Vol. XII. JUNE, 1915. No. 6

NOW

HENRY HARRISON BROWN, Editor
A Monthly Journal of Positive Affirmations.
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It is the utterance of the Editor only. All thought not credited to others is his.

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



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

* * *

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

* * *

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

* * *

Those who will not learn from gentleness must learn from pain.

CLASSES AT METAPHYSICAL HEAD- QUARTERS

220 Post st. Have been well attended. Most of the teachers prefer to have a free-will offering rather than a set price at the lessons. And this will be the custom unless some teacher prefers the regular fee plan.

* * *

I have only 5 sets of the Lessons in "The Art of Living." These lessons formerly, when accompanied with a personal letter, sold for 50c each. I will send the set, 25 Lessons, for \$2.50, ten cents a lesson. Personal letters upon the Lessons written for 50 cents each.

* * *

I consider Henry Harrison Brown the most scientific teacher of the New Thought I have ever had experience with. His Lessons are great and comprehensive. I cheerfully recommend his teachings to those who are in need of food for the Soul.—W. H. B—, M. D., Boston, Mass.

* * *

Miss Helena Martin, one of the most successful teachers and practitioners along mental lines in this city, has recommended "The Prayer" to her students and publicly announced her recognition of its benefits in her own life.

* * *

AT MASTER MIND BOOTH, Palace of Liberal Arts, 2nd street, Avenue "C," will be found NOW and all Henry Harrison Brown's books for sale. Don't miss at least a call, and a chat, with Miss Johnson, who will greet you there.

* * *

NOW readers are reminded that at 220 Post street they will find a place of rest, acquaintance, help and instruction. All are invited to make that their "homey" place while in the city.

* * *

It is not the past which like an uncoiling spring pushes us on; creation faces the future, and is drawn on by an irresistible attraction.—*Atlantic Monthly*.

* * *

I like your little book, "The Lord's Prayer." It is full of good thinking.—Dr. Sheldon Leavett, Chicago.

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

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—*Browning.*

CALENDAR

of Lectures and Classes at Metaphysical Headquarters, 220 Post St., for June, 1915:

June 6 to 12. Class at 3 p. m.

Mrs. E. Isabel Noyes, Cambridge, Mass.

June 6 to 12. Class at 8 p. m.

Mrs. May Andrews Wiggin, San Francisco.

Miss Helena Martin, San Francisco.

June 14 to 19. Class at 3 p. m.

Henry Harrison Brown. "Conversations in Emerson's 'Self Reliance.'"

June 13 to 19. Class at 8 p. m.

W. Frederic Keeler, Baldwin, L. I., N. Y.

June 20 to 26. Class at 8 p. m.

Mrs. Annie Rix Militz, Los Angeles, Cal.

June 27 to July 3. Class at 2 p. m.

Miss Eva Augusta Vescelius, Cron-ton-Hudson, N. Y.

June 27 to July 3. Class at 8 p. m.

Mrs. Clara Bewick Colby, Wash-ington, D. C.

The classes during May were well at-tended. More strangers were in the city. The Committee have been cheered by the success the teachers have met with, and amount of good they are sure is being done. Following Mr. Gaze, we had Mrs. Hodges of Palo Alto for 7 lessons. They were well attended, being the first 3 p. m. lessons.

Mrs. Lida Churchill of N. Y. was also very successful during her week.

During the week commencing May 2 Rev. A. C. Grier of Spokane held two lessons a day. He is an eloquent and impressive speaker. Is filled with the enthusiasm of the revivalist in his new field, and drew a large class.

From May 9 to 15 Judge H. H. Benson of Los Angeles had evening classes. I have known the Judge for 22 years. He grows in power and spiritual perception every time and is worthy of all the praise his students lavished upon him.

From May 16 to 22 the well known

teacher, J. W. Colvill, had morning and evening classes. It is like attempting to gild the lily or to add brilliancy to the lightening's flash to attempt to character-ize him. He was at his best.

At the time of sending MSS. to printer Miss Theodora Borglum of Los Ange-les and Dr. Louise Alden of Chicago are holding classes from which I have good reports. * * *

From notices in this number NOW readers will see what my peers in the work think of the "Prayer." It is the one of my books that will stand the test of time. The others being textbooks will be outgrown, but this, feeding the spiritual nature and giving it an outlet, will be as deathless as "The Prayer"! * * *

I have five copies of the "Primer," which will be sent for 25c each. * * *

NOW. Edited by that sane, clear thinking New Thought, Henry Har-ri-son Brown. You will like the con-structive, positive, cheerful spirit of NOW. You will enjoy the editor's oc-casional references to his beloved farm home among the redwoods; you will also enjoy his poems. NOW is one of the most vital and interesting of the New Thought magazines. Subscrip-tion, \$1.00 a year, 10c a copy. Address San Francisco, Calif.—*Nautilus* (April, 1915). * * *

"NOW" Company has favored us with a copy of "The Lord's Prayer: A Vision of Today," by Henry Harrison Brown, for which we wish to express our ap-preciation. It contains one of the best presentations of the New Thought con-ception of prayer that we have ever read, and it is a treasure-trove of choice quo-tations upon this important theme. Any-one desirous of knowing the teaching of New Thought upon this subject could not do better than to secure this book.—*Christian Yoga Monthly.* * * *

The lessons are the best reading I have ever had.—J. C. B., Chicago.

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

—Whittier.

MASTER MIND BOOTH

In the Palace of Liberal Arts at the Exposition.

Mrs. Annie Rix Militz has established a booth where all the leading New Thought journals and books will be on exhibition and for sale. It is on Second street. Near avenue "C." The "color scheme" is white and gold.

There will be a book for registry. Let all New Thought people inscribe their names, and they can be found by the New Thought friends.

There will also be a "Silence Room" for rest and refreshment.

NOW will be there for distribution. All my books always on hand in quantity to supply all possible demand.

Attendants will be ready at all times to give information and render assistance when and as needed. Remember location.

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THE LORD'S PRAYER; A VISION OF TODAY.

The position taken in this book and maintained in all its essays has received this strong confirmation in a sermon by Rev. C. S. S. Dutton (Unitarian) San Francisco April 11, 1915:

"Christianity set out with a great social purpose. The live substance of the Christian religion was the hope of seeing a divine order established on earth. But hardly had the social ideal of Christianity risen above the horizon than it went into a long eclipse.

"That eclipse was due to a combination of various causes. The decline of the Jewish influence deprived it of the energy which centuries of preparation had given it in Judaism.

"The influence of Greek thought crowded out the social ideal by bringing speculative theology to the front.

"But today the social ideal is becoming once more the working dogma of our faith. The new historical study of the Bible has put it to the front."

I like your book on "Success." Every time I read it I like it better and better. I would advise every one to read it twice before passing judgment on it; then I am sure they will want to read it the third time and then keep on.—Rev. T. M. Minard, Portland, Ore.

* * *

I find your magazine most helpful and trust you will continue it for many years. I became a subscriber through —, who also presented me a copy of Emerson's "Self Reliance." I feel indebted to him. If I had known what Emerson teaches I would have done differently, although I realize now that I needed that experience and will use it as a stepping stone for the future.—F. A. A., Nevada.

* * *

I am glad you have given us "The Lord's Prayer" interpretation. It makes one think along new lines and opens fields for original explanation. I always like your attitude of not having given the final word or having given us a "Thus said the Lord" or "Cursed be he that adds to the sayings of this book." I get much out of your writings even when I do not agree with you. Let us have more from your pen along New Testament interpretation. It requires an independent mind to understand Jesus. No leaner, no follower, no seeker after a leader, can ever understand him. — Henry Victor Morgan, Pastor Park Universalist Church, Tacoma, Washington.

* * *

My friend Gannon, whom NOW readers know from the original poems published in its pages, writes concerning "The Prayer!"—"Your conception of Christ's efforts in Here and Now are to the point. A sort of 'gaseous felicity' as Bouck White puts it in the 'Call of the Carpenter' in the Hereafter was not the end for which he toiled."

* * *

"Please read me the poem you're reading, mother?" begged a little boy, sweetly.

"But I'm afraid it's too old for you, dear," his mother answered. "I'm afraid you wouldn't be able to understand it."

"Oh, yes, I would," was the calm answer, "so long as you didn't try to explain."—Exchange.

* * *

The divine gift is not the old but the new. The divine is the instant life, that receives and uses; the life that can well bury the old in the omnipotency with which it makes all things new.

OUR EXPOSITION BOOTH

[These classified columns are for the use of those who wish to readily reach the public at least expense. Advertisements of not less than 20 words will be received and charged at the rate of 4c a word. An advertisement of 30 words will be inserted for \$1.00 each insertion. Subsequent insertions of all advertisements which appear in April number will be continued at the rate of 2c a word at option of the advertiser. Rates will increase as my circulation does. Advertisement must be here by the 20th of preceeding month in which it is to appear.]

[Cards of this size will be inserted here during the continuance of Exposition for \$1.00 an issue; 6 months for \$5; 9 months for \$7. NOW will be circulated free at **Master Mind Booth** in the Fine Arts Building at the Exposition and thus will reach a large class of readers who will be very apt to become patrons of my advertisers.]

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Strangers visiting the Exposition City and wishing to stop in a New Thought family can find rooms at 781 Castro street. They are personal friends of the Editor. Those desiring reservations may address W. C. Shephard, 781 Castro Street, San Francisco.

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I will send a copy of "Dollars Want Me," 10c, and a copy of "Self-Healing Through Suggestion," 25c, to one address at one time for 30c. Henry Harrison Brown, 589 Haight St., San Francisco.

RESORTS

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