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INSPIRATION

SPIRITUAL HEALING

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I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employees. Have been with my firm ten years and receive \$100 per month.

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

NOW

A Journal of Affirmation

VOL. XIII.

FEBRUARY, 1916

No. 2

THE REDEEMING POWER.

Love, King of Life! O, give once more thy power,

E'er I mix with the world! 'Twill say I stole
The time! For crazy business wants the whole
Of life. It scarce can spare for thee one hour!
Still less an hour for worship! Hence thy
dower

Is squandered and the bloom of life we miss!
Untrue as hell and false as evil is

The life that circles round the mart its pole!
Things meet and mingle, part and meet again
Without a heart! 'Tis trade! And call they
this

Living? Forsooth! And think we these *things*
men!

Ah! No! It cannot be. Life greater is!
And men are greater too! They're born from
Love,

And made to love! I swear by Heaven above!
HENRY HARRISON BROWN.

THE VOYAGE.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.

And so I do not care to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me,
Through storm and calm, and will not fail
Whatever breezes may prevail,
To land me, every peril past,
Within his sheltering heaven at last.

Then whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.

Mrs. C. E. Mason.

* * *

Give me a great thought that I may live on it.
—Herder.

SHE TOUCHED THE HEM OF HIS GARMENT.

When she had heard of Jesus, she came in the
press behind and touched his garment. . .
and she felt in her body she was healed of
that plague. . . And he said unto her,
Daughter, thy faith hath made thee whole.

—Mark: Chap. 5, 25 to 34.

In all study of history, while we may
accept the facts narrated, we cannot ac-
cept the explanation and interpretation
of the narrator. We find no difficulty
in accepting the facts narrated of Jesus
but in reading the New Testament we
are always to distinguish between fact
and opinions.

And we are to study these facts in the
light of twentieth century intelligence.
Accepting this fact, there was a woman
healed of some disease by touching the
garment of Jesus, we will study it in
the light of present psychology and also
by what we know of Jewish thought at
that time.

"An issue of blood." What was it? We
best can imagine it was some form of
ulceration. "She had suffered many
things of many physicians." Her case
in this is paralleled today in many cases.
But what was medicine and what did
physicians do in the time of Jesus?

I can best answer this by quoting from
the work of W. D. Morrison, "The Jews
under Roman Rule," one of the volumes
in the series, "The Story of the Na-
tions":

Among the Jews at the time of Christ most
diseases were looked upon either as the work
of evil spirits or as punishments inflicted up-
on man by the immediate decree of an offend-
ed God.

The prevalence of such opinions at once pre-
cluded any inquiry into the natural cause of
disease and prevented the acquirement of any
rational or scientific system of remedy. . .
The Jews imagined that diseases were inflict-

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

—Walt Whitman.

ed upon them by the malignity of evil spirits. The surest and most obvious method of attaining restorations lay in appeasing the resentment of God. This was best effected not by use of medicine but by resorting to the appointed ordinances of sacrifice and prayer. Medicine was not altogether discarded, but it occupied a secondary place and to rely upon it was to incur the odium of impiety. The remedies in use were often calculated to do more harm than good. There was much justification for the irony of the Son of Sirach when he says (Ecclus. 38:15), "He that sinneth before his Maker let him fall into the hands of the physicians."

The main tendency of Jewish thought in the time of Christ was to attribute disease to the machinations of the powers of evil. At the head of this malignant host was Satan, prince of the world, and he was surrounded by multitudes of inferior spirits. Many demons were believed to be souls of the dead who roamed about in the air. Once the demon had taken possession of a man the ordinary manner of getting rid of him was by the mysterious process of exorcism.

The Jews had a wide reputation throughout the Roman kingdom as exorcists. The rabbis preached exorcism in Palestine and there is little doubt that the Essenes made use of it at will.

There is great probability that Jesus had an education among the Essenes for his teachings and habits agree with them, but he abjured their manner of life and their isolation, while his cousin John the Baptist remained faithful to their dress and life.

Here to the psychologist was just the necessary conditions on the part of the public, the woman and Jesus for the healing.

Taught from childhood to believe her disease the work of evil spirits, to believe in the power of the rabbis to exorcise, to have heard of Jesus—"His fame had gone abroad throughout all Judea"—she was ready mentally and psychically for the influx of Life through faith.

The Law of Suggestion was present in the society all about her. The Law of Auto-Suggestion was at work in her. "If I may but touch his clothes, I shall be whole." Thus she made the condition necessary to her cure.

Jesus, familiar with exorcism as taught by the rabbis, was naturally ready to ac-

cept the fact and to confirm it, thus by his words strengthening previous suggestions.

The explanation by some interloper, "Immediately knowing in himself that virtue had gone out of him," we may dismiss as worthless, born as it was of the beliefs of that time and not a statement of Jesus himself. He only said, "Thy faith hath made thee whole," not my power, but virtue given out of me hath made thee whole.

To one versed in Suggestion this is a simple, natural, everyday manifestation of mental power over the body. The use of Suggestion as prescribed in my little book, "Self-Healing Through Suggestion!"

The medicine men and priests of all nations, Arabian sheiks and blind healers of China and Japan, have long done and are now doing the same.

The memory of the crowds that flocked to Schlatter and were healed, "according to their faith," is still fresh to us. Previous to him Dr. Paul Caster of Ottumway, Iowa, for years healed his thousands. I several times visited his hotel and saw the sick and the cripples healed, many of them instantaneously. Prior to him was Dr. J. R. Newton, with whom I had a slight acquaintance, would be busy for hours every day healing the crowds that filed in at one door of his hall and go healed out at the other.

Hospitals in France, Germany and Sweden have successfully employed the same method scientifically that Jesus and the rabbis of his time used instinctively. And the Emmanuel Movement, Christian Science and the many cults of New Thought are doing in their way the same thing.

The scientific study began with Mesmer and through many experimenters and philosophers it has at last been relieved of all thought of the mysterious, supernatural, and extraordinary, and become the one natural way of healing.

No matter what the name, or the method, the law and the means are the same in all.

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

—Edith M. Thomas.

17

The Power is Omnipresent, the One Life, the One God, that is "All in All," alone heals. But as the bud and the egg require external conditions, adequate and necessary to the unfolding of the germ within, so does health in man. The germ of Life—Perfect Life, Immortal Life—is within each individual. The necessary conditions for its expression is the *Mental Attitude of Faith*. Faith is not merely the intellectual acceptance, it is the opening of the whole Being to the action of that Perception of Truth which is ours intellectually. Thus the Law of Suggestion is—I am that which I think myself to be. *Persistent mental habits control the expression of life.* The attitude of Faith frees life of limitations and it flows through the channel of desire. Faith materializes the objective life into the mental pictures I hold.

The whole objective life of this woman, all her previous thought, had prepared her to receive the new influx of life that healed. The presence of Jesus and her act were the means of releasing, through faith, the pent-up Life-force and in its exit extraneous conditions were carried away.

Jesus had reached a realization of God as "All in All" and made all humanity One with himself as he was One with the Father. Thus by every Suggestion he inspired faith in him as Power-to-heal. His presence also radiated peace, warmth, cheer, health, and in the oneness of Spirit he could intensify the effects of Faith in the woman; could no more help doing so, than the sun could help intensifying the action of life in plant. The Faith must first be; the mental conditions must be; then he could make health manifest. This is all any healer can do.

* * *

Perhaps the bitterest experience in the life of the Teacher of Galilee was the eagerness with which the crowds looked for miracles, the apathy with which they listened to truth.

—Hamilton Wright Mabie.

* * *

I hope I shall never be such a coward as to mistake oppression for peace.—Kossuth.

SOCIAL HYGIENE:—SEX EDUCATION.

Don't bark against the bad, but chant the beauties of the good.—Emerson.

The policy of silence and concealment concerning evils which are known to be preventable is no longer justifiable.

The thinking public now learns what these evils are, how destructive they are, and by what measures they can be cured, and prevented. With this knowledge goes the responsibility and the duty of applying it in defence of society and civilization.—Charles W. Eliot, *President Emeritus of Harvard College.*

A person who believes that he can offer a quick and certain way out of our difficulties—the problems of sex-hygiene—appears to have no comprehension of the problem. This much is certain:—the greatest need is public education. The policy of silence has failed. Accurate and wide-spread knowledge is a necessary condition of progress whatever may be the chosen direction.—William Trufant Foster, *Pres. Reed College, Portland, Ore.*

* * *

Sex is a universal element in all living beings with the exception of the very lowest. It pervades the life of the spirit as well as the life of the body. No man can therefore be intelligent concerning things in general, without a clear and accurate knowledge of the fundamental facts of sex. One of the strongest new visions concerning sex is the marvelous way in which it ramifies into all fields of thought and action. Not a few of the most eminent workers in modern science incline to consider all aspects of modern life, including even religion itself, as emanations, or processes, from the sex basis.—Octavius Sissons, *Commissioner of Education of State of Idaho.*

Instead of relying on physical conditions, of fear of disease, or purely eugenic improvement . . . the reform must be one of education and morality; must be controlled, not by bacteriology, but by ethics; must find its strength not from horror of skin disease, but in a reverence for the ideal values of humanity.—Hugo Munsterberg, in *"Psychology and Social Sanity."*

* * *

The fight between the two ideas of destruction and regulation now going on in the business field in this country is typical of the struggle which is going on in every other field; an inevitable and wholesome revolt against artificial conditions and repression of many kinds has carried a good many people so far in the other extreme that we are in danger of wasting as much by destruction as our ancestors wasted by repression.

Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

The difference between the two points of view is illustrated by the difference between what might be called the manuals of life for college students of fifty years ago and the books for their guidance of today. Fifty years ago the undergraduate was warned against some of the strongest propensities of his nature—tendencies which, in their vigor and power, were indicative of his vitality, physical and mental. His pathway in college was placarded with "Don't." Today those placards are down. And other placards have been put in their place: "Danger, go slowly." The day of destruction has passed; the day of control has come in. The old adviser of the young not only did not take the trouble to cross the chasm which always open between youth and age, but seemed to be entirely unaware of it. His point of view was that of the elderly or old man; and many of the advisers of the youth of that day might well have been described by the name fastened upon an Indian some time ago, "Old-Man-Who-Is-Afraid."—*Dr. Fitch in "The College Course and the Preparation for Life."*

The most encouraging of all the changes in public opinion during the last fifty years is that of the present attitude of society toward the discussions of questions relating to sex. One need only look over the list of subjects, in any index of periodical literature, to see the important place it holds in the public mind. Many worthy societies, local, state and municipal, are devoting time and attention to sex matters. Important documents have been issued by Boards of Health, by the U. S. Government, and by societies. The daily press has taken a very healthy attitude in the discussion. Ancient ideas, and many "Books for boys" and "Books for girls" have been consigned to the limbo whence science has sent many a theory upon other subjects.

Has not metaphysics, has not New Thought, a field here, it cannot neglect? Believing it has; assured that Psychology will speak the right Word; that the ultimate Intelligence must come from those who see that MIND IS ALL,—I am pioneering in this field.

In most of the discussions, the matter has been treated from the physiological point of view. This is looking at man purely from the animal matrix in which he as Mind is incarnated.

Sex Education? Yes. It is needed badly in the sense that we stop, first of all, the false education, by denial, now in vogue.

Everywhere and in every life are the direful effects of false sex-education. MENTAL CONDITIONS arising from this false education of fear, shame, ignorance, abound in the awful results, of remorse, morbidity, shrinking from society, nervousness upon sudden noise, or sights, hypochondria, monomania, maniacs.

These arise not from sex evils, but from false education as to the effects of sex conduct. ALL previous education should be wiped from the mind, and society left as free of the evil thoughts of sex, as is the mind of the year old babe.

First of all toward the cure of present ills, for nine-tenths of them are caused by the prevalent fears and misunderstandings of sex—first of all, let there be a free, confidential talk with a reputable physician. If you imagine any sex trouble, go at once to the most trusted and reliable M. D., and, as to a Father Confessor, tell him your fears and imagings. The Recording Angel only knows the useless mental agony endured by millions of our youths, because of the fears and remorse born of the false education of the past, attained through quack advertisements, quack doctors and ignorant advices from recommended books for the young, which books dwell almost wholly upon exaggerated suspected condition, from a supposed cause, till Fear reigns supreme. These mental conditions become so bad that the lunatic asylum or suicide becomes the sort of innocence and needless alarm. Reader, if you have any false ideas of sex; if you imagine any physical or mental states are from sex conditions, consult at once some M. D. or, if possibly you have at hand some Metaphysician wise in these matters—and I am free to state that the mass of them share yet too much the old thoughts and prejudices—if you

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

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—*Julia Ward Howe.*

know such a one consult him at once and have all fears allayed.

If you will not, then send to some of the many Social Hygienic Societies for literature. I will append to this essay the address needed.

Man is Mind. He expresses his ideas in conduct. Is, insofar as he has developed his human consciousness, controlled by his thoughts. As far as he is individualized he is not controlled by instincts or environment; is not controlled by his body. He is self-controlled. Controls his body through control of his emotions. Animals yield control to conditions. Move in line of least resistance. But the Human is developed from the animal by overcoming resistance. Self-control is the point of differentiation between man and brute. "Self-government is God's government," says Lyman Abbott. Sex is the seat of emotions and is very sensitive in man to thought. He who controls his thoughts, controls his emotions; and he who controls his emotions controls his life.

Brooding in any form upon sex awakens sex activity. The remedy is simple. Turn attention from sex!

In mental healing we have learned to ignore physical conditions, and to pay all attention to the mental. Place thoughts of ease, of health, in place of disease. So here we would place thoughts of a high ideal where now are held, in regard to sex, the opposite.

The function of the teacher, in the home, the school, in church, and in society, is to inspire in line of a pure and noble ideal. A pure, refined, normal, natural, social ideal is demanded.

From a fine editorial in the *Outlook* for Oct. 5, 1915. I quote a few paragraphs: What appeals to college life appeals equally to all conditions of society. Cultivate the Ideal. Mazine says, "The Ideal is the home of the soul!" Prof. Le Conte said:

"We build the ideal and it in turn makes us!" For this reason the suggestions upon sex by parents, teachers, friends build the ideals of the young, and once

formed they must be lived. It is not conduct that we need to watch, but we do need to keep tab on the ideals of the young, and to see that they hold only those which we wish to have expressed in conduct. If we wait till ideals influence conduct, then we "bark against the bad" only to make bad worse. By every "Don't" we intensify the idea we would destroy, by impressing it upon the subconscious, where it becomes the controlling force to direct conduct.

The *Outlook* quotes freely from a book by Dr. Fitch upon "The College Course and the Preparation for Life." It gives strong approval to these passages:—

Instead of saying "Don't," he says, in effect: "Use your passions as you use your faculties; use your normal and powerful physical tendencies, but use them to the highest ends and with full recognition of their spiritual meaning." He does not say to the glowing adolescence of the boy, "Be ashamed." He says, rather: "Be proud; too proud to misuse what God has given you as one of your greatest gifts; too proud to put to base uses those things which are intended for the highest purpose."

In place of an abstract appeal to prudence, he says: "What most youth need to help them in these fights is an appeal to their holiest imagination, to their deepest and tenderest instincts. They need not the condemning but the glorifying of these desires which threaten to destroy them. . . . We should try to show them that it is in these very instincts, when they are controlled and honorably satisfied, that leadership and worth themselves reside. . . . Youth best fights the sins of the flesh, not by hating the instincts which underlie them; nor by being ashamed of those instincts, but by so prizing them that he refuses to drag them in the mire of unbridled practices."

The *Outlook* remarks—This is a twofold wisdom; it is a clear and full recognition of the nobility of instincts which men were taught for generations to regard with suspicion as something essentially unclean; and it throws a shining light on some of the deepest mysteries of life. No people have done more harm to the world than those who have driven into a place of shame instincts in men and women which are just as much a part of them as love and hope and the instinct for justice. This repression and this destruction, both of which have had a long history, are responsible for an immense amount of impurity, disease, and unhappiness. They have shut the eyes of the world to the fact that the very strength of these instincts is generally the evidence of

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

— *Whittier.*

mental and physical power; that they are most vigorous in men and women of genius because they are allied to the imagination; that their birth and development are coincident with the awakening of the spirit as well as of the body; that they find expression in much of the finest art in the world; that the branding as impure of instincts so powerful has driven them out of the daylight and has been responsible for an immense amount of untruth and unhappiness.

Society does not execute the "right about face" in an instant; it very slowly changes its position; but it is changing its position fundamentally against suppression and destruction. One thing which the modern man cannot bear is waste. His ancestors bore it because they did not see that it was waste and they thought it inevitable. What Dr. Fitch has to say about character, religion, and other matters is said with the insight of sympathy by one who stands beside the man he is eager to help, and, instead of checking his instincts, makes them noble by giving them the right direction. There is nothing of more importance to a young man in the early struggles which determine character and career than to invoke his idealism. To the boy or youth who idealizes womanhood every woman appeals to his sense of protection; and in like manner every man in whom the ideal of honor is invoked responds to the appeal to his gratitude for the generosity of others. If a young man's chivalry is invoked in the fight for purity and his sense of honor is called in to stimulate fidelity to his college opportunities, the serious dangers of college life are eliminated.

Ever since the Eden episode mankind will show its individuality, and its innate love of freedom, by doing whatever is prohibited.

Most of past instruction upon sex has consisted of "barking against the bad." The immorality of sex; the obscenity of sex; the fears of incurable and loathsome disease, have been chief incentives toward a pure life. In this way is builded no high ideal, but the most dangerous of all factors—FEAR—is relied upon. By accepting Dr. Fitch's plan we appeal to Love—to Love of Truth, Love of Purity, Love of Life, and to an ideal of usefulness. William H. Allen, Secretary of Bureau of Municipal Reform, New York City, says:

Instruction in sex hygiene in the home or school should deal with sex morality, with sex health, sex temperance. Instruction in sex immorality is objectionable, not merely because it offends the prudists, not because it

is difficult, but because it can be shown by experience to be less efficacious than training in sex-health.

To expect fear to prompt sex hygiene, is to make a mistake that has retarded the development of sound measures in the treatment of offenders against criminal law. For centuries man has failed in attempts to fit punishment to the crime. To deter men from committing crime by holding up a threat has been found futile. . . . The modern theory of probation is: children and adults may best be led away from evil practices by crowding out old influences with new and stronger ones.

President Foster of Reed College, also President of Pacific Coast Federation for Sex Hygiene, says, in "The Social Emergency":

The solution of this great, urgent and pressing problem, which we are feeling the weight more and more . . . will come in frankly recognizing the beginnings upon which the whole sex life, in mind and body, is based.

. . . My closing word is one which seems to me significant of the true, the beautiful, the victorious way out of so much discouragement, so much crime,—that word is "Consecration." That word includes two essential ideas, the idea of sacredness and of co-operation. The sacredness of sex is recognized, for sex is vitally and indissolubly bound up with the two greatest facts that you and I know. The greatest fact of the organized world around us is Life; the greatest fact of the spiritual world into which we lift our souls is Love. The beginnings of life and love are in sex.

No boy or girl will readily understand what life is except he or she has some clear and wise teaching about sex. No boy or girl will fully understand what love means except through recognition of the dignity, worth and purity of the fundamental facts and powers of sex.

Pres. Eliot rightly asks: "Who shall enlighten them? The next important question is—How?"

Personally I am sure that any direct instruction is not best or is not needed. Sex should not be separated in education from that of all and any instruction of the body. As hand, foot, eye, and ear are thought of, and as they enter into the instruction of youth, so let the facts of sex mingle with them in like manner.

Why separate, and make sex instruction a special field? That is the secret of all the trouble today. Sex is ignored; it is

placed in a separate and exclusive category of education. This makes the child full of curiosity, and secret ways are found to learn that which should come as a matter of course along with other education. Place sex on par with all other functions of the body in our physiological teachings, and let love come in its natural place in all psychological teachings. Remove all secrecy, all curiosity, all fears, and all shame, in the process of education, and treat in conversation the questions of sex as we treat any other physical function. This open door will remove from the youth all desire and all tendency to those sex evils which now we deplore.

In our metaphysical healing we ignore physical conditions, well aware that all thought placed upon them only increases the condition we would remove. So, with these questions of sex, I would have no especial attention given them. No sex education that did not come naturally in the general education of the child in answer to his questioning. I would trust Nature and Truth. I'd cut out all present allusions to possible disease and eradicate all fears of sex evils. Because the psychological effects of such teachings is to increase the very desires we would suppress.

I'd cut out the present customary allusions and insinuations regarding intimacies between the sexes and allow youth of both sexes to mingle as freely as they do in the family circle. I'd train young men in thought to treat all young women as they treat their sisters, and all older women as they treat their mothers. The girls should be taught to treat in thought all young men as members of their family. There is no more necessity for a young man to have his sex desires and thoughts awakened by the other sex when with them than there is in having these awakened in his own home life with his sisters and mother. Only a false social education has given rise to this present base condition.

Cut out all suspicion of evil in the association of the sexes. Suspicion is a fruit-

ful sower of thought seeds that later waken desire.

"Chant the beauty of the Good" when you speak of the association of the sexes. The reproduction in plants, animals and in men should be equally purely treated in conversation.

Friendship as elucidated in No. 1 of these Tracts should be inculcated as the ideal of association. Companionship should be encouraged, and it should be taught that marriage is the highest form of companionship. The present physical, the present sex ideas of marriage, should be purified, and the spiritual ideal which is Friendship should be held as the ideal before youth.

Present barriers between expressions of affection should be removed. In place of limitations and suspicion, I would have trust, confidence and freedom in association between the sexes, like that of the home.

From a long association with pure and good men and women, I am as sure as I am of mathematics, that a free association, each with each, with that perfect trust which prevents thoughts of impurity to enter the mind, will so fill any life with good and joy that there will be no dammed-up forces to breed unhappy conditions. There will be that equilibrium of forces mentioned in Tract 4, which will give mental, physical and moral health.

But as long as present aloofness persists, as long as children are taught to feel shame in associations with the opposite sex; as long as obscene ideas reach through suggestion the consciousness of any one, especially of the young; as long as curiosity is aroused by conversation, and by the prevailing styles of evening costumes; as long as reformers rant about the evils and see impurity in the nude; as long as society condemns so much as evil in literature, and on stage; so long will present evils remain. But where the mind is so full of pure ideals that impurity cannot find a lodgment, then will redemption and power come to that person. **"TO THE PURE**

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

ALL THINGS ARE PURE!" This being true, how impure are many pulpits, social gatherings, school boards and homes!

As long as children are taught and grownups encouraged to maintain the present aloofness called propriety between different members of God's one family, so long will there be this repression and its reaction in some excess.

Formality, fears of respectability, loss of caste, want of a proper introduction holds the sexes apart. That life force which flows into the body from the Universal Supply through the sex center will in its repression find a way or make one. This excess will show in some form of extravagance in speech, dress, sport, manners, expense, social excitement, eventually in drinking, gambling, prostitution, just to "let off the steam." All conditions of society from slum up to palace are constantly showing this lack of self-control which is the cause of all forms of intemperance from that of drink to that of religious hysteria.

Under the excitement of a ball game men will embrace, are human. Likewise they are human under grief. Under influence of liquor men will seek unconsciously this natural means of equilibrium and will embrace and show their need of affectionate expression. Repressed affections inspire men to battle. The manager of a baseball team told me his men after an exciting game would find reaction in a brothel. Havelock Ellis says such expressions are often a sedative. Insanity is very often but repressed affection conditions. The cure in Bible phrase lies in "Good Will to men." Whitman gives it in twentieth century statement in his phrase "Comrade-love!" Late one evening as I was escorting home a lady from one of my classes we passed a gentleman and lady sitting upon one of the benches in the public park. She immediately remarked, "Humph! They can't be there for any good purpose!"

I did not see why they could not be there

with a purpose as pure as was ours. But since she thought otherwise, I avoided being alone with her thereafter.

But it is not alone that false and impure motives are imputed to those of different sexes that friends often have thrown upon them suspicions of evil. Involuntarily I held the hand of a friend recently while walking down the street of my city. He drew his hand away, saying, "People will notice it!" "Notice what?" I asked, for until he drew away his hand I had not realized I held it. He said, "Don't be spoony!" Men dare not act as friends; as brothers.

Prurient minds! Foolish minds! Degenerate minds! Uncontrolled minds! Echo minds! Such are allowed to form public opinion. It is time that those to whom, being themselves pure, all things are pure, should assert their rightful place in the formation of a righteous ideal of sex, and of sex communion in companionship.

It is only in some such a way that redemption from present sex evils can come. The command of Jesus must find its place in the human heart. Then it will influence life and conduct.

"A new Commandment I give unto you—THAT YE LOVE ONE ANOTHER!" The expression of love is FRIENDSHIP. Kindly acts each to each.

Present barriers between sexes and between members of the same sex must be broken down and freedom of the expressions of love in companionship and Friendship must be established. BEING, must be more than possession in the measure of a man.

The highest pitched vibrations of Universal Mind are the Love vibrations.

The most intense impression of those vibrations upon the race consciousness, through the heredity of parent upon child, is through the sex-passion. Where mutual love begets a child, that child inherits directly from the One Source of Life, and will be free from bodily taints.

But where low ideals of sex dominate

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

23

—George Eliot.

parents, the child is born with tendencies and weaknesses that render him liable to all the low expressions of sex. The psychological law of inheritance is perfect. Emotions of parents—not intellectual development—dominate their children. When scientists will look to emotion for hereditary manifestations and not to mental states, they will find the problems of pre-natal tendencies solved. Where pure sex thoughts and conditions are, there the child draws purely from the Universal Fountain of Life, and as such can rightly claim, "*Not only is my Real Personality and Heredity from God, but all the race-tendencies are purified by the divine stream!*"

When the channel through which the one germ-plasma finds its primal expression in body is pure, the whole life expression is pure.

The desire for companionship builds brothels, saloons and clubs; the same desire builds homes, and churches. The sex urge for exchange finds opportunity in these. Unconsciously the human cries for communion with one's kind; this cry lies at the foundation of society. This natural demand will be met, if not on one plane, then on another. Wise social and civil laws will see that conditions are given for the natural expressions of friendship.

Under the freedom of friendship satisfaction is found. Under the artificial stimulants of brothel, saloon, and games, dances, and social functions where excitement takes the place of contentment, there is no satisfaction, but there is the creation of a false urge for still more excitement, until debauchery is the natural result.

It is upon these normal and natural planes of companionship that Social Hygiene would place sex-exchange. It is not by silence, which stimulates, nor by prohibition, which arouses combativeness and will against interference, but through the daily inculcation, through the lives in home and in society of high ideals; through pure thoughts in all the mingling of the sexes that sex-education

will come. It is not by making sex a matter of school education and discipline, but by the realization in the individual that sex is to him the center of life; is the engine from which flow all his physical and mental powers, and is to be regarded and used as sacredly as he uses and regards his life.

The low ideals of sex are manifested today by the attitude toward the nude in statuary and painting, and in illustrations in literature. Purity shines forth in every attitude of the ancient statuary. In it every one of pure mind will see nothing but chastity and purity, and reverence for these. Look at Hermes, Appollo, or any of the ancient gods; it seems to me impossible to have any thought but one as pure as that of parents' first loving gaze at their newly-born babe. Whenever in a gallery I see the fig-leaf I feel that the authority that placed it there had violently assailed me with a charge of impurity. They indeed had indicted society with lewdness. "Words are keener than steel and mighties far for woe or for weal," says Joaquin Miller, but mightier far for woe are those suggestions of the impurity of the human body, and the indictment which they give to the good people whom I call brothers and sisters. These attempts to hide the generative source are suggestions which all pure men and women and every true artist does resent.

Passing through a gallery with a young lad of my acquaintance, we paused before the copy of the Greek Hermes. Perfect ideal of the human body. I pointed out to him its beauty, when he said, "What is that leaf there for?" What answer could I make? What, dear reader, would you have given? I told a lie—for decency's sake. "That is placed there because those parts are too sacred for public gaze." His protection from vulgarity lay in my answer. So low are the ideals of the generality of men that no conversation is so common, and no story so popular, as those which deal with the most sacred of all physical

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

—Archie L. Black.

functions. That the lives of men and women are as pure as they are is good evidence of the Divinity of Man.

But the dress of women shows a lack of a high ideal and furnishes suggestions that arouse in men sex passions.

The low ideals of what is termed "fashionable" society is shown in the reports of gatherings where decolette dresses are displayed. In the Sunday edition of one of California's papers of greatest circulation I clip this as a specimen of the sex education fashionably prevalent:

I attended a ball a couple of nights ago at which I counted no less than eleven gray-haired mammas, nay, probably grandmammas, whose ball gowns began half way up their legs and finished just above their waists, with the exception of a slender wisp of ribbon across the shoulders. I give you my word they had no intention of being funny. I was privately assured by my host, to whom I staggered for information, that it was the style. He said grandmothers were quite out. That nothing but debutantes were *de rigueur* just now and that one can only debut in a very short skirt and no bodice to speak of.

The reporter could have had but one purpose, and that was to meet the prurient demand of the public. Unconsciously, let us hope, the ladies had but one purpose and that was to suggest to the prurient minds of the males present the fact of sex. To the young men and maidens it is a sex education for evil.

At the close of a lecture, while a group of us were talking pleasantly, unconsciously I threw my arm around the waist of a lady with whom I was slightly acquainted. Immediately she drew away, saying, "What would my husband think?" Astonished, I replied, "What could he think?" I felt as did a pure young friend, who was a favorite and the life at all social gatherings he attended. He said, "When a young lady makes me conscious I am a man I will not cultivate her acquaintance. I mingle with them all, as I do with my mother and sister!" Present once in the home when he mentioned the fact of an entertainment to which he was going, his mother asked, "What young lady will you take?" He replied, "Why, mother! You are always my first choice!"

Such facts, which are common in your life as in mine, my reader, indict the sex conditions of society, much more than do the brothels and police courts, for these are the springs from which impure streams flow.

When thoughts of society are purified, then will social life become pure. Passing a crowd of workmen at street work one day with a lady friend, profane and vulgar words met our ears. I looked at her. She saw my question, and said, "I purified them!" It is possible for us all "to purify" all suggestions.

The functions of Sex and their purity, as taught in this Series of Tracts will teach what thoughts to think; then, with the will to think them, a pure life will be the consequence. *Pure thinking* will redeem the race. With Paul, I recommend you TO THINK upon pure things!

All the acts in the commingling of the sexes, from the kindly "Good morning," and the clasp of hand in greeting, up to the act of procreation, should be as sacred as are the rites of the church, then there will be no need of further sex education. Then there will be no prostitution; no libertines; no unhappy homes; there will be no sickness; no poverty; and no crime. Then each soul will bring with it from the Universal Life at birth, because of the pure thought and emotion of its parents, the possibilities of expressing itself to a greater extent than civilization has yet witnessed. It seems to me that the Great Lesson of the Gospels in the life of Jesus is, *He was a child of the pure love and the high ideals of his parents.*

At his birth all Jewry was expecting a Redeemer, who would break the Roman yoke and restore the glory of the throne of David and Solomon. Each Hebrew maiden was taught to hold her body and mind so pure that she might give birth to that Messiah. The young man was also taught that he might possibly be the father of his country's Redeemer. Under plighted vows of love, sanctioned by the public thought of the time, the

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

25

—Irving Bachelor.

child was begotten of pure love, and reared in the Ideals of his people. He drew his life untainted from the Great Love and the Great Life reservoir, and hence his life manifested this unity with the Father who is Love and Life.

As Man's development through the ages has been a spiritual progress, necessarily intellectual progress has accompanied it as a result. So must it ever be. First the spiritual, and then the intellectual. The spiritual unfoldment intensifies the emotional nature, and since the primary emotion is sexual, it necessarily follows that, with all progress goes the dual tendency of the sex forces. There must therefore be cultivated as a race unfolds more and more the principle of Self-Control. In this wonderful era just beginning as of old, "when the Sons of God came together Satan came also," so he ever has come, so comes he now. The possible use of all spiritual unfoldment is for the upbuilding, or for the tearing down, by the new force of the present structure.

This is not a time for antagonism, for condemnation, for recrimination, for adverse legislation. It is the time for wise study of the reality of the new birth of latent human powers, under the liberty of the new century. Wise and careful investigation, and scientific treatment is needed. . . Science has never yet been invited into the field of sex-legislation. Science has never yet been invoked in the social treatment of sex conditions. We have blindly followed a non-scientific past; been controlled by prejudice; by fear; by ignorance; by theological anathemas; and by public scorn. What social and civic conditions but those of today were possible under these masters? Let it be remembered in dealing with present conditions that in no previous age was mankind so sensitive to environment, nor so responsive to thought, nor so emotional as now. Emotion is primary and thought secondary. We must learn how to transmute the mighty power of twentieth century emotion into Thought, or our emotion will tear

civilization to pieces. Only through greater sensitiveness can the race unfold; but unless that sensitiveness is controlled and directed into other than physical channels of expression, our civilization follows those of Babalon, Assyria, Greece and Rome, each of whom fell under the strain of new spiritual forces which of necessity centered in emotion and uncontrolled led to debauchery, sensuality and decay.

Like conditions are ours. Only a calm, scientific, reverent and sacred study can lead us to the Promised Land of spiritual civilization, where the Madonna of Motherhood shall have the worship once bestowed upon Venus and Astarte. I venture the prophecy, sustained by the changed and changing attitude of the public toward sex questions, that mankind will be wisely led to the haven of sex purity. The coming century will show a large expression of powers till now latent in sex. The individual advancement will be in exact proportion as the individual shall change his attitude toward himself, as an incarnation of Infinite Love, and shall let all his conduct be in fulfillment of the command, "Love one another!" For Love is, at all times, and all places, "The fulfilling of the Law." The Law of intellectual, spiritual and physical health. We must learn to direct this, the mightiest of Universal Forces, to noble ends, by noble thoughts, of Use, Health and Happiness; as we have learned to control steam and electricity to human use and good. Out of present selfishness of Possession we will develop into the fraternal spirit whose bond is Friendship. Love's expression thus elevated will purify all sex thoughts and will introduce to the race the realization of a real millennium.

Free literature upon Sex Matters may be obtained from the many Social Hygienic Societies. Western readers can address: Pacific Coast Federation for Sex Hygiene, H. H. Moore, Secretary, Portland, Oregon. Others may address: Social Hygiene Association, 105 West 40 Street, New York City, New York.

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

—Ingersoll.

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

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NOW

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cisco, Cal., Post Office, Jan. 14, 1915.

Mr. Brown is on a lecture tour in South-
ern California, which will last until
April. He is open to engagements.
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* * *

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* * *

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the Lessons written for 50 cents each.

The Editor of NOW is doing work in
Southern California under the auspices
of Dr. Harold Palmer, Vice-President
of the New Thought International Al-
liance for the District of Southern Cali-
fornia and Arizona and will be with him
during this month, February and March.
During his absence, I shall, as Mr.
Brown's assistant, attend to the business
end of the work here, and also attend
to his patients and to his correspond-
ence as far as it does not need his per-
sonal attention.

We intend to extend materially the cir-
culation of NOW, which we regard as
one of the most important of New
Thought journals. To do this we are
giving as a premium the new book, "The
Lord's Prayer: A Vision of Today,"
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a "Silent Hour" where selections and
affirmations will be found for every
mood and for every ill. Address all
correspondence for NOW, and for Mr.
Brown personally, to this office. His
mail will be forwarded.

* * *

Letters from the fields where Mr. Brown
is at work tell of the interest he has
awakened and the good work he has
done in the healing field.

We would like our eastern friends who
are enjoying the snow and ice, to think
of those who have occasional rainy days
but at all times have the beauty and per-
fume of flowers. The majority of our
winter days are rich in sunshine.

SAM EXTON FOULDS.

* * *

P. S. Jan. 18. We had only one fair
day for our Pasadena Congress, but still
we had fine audiences. They were es-
pecially generous and though our ex-
penses were heavy we were able to meet
them. I prophecy a good strong and
effective Center here.

H. F. PALMER.

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

27

—Browning.

Harold F. Palmer, Vice-Pres.

Eleanor M. Reesberg, Sec.-Treas.

Julie M. Cook, Organizer.

Southern California and Arizona Division

OF THE

International New Thought Alliance

HEADQUARTERS

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LOS ANGELES, CAL.

The Southern California and Arizona District of the International New Thought Alliance has had a busy period during the last two months of field work. Henry Harrison Brown, Editor of NOW and one of the Honorary Presidents of the Alliance, had a wonderful series of meetings at Santa Barbara, according to the report of Mrs. Elizabeth Thompson Parkhurst, who has established a Center there. She is a very fine worker. Her Metaphysical Library and rooms are very central, being at 1310 State St. opposite the large and fashionable hotel Arlington.

Mr. Brown gave a series of lessons at the newly established Center at Paso Robles. This Center has a fine room in the Masonic Block, in the heart of this fine little city. Mrs. S. A. Gano, who is also librarian for the Public Library, is secretary. Reports come to me of the lasting effect of his work there.

Workers on their way from San Francisco south, or from Los Angeles north, will find a warm welcome at these Centers, and will be able to do much in the way of encouraging the faithful local workers.

At the time of this report Mr. Brown is doing excellent work for the Alliance at Long Beach, where he is supplying my New Thought Church, during my absence on work for our Congresses at Pasadena and Pomona.

Mrs. Flora A. Irvine reports fine prospects from her newly established Center

at Riverside. Mr. Brown left a fine impulse there from his work last December. She is desirous for a Congress there and is making initial preparations. At the Metaphysical Library, Los Angeles, Miss Reesberg, our Secretary, is giving much of her time to the Alliance work. She is meeting with fine success in the Sunday evening Union Metaphysical meetings in Blanchard Hall. A symposium of teachers of various cults being represented by prominent speakers.

Miss Reesberg reports a fine growing interest in her library work and in the enquiries for and sale of New Thought literature.

The Hollywood Center, under management of Dr. Frank Riley, late of London, is in fine condition. Dr. Riley will follow Mr. Brown at Long Beach for the weeks commencing Sunday, the 23. At which date Mr. Brown commences a two weeks' course of Lessons and healing work at Pasadena. Since he decided to establish himself in California, Dr. Riley has met with good success and given pleasure to those who have studied with him.

Mrs. Mable Lewis of London, England, and well known to Los Angeles audiences as an effective worker, has promised to devote much of her time to field work.

Judge H. H. Benson has established himself at Long Beach for the winter, and, in addition to his private practice,

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

—Whittier.

holds a public healing meeting every Thursday P. M. and the Universal Temple. Mr. and Mrs. Benson are enjoying a much needed rest after strenuous work in the North.

A Metaphysical Library is being established at the Universal Temple by one of Miss Reesberg's assistants.

Prof. Edward D. Warman, former editor of the *Los Angeles Times* Health Department, author of "Psychic Science Made Plain," is doing quite a deal of field work and is highly praised for his manner and method.

Ernest Loomis of New York City, author of "Concentration" and other well-known books, is giving a great deal of his time to our Alliance work.

Mrs. Ida Mansfield Wilson, a well-known and much loved worker in San Francisco and the Bay cities, is conducting very successful meetings in Los Angeles and doing valuable service in the Union meetings and for the Alliance.

Maude Fletcher Gallagher, associate with Reginald E. Blythe of the Church of the People of Los Angeles, gives us much of her time, which is greatly appreciated. This Church is very popular and is of immense inspirational and moral value to the city. Mr. Blythe is a very busy man but is always glad to cooperate in our work.

Mrs. Adelane Becker, successor to Harry Gaze at the Los Angeles Church of New Thought, is doing highly appreciated work in her field. Has large audiences. She is in full sympathy with the Alliance and gives assistance freely.

Mr. Charles T. Hardy, Mrs. Agnes Boss Thomas, Mr. Henry Hotchner, publisher of *The Channel*, and Miss Holbrook, all prominent Theosophists of the Krotona Institute at Hollywood, are very generous in support of the Center there and give us the use of their hall.

Miss Julie M. Cook, our efficient Organizer, is now at the St. James Hotel, San Diego, arranging for Alliance work in that city. She is meeting with excellent promise. A Library conducted by

Mr. Slocum has recently been started on Front St. in that city.

For our Congress we are to have the most beautiful hall in the city, that of the Shakespeare Club House. I gave a public address in parlors of Hotel Green the evening of the 9, and will follow it with evening addresses every evening until the Congress, and all of next week, doing private work during the day. Henry Harrison Brown will follow me, doing similar work, beginning Sunday evening, Jan. 23.

I have by permission of the Mayor and Council had a fine banner stretched across Colorado street, the largest and most beautiful that has ever been thus displayed in this way in the city, or that the City Council has ever permitted to hang in that thoroughfare. This seems to prognosticate for the Congress, in its bright artistic colors—Success. I have put much time and effort into this Congress, believing that when we put ourselves properly before the public, that public will appreciate the Truth which we know is for its good.

I have been much pleased with the appreciation given my addresses by the large audiences that have attended thus far my meetings. Pasadena has the reputation of being one of the most intellectual and critical cities in the West. To win here is to place our Alliance before the intellectual world, as I could not expect to do elsewhere.

Mrs. Militz has given up, for a time at least, her San Francisco work and concentrated upon her School, which has begun under fine auspices.

The Long Beach New Thought Center held a Bazaar just before Thanksgiving and later had a Thanksgiving turkey dinner and cleared toward the maintenance of the Center \$100.

The outlook in this District is very encouraging; no faltering or looking backward in any of our Centers. Forward is the word. And Forward it goes—Forward, Upward and Onward.

HAROLD F. PALMER,

Vice-President The International New Thought Alliance for the District of Southern California and Arizona.



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