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HENRY HARRISON BROWN,
Editor

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 PSYCHOMETRY
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Here are titles of its sections. Is it not a promising list?

- | | |
|-----------------------------|--------------------------|
| 1. Faith in Self. | 8. Dare and Do! |
| 2. The Ideal. | 9. Hold Fast, and Let Go |
| 3. What is <i>My</i> Ideal? | 10. Silence. |
| 4. I Can! | 11. The Dollar Side. |
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From all Life's grapes I press sweet wine.
—Henry Harrison Brown.

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A JOURNAL OF AFFIRMATION

VOL. XI.

FEBRUARY 1914

No.2

THE CHALLENGE.

"Who goes there?
"Friend, with the countersign!"

Along the street alone I pass
Like picket by a stream.
No passer-by doth "Halt" me now;
No eye hath friendly beam.
I feel as a deserted one,
Who walks the earth alone.
He wonders where his road will end,
Now all he loved are gone.

Quiet I stand awhile to let
The hurrying crowd pass by.
The while my heart is throbbing still,
I meet a questioning eye.
And "Halt!" I see in smiling face.
I sense a "Who goes there?"
A remnant of old times, to hear
That call of challenger.

And instinct spurs a quick reply:—
"A Friend, I fain would be!"
And unseen power within the press
Soon brought that face to me.
And in the crowd, I touch a hand,
"The countersign?" I feel.
And I reply in silent power:—
"Friendship hath hooks of steel!"

"All right," I now hear mentally.
All barriers are gone.
The pagents of a glorious day
Now multiplied pass on.
I cannot tell of aught beside
My memory fails me here.
But within my life that day was sown
Something that banished fear.

A plant hath grown whose beauty sends
O'er pathway fragrance sweet!
And now in many eyes once more
Love's challenge I shall meet!
Ah! still there are tender souls about,
Brimful of Love and Truth.
Whom years and cares weigh down, but still
They keep the heart of youth.

And in Life's press when I shall need,
Eternal Good will send
Its Masterpiece, its richest gift,—
Some one who hails me, "Friend!"
With glance of eye the challenge comes.
"Halt! I have need of thee!"
And I reply to "Who goes there?"
"Thy Friend in Liberty!"

HENRY HARRISON BROWN.

October 14, 1913.

"THE BEGGAR PRINCE!"

(Synopsis of a lecture.)

That popular fable of the sot who was picked up dead drunk in the street, carried to the duke's house, washed, dressed and laid in the duke's bed, and, on his waking, treated with all obsequious ceremony like the duke, assured that he had been insane,—owes its popularity to the fact that it symbolizes so well the state of man, who is in the world, a sort of a sot, but now and then wakes up, exercises his reason and finds himself a true prince.—
Emerson in "Self-Reliance."

While my theme is "The Beggar Prince" I suppose that, under the old theological thought, it would be "The Fall of Man!" A story is told that in the north of England there was a hod carrier who but for the loss of a marriage certificate would have been an earl. His fellow workmen knew this and would call out to him, "Earl John, more mort!" Earl John lived as a laborer conscious that but for a little piece of paper he would live in wealth and power. How would it be with any one of you did you know that but for a little thing you would be in a position equal to an earldom? Many are the stories of children stolen and who later find that they are heirs to immense estates.

Peter the Great voluntarily worked as a

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

—Irving Bachelor.

ship-builder in Holand. No one recognized him as a prince. He temporarily renounced his power that he might gain power. Buddha renounced his palace, his heirship to the throne, renounced all; went into exile and subsisted on charity in order that he might gain something greater. He realized that there was a greater than royal palace and the edict of emperor. Because he declined an earthly estate he gained the greatest of all power—wisdom; became the greatest of earth's teachers. He has the largest following of any one person that ever lived.

All these, whether rich or poor; whether in palace or in cot; working as king or hod carrier, were the same human beings. When positions were changed they carried nothing into the new but that which they were in the old. When man learns himself he will not admit the possibility of a lost document, but he will claim heirship to the greatest of kingdoms. He will realize that he is the Son of the King of kings. Though he may be in gipsy camp, or in millionaire's home he will know himself as an equal heir to the greatest realm of all, that of "The Kingdom of Heaven!"

Many pretenders to thrones has the world seen, and there are also pretenders to the heirship of heaven. The conscious heir manifested the power and does the work; the pretender fails; is of the earth, earthy.

Our American shores have given shelter to one claimant of the throne of France and who returned to France as President, and by fraud mounted to the throne as Emperor, only to be overthrown and die a victim of his ambition. Such men are types of the "Fallen race": types of the Beggar Prince who aspries, seems to win and falls. Only to awaken like Jacob in the wilder-

ness on a pillow of stone.

We would like a noble earthly heredity. Did any one of us receive notice today that we were heirs to the estate of some rich man; to some earldom; to some crown, we would be filled with pride and a joy unspeakable; we would make every effort to put ourselves in possession of that which was ours.

But if gained what then? Only for a little while. If it is wealth, it may all be lost in a day. Many fortunes of years' accumulation were lost in the disaster of '06.

Be it place—soon another may take from us the trophy we have once won. Like the prize fighter with the belt today; another will wear it tomorrow. The office I fill today another will hold tomorrow. The throne I sit on may pass to an enemy; if not, death will some day relieve me. O, nothing earthly is permanent to the "Beggar Prince"! Whether he is living in his palace or by ignorance is kept out of his place, it will soon pass, and all will be as if he had not been.

Beggars, pretenders, frauds, hypocrites and sots have no permanent place in nature. They are cyphers; do not count in the evolution of the race; become very soon in life back-numbers, because they are impediments to the onward course of man. Only Manhood remains. Manhood is the one characteristic in prince or peasant, in laborer or president, that is the sign of royal birth.

Permanency is a word that belongs alone to truth, right, courage, faith and all Eternal Principles.

No good thing is lost or destroyed! No bad thing ever lives. Whittier says:—
All the Good the past time had
Remains to make our own time glad,
Thinking of the fleeting power of evil
he says:—

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

19

—Julia Ward Howe.

The evil cannot brook delay

The Good can well afford to wait.

Every beggar will sometime waken to the fact that he is a Son of the Whole, is a child whose parent is Nature; is what the Bible terms "A son of God". John saw this when he said, "Beloved! NOW are we sons of God!"

This is the message I bring to you, beggars as you are living but kings in disguise. Princes in reality but living under the thought that you are tramps.

Opulent beyond thought but thinking you are poor. You have never been told of your parentage and your inheritance. No one has come to you as the geneologist came in the gospels with the record of Jesus and traced you beyond Adam to Infinity, to God, as did he who said of Adam, "Who was the Son of God!" This is mine, yours, all men's heredity.

Think and affirm: *My heredity is from God.* The ills of life all arise in the idea of heredity from Adam, the heredity of the flesh. The heredity of the animal. Disease, worries, fears and all limitations are centered in the flesh and will there remain to trouble us, as long as by thought we give them recognition. The Scotsman for want of evidence carried his hod, but had he proof he would have lived in the palace. So many of us are carrying hods, filled with pains, aches, poverty, angers, bad habits, and fears, because we have not learned of or have not claimed our inheritance. The moment any one will claim all that is, as his, he will not live like a charity patient or sit like a beggar on the street or delve like a woodchuck in the ground, nor work like the bee in cell, but he will find within himself the power to control the external conditions to his will. It is not too much for me to believe in the possibility of all the so-called miracles of Jesus, but I dare not admit their probability, but I do accept them as proph-

sies of what Man will do, when he enters into a Realization of his birthright. For as a SON he has all the powers of the Father. As the Father, as Nature, has brought forth fruit, fish and grains, why shall not the Son also, in his own way, in his laboratory, bring them forth? The Father, as Nature, raises and stills the tempest, why has not the Son power to do this? Why shall he not sometime know his power and do it?

Man is a Self-consciousness added to Nature; Man is a factor in his own evolution. Man has made the wilderness bloom as a rose; has created through mountain and ocean pathways Nature could not do. Has developed fruits and animals superior to anything Nature has done. We are to remember that *Man is God thinking!* Nature is God working without thought! Man *knows* what he does and *why* he does it. Nature does her work blindly, stumbles forward with a backward look. When then we realize that we are Princes of Immortality, and Infinity, ignorantly masquerading now, as invalids, paupers, criminals and slaves, we shall free ourselves, and rise up "as gods knowing good from evil." Will learn that all evil lies in our ignorance of our birthright.

Our New Thought movement brings to us the missing document, that has kept us from our inheritance of Power, of Knowledge and of Present Immortality. We take it and *live.* We take it and *master.* We take out of our thought all limitations. How? By exercising that one function that differentiates us from all other forms of Energy; that function that lifts us out of the animal strata of life and places us above Nature — that is, our—POWER TO THINK.

One cannot do this all at once, but each can begin this realization NOW. And NOW is the one time to begin! Now is the only time in which we can do. Now

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

—Walt Whitman.

is the only time we can think. Begin now to THINK upon yourself. Ask what am I? Consider what it is to be human. Rejoice in Being! Think what it means to be a "Son of God." Begin to BE in *thought* that Son. How? It is my province to teach you how. You must *do*. I can only tell you what I have found to be THE WAY, THE TRUTH AND THE LIFE. AFFIRM YOUR HEREDITY! Begin now to say—I AM A CHILD OF GOD! Use these affirmations under that central thought: *Infinity is Power. I am that power. I am Power first and last and always. Because I am power I can do. Because I have choice I can choose what I shall do. Because I am free, as power, to choose I am Will to do what I choose!* Through this chain of affirmations you will have educated yourself to the affirmation which, when it has become conviction, will lead you into all Truth. Emerson well says "Truth is our element of life!" Man is the only manifestation of the Unity which is the God of theology, the Energy of science, and the Intelligence of metaphysics. The Power to think is the distinctive quality of the Universe in him. That which he thinks is—TRUTH. When the thought of these affirmations become TRUTH to you, that Truth will control your expression of life. You will live the consciously as a Son of Infinity, will know no limitations in body, in Thought or in Supply, for ALL the earth is pledged to you to carry out your will; to materialize your desires. Take therefore this Affirmation, and use it sacredly as a devotee at the altar, as persistently as an inventor in his shop, and the results will be to you health, peace and supply.
I AM POWER TO BE, AND TO DO.
WHATEVER I DESIRE, AND
WILL, TO DO!

NOT AS I WILL.

Blindfolded and alone I stand
With unknown thresholds on each hand,
The darkness deepens as I grope,
Afraid to fear; afraid to hope;
Yet this one thing I learn to know:
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
Too many stops along the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will"; the sound grows sweet
Each time my lips the words repeat;
"Not as I will"; the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will"—because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill—
"Not as we will."

—Helen Hunt Jackson.

"IN HEAVEN."

(Second article on "The Lord's Prayer!")
"Who art in heaven!" "As it is in Heaven!"
It is common for the reader and student of the Bible to import into its words an interpretation from the thoughts of today. The Twentieth century A. D. is unlike that of the First as the civilization of the New England states is unlike that of Mexico. Habits of life and thought; customs and laws; traditions and prejudices; social and civil amenities; are at antipodes. Then astronomy, biology, physiology, hygiene, geography, and other sciences all now commonplace, were then unknown.

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

—*W.C. Henley.*

21

Mythology was prevalent. Each phenomenon and almost every individual thing had its god.

The student of Greek history learns the power of mythology. When he will remember that the philosophy of the New Testament is Greek, and will seek to interpret the New Testament in the light of Greek "Logos philosophy," he will come nearer to an understanding of the life and words recorded therein of Jesus, than he can in any other way.

It is well known to scholars that all distinctive philosophy in the New Testament is Greek. Very little of Hebrew thought is there. What there is, is from the Essenes, one of the three sects into which Judaism was divided.

When New Thought students will thus read and interpret they will see that when they attempt to allegorize or to symbolize the Bible, they are dropping out of the modern scientific methods of arriving at truth and adopting the old Talmudic method, a method of authority, of ignorance and superstition. The method which Paul adopted when he spoke of Sarah as a city; when the record tells us she was a wife of Abraham. Once we allow ourselves to read in symbols we enter a maze and add only one more to the hundreds of symbolic interpretations of scripture. One could take the life of any public man or any era in the history of any nation, and through symbolism develop a system and a philosophy. The method of Mrs. Eddy in her "Key to the Scriptures" is the old Talmudic method of reading the Bible not as history, but as a mystic and esoteric work, that needs interpretation. A system of symbols must be created for that purpose. This is well for those that wish to live through faith in some authority. But it has no place in the life of one who desires Truth above Authority.

There are two ways of reading: one for

intellectual pleasure and development, and one for the cultivation of the feelings of reverence and peace, those emotions which we may class under the term religious.

As a religious inspiration the "Lord's Prayer," like the "Twenty-third Psalm," is no doubt unequalled in all other literature. But we are not to think for a moment that whatever awakens emotions of the religious is necessarily Truth. If it were then all mythologies and all theologies are truth for each has been the occasion of the deepest religious feeling. The error of the ages has been to make religion depend upon some intellectual statement on the one hand and on the other hand to awaken the religious sentiment through an appeal to the emotions without a cultivation of the reasoning powers.

The intention of our New Thought philosophy is to keep each in its proper province. Emerson saw this and says:

"In your metaphysics you have denied personality to the Deity; yet when the devout emotions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hands of the harlot, and flee."

I shall attempt first of all to find what Truth is in the Prayer and then we may use it as a vehicle to carry the intelligence of today through aspiration if we choose.

Heaven was a term with a very different meaning from our present one in plays of New Testament history. In ancient astronomy it meant a circular concave sphere or better a concentric series of spheres surrounding the earth as the crystal covers the face of a watch. They were made of something transparent, but equally material with earth. Over each of these "floors of heaven" rolled one of the planets. Seven heavens, one for each

of the seven planets, moon, Mercury, Venus, sun, Mars, Jupiter and Saturn. The eighth was the heaven of the fixed stars and was particularly called "the firmament!" This was the general thought among the masses. But some of the astronomers of the first century held to other conceptions. Ptolomy added a ninth sphere and some went so far as to add seventy.

Therefore the heaven which the author of the New Testament prayer believed in was a material heaven with seven floors. Above them a firmament where was situated the throne of God.

And since this New Testament philosophy was Greek, we must turn to them to complete this first century conception. I have no intention here of recording Greek mythology. You realize the gods of the Greek pantheon were many and all endowed with human attributes. Above all these they placed FATE, which was superior to them all. Here we will find the beginning of the idea of Unity. One Supreme power above and beyond all the heavenly hosts of lesser gods.

We come now to the word "Logos" which is translated in John's Gospel "The Word." The meaning has been given variously by scholars. But theologians have used it as synonymous with Christ. But it meant to the Greek philosophers this One Power above all. Others, however, may well believe it was what we call "The Unknown God," whom Paul tried to reveal unto the Corinthians. By giving his idea to them he elevated their conception of God. For the God-idea is as subject to evolution as any other that has evolved through the ages.

The Father of the Prayer was to them the One Power above all others who dwelt in the firmament and included in his sphere the earth and all between. There

he ruled as a monarch ruled on earth. For we must not forget that among all ancient and primitive peoples the gods and their attendants, while unseen, were substantial and material realities. They could assume a material appearance and could assist mortals in all their affairs, even hurling stones in battle.

We must not import our present conceptions of spirit, soul and mind into the ancient writings.

All our words concerning the immaterial or spiritual universe come from the Greek. The ancient Hebrews had no words for anything but earth and that realm where the dead went "the underworld," a material place which they made no attempt to define. The Hebrew was not philosophical or speculative. He was an eclectic, and accepted from other nations that which fitted his cast of mind. But he did not create even his theology. His God was a king who appointed an earthly representative, and the earthly kingdom was a reflex of the heavenly. David and Solomon held office not because the people chose them but because God did. A fallacy that now backs up the thrones of Europe.

Heaven, God, earth and man were all made of the same substance. Gods were many and differed in degree of power only. The Hebrew declared "Our God is a Great God," above all other gods. He recognized the gods of other nations but regarded them as evil to his nation. The gods of one nation became the demons of another nation. From the earliest times the Aryan gods passed into other provinces and became the devils of the Persian, Greek and Roman religions.

We are always to remember that the GREAT FACT, under all these conceptions, remains, and that is—THE POWER BEHIND ALL PHENOMENA—IS! All that has changed is the human

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

23

—Ingersoll.

conception of it. We cannot think Jesus' conception! We cannot reverence what he revered, in his words and in his form.

We cannot enter into his intellectual conditions, nor enjoy the objective phenomena that told him of God, in a material heaven; but we can and when we enter into the reality which he entered, we must FEEL what he felt, and must come into communion with the same Universal Power. What I wish to convey is an intense desire for that same spiritual realization that he had and while we are not called upon to know his conception, nor attempt to think his thought of God and heaven, still we can, and we will, when we come into that same mental attitude, in which he used the words, feel the same communion and have the same realization which he had.

While we will not attempt to twist the words to our thought and will not wrench them from their Hebraic and Attic meaning, we will, when we wish to use them devotionally, repeat them with our conception, with the same religious emotion, and with the same reverence that he did. When we find it necessary to pray a prayer of petition we will put our idea of Unity and of Brotherhood into the spirit, in which these words found utterance from his lips and will know that it is not Truth alone that saves, that we are not saved by intellect, but that "Love is the fulfilling of the Law." That while we may feel with Jesus and Buddha and Hebrew and Greek and Roman and Turk, the same spirit, we cannot have the same mental picture they have, and while we unite with them in the worship of the Reality behind all phenomena, which we see behind all names, we cannot unite in their conception. For while in Love we are one race; in Thought we are each an in-

dependent, individual expression of the race life. Thus while we say:—"As in heaven," our heaven is not that of Jesus, nor of any other person. It is not situated where his was in thought, but it is one in spirit with his.

Our name for heaven in reality is the same he felt, for our name is Love, and he said, "God is Love," and his command was "To love"! Therefore we obey the same God, situated in the same place and in prayer use the same entreaty he did, and thus make the Manger-cradle the Cross and the Resurrection, all one, with the present in an Eternal NOW, for Truth is unchangeable—IT IS.

Since Truth is unfolding itself through human conceptions when we think of *our* heaven, we are thinking the same Truth which Jesus thought. Why then try to translate his thought into our thought by using his words. Rather let us, in his spirit of freedom from authority, translate his spirit into the language of today and use the prayer thus:—"Our Father who art Love"? When we will use his words with this meaning we will pray his prayer, not because Jesus said it, but because we have found within ourself the same realization that "Love is the fulfilling of the Law" and that he who is Love, hath no need of formal prayer.

Matter is the Unknowable Reality, as reflected in mind through the mediation of the senses. Mind is that Reality as it appears directly in the operations of consciousness. It is, so far as we know inseparable from material conditions: but it is false logic to infer that it is itself material. You can neither feel, see, smell, touch, taste, weigh, measure or chemically decompose a thought. It responds to no material tests. Yet in it lies a power greater than that of the Archimedean lever—a power sufficient to move the world.

—Louis G. Janes.

through the same channel, but new thoughts are hard.

Dr. Frederic van Eden, one of Germany's leading medical thinkers, said in a magazine article not long ago:—

Especially children with their tender plastic natures, are very open to Suggestion and few parents realize how far this power can go and how slight the means are which can bring it into action. The work ought to be studied by any parent or teacher who takes this task seriously, and also by lawyers and judges.

And one of England's greatest authorities, Dr. Forbes Winslow, said recently:

The power of suggestion in every-day usage is seen in many ways. Some years ago a man made a bet that he would cause a crowd to assemble in Trafalgar Square. He stationed himself opposite to Northumberland House with his finger pointing at the lion's tail. He exclaimed, "Why, the lion's wagging its tail." Soon a large crowd of people assembled, and many, taking the suggestion offered to them, agreed to this fact. They saw the tail move. Prof. Edgar Rice of Columbia University in an address said:—

We regard action merely as a striking illustration of the working out of one of the fundamental and thoroughly well known principles of psychology—a principle which has been well established in the science for many years, but one whose full meaning and momentous import are only beginning to be clearly realized at the present day. This principle is briefly stated, the potency of a dominating idea in determining human conduct. What we call motives prompting us to action are nothing more or less than ideas in the mind and it may be said that every idea which enters the mind has a tendency to go out into its appropriate act. If the impulse fails of accomplishment it is merely because other ideas of a conflicting character enter the consciousness and inhibit them.

And today's paper gives one of the many incidents that are so striking that telegraph tells of them:—

Alleging that a Scranton woman dominates him psychologically and by metaphysics, thought transference and telepathy, makes him sick and sore at will, and gives him pains in his back, arms and legs, Thomas F. Gannon of Rochester, N. Y., began an action in the United States Court here to recover \$50,000 damages, Mrs. Margaret E. Gordon (nee

Miss Margaret E. Thornton) is the defendant in the case.

The effect of this Law of Suggestion is seen in the succumbing of many doctors to the disease, to the cure of which they make a specialty. I give below an incident from a paper of Jan. 3, 1914.

The criminal lawyer is liable to the crime he defended. The superintendents of the insane and other asylums find they are acted upon by the constant suggestion of their patients. The judge of the Tombs police court in N. Y. City said: "Those who are here as spectators to-day are here as criminals to-morrow." So powerful is this law that we should guard the young and the susceptible adult from all that can operate for evil consequences. Not by law and by prohibition but by teaching them SELF-PROTECTION by giving them the right Ideals. Suggest the better so strongly that it will be a guiding thought, a protective power. Taking away opportunities to do wrong does not make good men. The lack of self-control will find some other way. But a noble Ideal will remove the thought from the mind and then there is no temptation.

I have recently attended the lectures given to men by The California Hygienic Society under the auspices of the Y. M. C. A. and The B'inai B'raith organizations. While they are Truth, they are only partially so, for they are on the purely physical and material plain, and offer no uplift, give no vision and build no protective Ideal-of-character that will keep the young from the evils they would prevent. Fear and dollars will not create character. But it is a good beginning. Let the good work go on. By and by the public mind will allow me tell my side; the side of the Ideal; the side of character.

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

—*Browning.*

BUFFALO (N. Y.).—After a fight with death that was hopeless almost from the start, Dr. Frederick G. Bush of the State cancer laboratory in this city died a victim of cancer in that institution this afternoon. Everything that science could do was brought in play to save his life, but without avail. Six weeks ago he submitted to an operation under the direction of Dr. Howard A. Kelly, in which \$125,000 worth of radium was used, but even radium failed in this case.

IN CALIFORNIA

Tell no more to me the stories
Of the Eastland's fleeting glories—
Jasmined night and red-eared noon,
For within my sun-kissed garden,
Where the mocking-bird is warden,
It is always, always June.

In the world beyond my altar
Seasons change and fade and falter—
Come and go in varied tune;
But to me in each day's ember,
Be it April or December,
There's a vesper note of June.

What though almanac and reason
See a different month or season
Every rounding of the moon?
If each day is soft with roses
And a glimpse of heaven discloses,
Surely, it is always June.
Clifford Howard, in the West Coast Magazine.

THE THINKER

"Beware," says Emerson, "when God lets loose a thinker!" Why? Because it is to the Thinker all other men owe their environment. He *thinks* from the mental, psychic or spiritual life. He perceives Truth. From his perceptions others reason and are called philosophers. Others apply and are called practical, are inventors, business men, statesmen and scientists.

But the origin of all is in some person's thought, some one found it in the One in which All is. Truth, like force, is uncreatable and indestructible; a fixed quantity. Men perceive some of this Infinity and give it forth in symbols of

language. Then others make it practical. Every achievement of man was first a mental picture—an ideal. Once the ideal is formed it becomes a reality in the Real world of Mind and can never be destroyed. Sometime that Ideal will find a brain through which it will as an inspiration force action.

Emerson in his Journal for 1850 writes: The life of the ALL must stream through us, to make the man and the moment great. And the same law takes place in the thought that the mind has gone out of its little parlor into the great sky of Universal truths and has not come back the same as it went, but ennobled . . . Right thought comes spontaneously; it comes like the breath of the morning wind, comes daily, like our daily bread; to those who love it and obey it, it comes duly. We wake and our thought is waiting for us. Yes, but it comes to health and temperance and willingness to believe, and to use what they have and embody their thoughts in action.

The seer is one who sees the truth before it is projected in action. Any one can see it when materialized in invention, in building, in dollars. But to see the machine, the building, the Pacific-Panama Exposition years before a blow is struck, that is Greatness. Here is Idealism, the parent of the Practical. It is here that John Boyle O'Reilly saw truth when he wrote:

Let me dream as of old by the river,
Where I dreamed my youth away;
For the dreamer lives of never,
But the worker dies in a day.

The hands that chisel the statute will perish and be forgotten, the man who furnished the dollars for the building will not be known to the coming generations, the printer who set the type and controls the press will pass into oblivion, but the Mind that conceived the statute, that planned the building, that wrote the poem, lives and his memory is cherished. In one of his poems Emerson saw this and beautifully expressed it:

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

27

—Whittier.

One harvest from thy field

Homeward brought thy oxen strong;
Another crop thine acres yield,

Which I harvest in a song.

The song still lives but the hay and vegetables have long disappeared.

There is one danger to a nation in the coming of the thinker—Others will let him think for them. The masses are not thinkers but leaners upon authority, followers of some thought of others. I do not see that the young men growing up under the electric light and with automobile, street cars, picture galleries and ten thousand opportunities for expression given them by the thinkers of the last fifty years, are any more manly and any more ready to make of themselves Thinkers than were the boys of my boyhood. I have not reached that condition of senility where many get when they have lost the joys of the present, but I do see the danger of doing too much for the young by taking from them the NECESSITY of the initiative. Our New Thought movement comes as a necessity to awaken in the masses the ability and give the opportunity for an onward sweep of that Universal Truth that will make its way through human channels, as it has made its way in channels cut through mountain ranges.

The Thinker has come and in many ways his Thought is stirring up the brain and conscience of the world in new and unexpected ways. Perhaps beside the New Thought movement none other is so significant today as the movement in Sex Hygiene and the Eugenic societies. It is high time that the fears, secrecy, prejudices and prudery of the world in regard to sex and its functions was outgrown and sex be studied sacredly, and the great evils of ignorance and fear, and worst of all, *deception*, be outgrown. The Thinker is

here, and here to stay. As usual he is accompanied by the fanatic, the fraud, the ignorant and the selfish, but above and through them all, Truth finds its way and the world is better because he has come. For Truth shall conquer, nay, it is mighty and *does prevail!*"

DANDELIONS. ..

They like to tramp about—

They do not know what duty means
Nor do they trouble to find out,
They feel as good as kings and queens.
And every one of them is brave,
No matter what may come—
Like soldiers they behave.

They push their way with plucky might

And never mind the blows—
Nor falter in the fight
With plows and rakes and hoes.

Aileen Cleveland Higgins, in The Craftsman.

A KINDLY WARNING.

I have viewed with apprehension the spread of various cults based upon supposed Hindoo Philosophy and others inculcated by Hindoo teachers among us, because I realize that a philosophy originating among a people so fundamentally different in mental conditions and looking out upon life from a point of view directly opposite to Anglo Saxon methods, is as far removed from our thought point of view as their East is from our West, therefore the results can only be deleterious to the intellectual, moral and economic life of America. Their perception is partial; their emphasis is exaggerated; their expression of Truth is partial and particular perceptions so exaggerated that they become falsehoods. Emerson expresses this fact thus:—

"Truth is our element of life; yet if a man fastens his attention on a single aspect of truth, and apply himself to that alone for a long time, the truth becomes distorted, and not itself, but falsehood;

—Continued on page 32

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

—*Archie L. Black.*

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589 HAIGHT STREET, SAN FRANCISCO, CALIF.
VOL. XI. FEBRUARY 1914 No. 2

NOW

HENRY HARRISON BROWN, Editor

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

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Single Copies, 10 cents.

Send money in bills, P. O. Money Orders, Express Orders or bank drafts payable to Henry Harrison Brown, San Francisco, Cal. Postage stamps (1c and 2c only), for parts of the dollar when more convenient for sender.

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

Frequent rains have prepared the soil for fine crops. The verdure is fast coming on. The flowers are inviting one to the fields on the warm spring days. With the New Year we feel the vigor within of a New Thought—that of an Eternal NOW when all is in Eternal Youth. When? Why it *is* and IS is only NOW. Are you going to keep me company this year? I shall set you a steady pace in thinking Health, Happiness and Success.

* * *

The old asceticism said: "Be virtuous and you will be happy." The new hedonism says, "Be happy and you will be virtuous."—*Grant Allen.*

Calendar of Lectures and Classes at Henry Harrison Brown's Soul Culture Institute, 589 Haight St., San Francisco, Calif.

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* * *
February—Spring is on the way to everybody. "It is daybreak everywhere," said Longfellow in his last poem. But it is also spring everywhere and all the time. When IT is resting in north, IT is busy in south, and even while resting in one phase, it is busy in another. Nature is Busy-ness. Man has business. Guess there is a difference. Can YOU see it?

IT is BUSY here. Remember Lowell's lines:—

Every clod feels the stir of life

An instinct within it that reaches and towers,

And groping blindly about it for light,

It climbs to a soul in grass and flowers.

* * *

Remember NOT till 200 copies are subscribed for at \$1.00 each will I put the MSS. of my new book in the printer's hands. Send no \$1.00 till you are asked, but please do send your names now.

* * *

Mr. Brown has a few rooms which are for rent to friends on their visits to the city. He will be glad to lodge such as wish.

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

29

—George Eliot.

To realize that your work is appreciated is encouragement to continue. I sometimes feel that my work upon NOW does not pay and whenever one of these spells obsess me, there comes a letter or letters that dispel all clouds for what cheer in the objective is like words of appreciation. And this morning of January 5 there is a large mail and among the letters are renewals from many old subscribers. Some of them have been on my list since the start in 1900. Their words of good will of thanks and of appreciation are healing balm for all the wounds of the year. Here are a few of the thoughts that heal:

"You must have written the Affirmations on 'Reconciliation' in December NOW, for me, O, how hard it is for me to become reconciled to the griefs of the last year!"

"I want to give voice to the gratitude I feel toward you. I have bought all your books and practice all I have learned. Each day I am growing into that wonderful consciousness that I am! I can! I will! I do! I hope this will help to make your New Year joyous.

"The Poems you have given in NOW the past year have been my inspiration to a better life!"

"I would not give up what I have learned from NOW and from your books for anything the world could offer me!"

"I would miss NOW as I would a very dear friend. So let it come for the next year!"

Dear Friends, such words prove that the world is beautiful and that it is a good place to live in and that my work is a good one to do and that it pays in treasures moth and rust do not corrupt. And this must also be my answer to all who sent kind cards at Christmas and New Year's, I FELT all the Messages

and blessed is he that gives and him that receives. For the coming year we will all chant the beauties of the Good in the Great Affirmation—ALL IS GOOD!

"Can I get well?" asked a lady with tears in her eyes recently, in my office. "Is God limited in his power?" I replied. "But don't you heal?" "Never aid and never expect to! God does all the healing!" "Well, you help him, don't you?" I had not looked at it in that light, though I had called God "My Silent Partner", and I said, "Yes, if you wish it that way!" "Well," she replied, "I don't know anything about him, but I will trust you!" She got well, she learned to trust God in herself, and in me, for we are all ONE.

Many a failure in health, business and in social life is due to the desire to stand well in another's opinion. Fear dominates where this desire is. The road to success consists in relying upon the Principle of Right. I have no right, as a Human Soul, to take into consideration what others think of me. I have a right only to know that the Principle of Right is eternal and omnipotent. I am to forget that there is anyone in the world except myself, when the question of Right, Success or Happiness is concerned.

That I do that which I feel is right is enough. I am to know that right builds no other than a reputation for righteousness. I am to cast away all thought of what others think and say, and, assured of my capital, I build, in Mind, Success.

From "Success and How Won Through Affirmations."

It is since June I became acquainted with your books and I want to tell you how much good I have received from the study of them, especially "Concentration," you have made it so plain. I am a beginner in the New Thought and was desiring help along this line and I feel that my desire was fulfilled in becoming acquainted with the books.—Mrs. I. P., III.

SUBSCRIBE FOR "NOW" NOW.

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

—Emerson.

"LITTLE WOMEN."

I recently saw this play from Miss Alcott's books. Rarely have I watched a play with more interest and enjoyment. It had a wondrous effect upon me; and moved the deepest emotions, yet as quietly as one would feel them when after a long absence he returns to home, mother, brothers and sisters, with all the gratitude and joy of returning to his own happy childhood again. It portrays a sweet, happy American home; such as have sent forth millions to develop and bless the land. A type which is passing away and it seems unfortunate, for in its stead we have the hotel, apartment house, flat and boarding house, neither of which can be a home, and neither of which can develop a natural childhood. Here we have presented an Ideal far above the excitement, publicity and extravagance of the present. And from which comes a beautiful womanhood and a sturdy manhood. The sweets of home. The purity of association. The sweet relation between the sexes. The holiness of marriage and the sacredness of birth were all most beautifully portrayed by a company so equal and so supporting each other and entering the spirit of Miss Alcott's writings that the audience took it tenderly and FELT too deeply to testify their approval, by anything except by the most expressive silence. It was an inspiration to me to work for truth as I saw a prophecy in seat and on stage of a beautiful future for my Native Land.

A friend I made in Atlanta, Ga., and at whose home I was a welcome visitor, and whose flying machine I hope to see a success, and in which I may possibly take a trip, writes: "Now comes like one of your old visits. Keep it up for the next year!" Sure! We cannot afford not to keep step together.

AFFIRM.

Every Affirmation adds to realization. Every denial subtracts from realization. In other words, every denial of your ideal and your ability to reach it simply fixes you more firmly in your present state of realization.

Affirm our power.
Affirm your ideal.
Work for it.
To Affirm is literally to make firm. See that your thoughts are not shaped to make firm what you want to outgrow.
Watch your thoughts and put them to your Ideal building.
Keep at it. In a year from now you can look back and by comparison see how much faith and will and steadiness of purpose you have gained. All that is built into your realization. Go on. In due time you will find your Ideal realized.

REALIZATION.

By Ernest Weltmer.

Weltmer Institute of Suggestive Therapeutics, Nevada, Mo.
This little book is a fine one for all who would understand the relation of Mental Healing to the teachings of Jesus. It portrays the struggle of a soul raised under the old theological ideas with the new understanding of spiritual forces. Out of sickness he reaches health through Realization that the power with and in Jesus is within himself. He learns that all he has to do is to trust and to LET life manifest now as it did through childhood. The book is sent free to all who will apply for it. It is a fine missionary book for your orthodox friends to read.

A friend in a Christmas Greeting writes: "Every desire is a prayer and every prayer is a desire . . . What is your goal?"

One desire alone controls me; one prayer alone is mine! *I would know myself.* My Real Self! I would be my real self! I would live my Real Self. I would daily unfold into consciousness some thing of Infinite Subconscious which I AM.

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

31

—Edith M. Thomas.

A few subscription for my proposed work on Telepathy have been received. Consider the matter well and then send in your name. No money till it is announced that the book is ready. I do not now know what will be the selling price. I am sure that it will be over \$1.00 but I will fill all orders at that price up to 200, that come in before the manuscript goes to printer and to press. When 200 advance orders are received I will at once start the printers at work. Here is the Title page as I now have it in my thought—

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by

Henry Harrison Brown,
Mental Scientist, Soul Culture Minister,
and Author.

*Sometimes a breath floats by me,
A breath from dreamland sent.*

—Lowell.

I would like to put it in press early in the year 1914.

The first 200 shall be an autograph edition.

The book will have a lithograph of myself engraved from a photograph taken while the book is in press. Now in your time. When the subscriptions come in is my time.

Please remember I have a **HEALTH TREATMENT ON A CARD.** 5c each or 7 for 25c.

In the Present's need and beauty
Find the Present's truth and good;
Only in its present duty
Shall the Now be understood.

—James H. West.

We have now found the Key of Success; it lies in the word, "Love." Love your fellow-men. They will feel your love and respond. From love your words will be born. From love all your Suggestions will be made. Love is the Indwelling God. In loving under this thought you give him conscious sway. Under his direction, you speak only the few words love prompts. You will feel love. You will receive love. When one is loved and loves, there is nothing beyond in this universe that can be called success. Such an one will have Health, Happiness and Prosperity. These and these only constitute success. The manifestation of Love is friendship. Be a friend. To whom? To all. Friendship is kind. Be kind to all. Study—study these words of Paul:—"Love is not puffed up. Vaunteth not itself. Hopeth all things. Beareth all things. Endureth all things." From this Principle use these Affirmations: "I love every one. I am kind to all. I am Truth to all. I am Love to all. Through Truth and Love I am success." Page 71 of "Success and how won through Affirmation."

"No doctors and we all got well."

Thus writes Louisa Alcott in her diary when 17, and all the family had the smallpox. Today doctors are forcing themselves by law upon people and they die—many of them. Not reported! But every one who dies without an M. D. is reported and Mental Science, or Christian Science, is held responsible. Well! as long as people wish they will have it, but as for the NOW household we will, like the Alcott home, employ no doctors, and all will be well.

It is in the field of metaphysics, rather than that of biology, that the riddle of evolution will have to find its final solution.—Dr. S. Herbert in "First Principles of Evolution."

The realities of religion are its affirmations and not its protests and its negations.—Right Rev. Bishop Anderson of Chicago.

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

—Emerson.

herein resembling air, which is our natural element and the breath of our nostrils; but if a stream of the same be directed on the body for a time, it causes fever, cold and even death. How wearisome the grammarian, the phrenologist, the political or religious fanatic, or indeed any possessed mortal, whose balance is lost by the exaggeration of a single topic! It is incipient insanity. Every thought is a prison also."

I met one of these Hindoo teachers and in conversation he said: "I do not wear this dress at home. There I live in the jungle. Wear a single cloth. Have a few palm leaves for a roof and earth for my bed. Eat the few handfuls of rice which is given me each day. I have given up all my family and live in contemplation!" That was enough for me to abjure him as teacher, as I do the fanatics who reach at last the asylums when possessed by one idea. Yet this person had a great following, especially of women, ready to take like hungry robins whatever fell from his lips. From some of them he received sums of money upon promises never kept. To delve in the Unknowable speculatively beyond the plane of reason is always dangerous. The rule of NOW is, always to keep on solid ground; upon that which is proven to both sense and reason.

This is an appropriate time for NOW to say this, for in *The National Geographic Magazine* for December, 1913, there are over 40 photographic illustrations of the result of the Hindoo philosophy upon the people of that land. It is a prophecy of a worse that will follow as a result upon our people of more intense and excitable mentality. I advise all those taking up the study of ancient religion, not as an historic study, but as a cult to live by, to send 25c to The National Geographic Society, Washington, D. C., for this copy

and study it, and then to let all these eastern cults severely alone. The sanest of all philosophers America has furnished just as that same Anglo Saxon strain, mixed with Teuton and Celt, has furnished the sanest government and leads the world in science and in art. First of all we demand a philosophy that harmonizes with the highest expression of manhood past and present, and that finds in up-to-date science its verification.

NOW endeavors to show its readers that there is more than one side to Truth. What NOW offers is verified by experience and by investigation through science, and perceived by the world's later and best thinkers. Only by verifying our metaphysics by other systems, by science, and by art, can we trust ourselves to always maintain our mental balance.

Facts have convinced me that Memory and Affections are not limited to that association with matter by which they can manifest themselves here and now and that personality exists beyond bodily death. The evidence to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent."—*Sir Oliver Lodge.*

"Can you tell the difference between wrinkles produced by smiling," asks a newspaper philosopher, "and those produced by discontent? The wrinkles from happiness come only after a couple of score of years of smiling, while those which spring from worry may grow over night. If women only realized that the best beautifier is not to be bought on the market, but simply provided for by nature, namely a smile, even New York would be a happy-looking city."—*The Outlook.*

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