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# NOW

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A Journal of Affirmation

HENRY HARRISON BROWN,  
Editor

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ART OF LIVING  
PSYCHOMETRY  
INSPIRATION  
SPIRITUAL HEALING  
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From all Life's grapes I press sweet wine.

—Henry Harrison Brown.

# NOW

A JOURNAL OF AFFIRMATION

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## THE UNEXPECTED.

In Nature's line of evolvent life,  
Full oft a sport appears,  
And finding all conditions fit,  
Develops through coming years.  
In human life these sports appear,  
In unexpected way,  
Inventors, poets, artists, seers,  
Arise and earn their bays.

Thus in my life full oft these sports  
As strange events have come.  
Rare have I selected ports,  
Or planned my return home.  
Spontaneous they come to me,—  
Life's lessons of joy and woe;  
And each has shown a guiding hand,—  
And to the BEST I go.

Unsought has come my greatest bliss;  
Pain showed what I could do.  
Unsought have come the lips I've kissed,—  
Unexpected scenes I view.  
And now when all seemed dark and drear,  
When all I loved had flown,  
Comes Love again my life to cheer,  
And make my heart his home.

Welcome, Dear One! In Thee I greet  
My Good! With hooks of steel,  
I'll take thy little bark in tow,  
With Wisdom at the wheel.  
Our orders sealed by which we sail;  
Each morn the cards will send.  
Daily we play the Game of Life,  
Where every trump's—"A Friend!"

HENRY HARRISON BROWN.

April, 1914.

When I sail to the Fortunate Islands  
Over the violet sea,  
May one friend, my heart's friend,  
Be there, a-sail with me,  
On the breast of the deep, sweet waters,  
In the arms of the white spray,  
Sailing, sailing, sailing,  
Till we come to Haven Bay.  
In the peace of the Fortunate Islands,  
By wood and hill and shore,  
May one friend, my soul's friend,  
Abide with me evermore.

—Louis McQuilland.

## WHO IS RESPONSIBLE?

I believe that the lowest and most pernicious mental state is that of self-pity. Prof. Elmer Gates tells us that the emanations from emotional states caused by self-condemnation are the most poisonous. These are bad enough. But victims often rise from this state of condemnation and remorse. But when persons have fallen into that mental condition where they sympathize with themselves as badly treated, think no one had such a hard time; "No one ever suffered as I do; no one was ever so persecuted by fate," there is for those persons very little hope, for the constant thought is weakening in every way, and insanity or suicide is the result. Remorse finds consolation in being himself the cause. But these states of self-pity find cause in the external. When located within, there is hope of betterment. When located without, no hope, until by some mental process a change can be effected, that shall cause the person to hold himself responsible. The present thought is. "My brother is my keeper. It is his business to see that I am pleasantly situated. To see that I have work. To see that I am in health." This machine, automatic human universe, is the thought in which those live, who

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

—Emerson.

have sunk so low that they think themselves the toys of fate, and who spend their time in pitying and petting themselves.

There is but one cure for such and that is to awaken in them a sense of personal responsibility. The task is harder because they are constantly finding those who will sympathize with them and who thus add fuel to the fire, by also condemning fate for conditions.

This mental state has been cultivated in the race by the home, school, ecclesiastical and social training. It is the source of the practice of doctor, lawyer, priest; the social, political and economic reformers. Few are they, besides the New Thought Metaphysician, who hold the individual responsible for his life. Fatalism in some form is the underlying philosophy of the masses. "God rules!" Yes; but he is in the common thought an outside power, and man is his subject; God is an external cause.

When the thought of Jesus, "the Kingdom of God is within you," shall be realized, this condition of negative mentality will have passed away. There is no education more necessary than that which locates all power within the individual, and which teaches self-control. All power is indwelling. For this reason the individual must hold himself responsible, and must realize that only his ignorance of himself AS POWER is the cause of all untoward conditions. Once this is seen, there will be a complete revo-

lution in character, and all experience will be welcomed as education, i. e., as drawing into expression the power and wisdom that is within. Instead of dreading new experiences, one will not only welcome, but will seek them, that he may thereby increase his control over the expression of his life.

Then there is joy in being master, where once one was slave. There is something divine in the possibility of self-direction. In this lies the consciousness of divinity. An anonymous author says:

It is so great and yet so awful,  
So bewildering, yet so brave,  
To be king in every conflict  
Where before I crouched a slave.  
'Tis so glorious to be conscious  
Of a mighty power within,  
Stronger than the rallying forces  
Of a charged and marshalled sin.

For this reason every hopeful word, every optimistic expression, is as welcome to a person in the negative states, as is a drop of water to the parched soil. They may not be willing to receive, but since it is Truth we have but to affirm and we heal. "Let your light shine," is the command. Light will find the rootlets of life, and it will find its way into the darkest mentality. It seems that Jesus summed up the whole duty of man to his neighbor when he gave this admonition. We are to realize that the spiritual life which characterizes us as individuals is Truth; and we can express Truth only in Affirmation. We ask no authority for Truth. It is its own authority. It admits of no argument. It is not reasoned out.

“We know Truth when we see it as we know light!” says Emerson. We have nothing to do but to affirm. When the others see our affirmation is Truth, they will live as we live. But whether they see or not, we must in Truth, speak and act, that Truth may more abound. We thus help in creating a new thought atmosphere, and become a Light unto the world.

I AM RESPONSIBLE! I CAN! are affirmations that will lift any one from states of negation to those of power. I AM and I CAN! What? Do everything, I WILL TO DO.

#### LIGHT AND DARKNESS.

Sometimes in the night's deep shadow,  
When all save the heart-weary sleep,  
And the drear wind sighs through the forest boughs

Like the sobs of women who weep:—  
Come to me voices that whisper,—  
Come to me gleams of light,—  
But I lose them again ere daybreak,  
These elusive gifts of the night,  
Sometimes when in deep affliction,  
Submissive the spirit lies,  
We may look beyond Life's curtain  
Through the tears that have cleared our eyes,  
And the motes that caused our blindness  
With the noontide of joy are gone;  
We see in the night of our sadness—  
But the mirage returns with morn.  
FRANCIS ZURI STONE.

The highest prayer is no common event in a man's life. Ecstasy, rapture, great delight in prayer, or great increase thereby—these are the rarest things in the life of any man. They should be rare. The tree blossoms but once a year; blossoms for a week, then fulfills and matures its fruit in the long months of summer and most of harvest time. Fruit for a season; seeds for many ages. The sun is but a moment at the meridian. Jesus had his temptation but once; but once his agony. The two foci around which his beautiful eclipse was drawn.—Theodore Parker in a sermon on “Communion with God.”

#### “AS IT IS IN HEAVEN.”

OUR second essay deals with the location of Heaven. Now we deal with the conditions of heaven, the thought awakened by the word “As.”

The prayer necessarily intended that we should ask that the Heaven-Father—Our Father—should rule “On Earth” as he did in the seven spheres above the earth which formed the firmament. That we also should recognize him as the ruler of earth and heaven; and should in willingness resign ourselves to his rule here and now, should live every day as a subject, not of an earthly, but of a heavenly king.

Necessarily perfection must center in the Ruler. He must have Power to do as he would. He should have the same order and system here that he as King has there. What he ruled there beyond sun, planets and stars, they had no conception. But these he did rule, and they recognized the orderly changes of day and night, of seasons, of the rise and setting of stars and constellations.

Therefore, there is in the petition an expression of the desire that the same power that kept for so many centuries the heavens in their place and in order, might in the same way keep earth and its inhabitants and its conditions in order.

This Infinite Power centered Itself “on earth” in the King. David and Solomon had been Its great

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

—*Archie L. Black.*

kings. The Jew was looking for the return of the Jewish nation to power. At the time this prayer was given, Roman officials occupied the place of their God-selected, God-appointed Kings. It was the dearest hope of every Jew that there might be restored the thrones of the past. For this reason, this prayer was to the Jew a petition for the breaking of the Roman yoke and a restoration of the Kingdom of Abraham, Isaac and Jacob, a return of the glory of David and Solomon. "Thy kingdom come on earth" could have no other picture in the imagination of the Jew than this restoration. It was a prayer of treason to Rome. "Jehovah, wilt thou break this bondage and restore the throne of David for us. Make thy kingdom here now among us." It is impossible for us to pray this prayer with the conception of the Jew of the first century. Did Jesus hold this same thought? I can gather from the records that he had no other.

Like all Jews at his time he and his followers were always looking for the Father-King to send his representative in a Messiah, who would lead them to rebellion and break the yoke of Rome. Early in his ministry his followers centered upon him as the Messiah. Let it be remembered that Messiah had no relation to any life except the life upon earth. The Messiah was a political deliverer. But since that political power was also the religious power and the only power the Jew recognized, it followed that

Messiah meant one appointed by the Power above earth to rule his chosen people on earth.

It seems doubtful that Jesus thought this or accepted it for himself at first. But the zeal of his followers and the success of his work and his triumphal entry into Jerusalem led him to at least accept as a possibility that his mission was to relieve his people from the oppression of the Roman. So great became the public opinion concerning him among the Roman powers that he was arrested on information of his enemies and convicted of treason and executed; not for his works, not for his teachings, but because his followers, in crowds, had hailed him as the Messiah; as the one who should lead in a rebellion as antecedent patriots had done and subsequent patriots did. Over his head on the cross was an inscription which glorifies him as Robert Emmet of Ireland, and Nathan Hale and Elmer Ellsworth are glorified—one who died for his country, "King of the Jews." He filled in his day the same place as Washington and his compatriots did in 1775. It is said that Franklin said then, "We must all hang together or we shall all hang separately!" Had Lexington and all along the line to Yorktown been defeats, they would each have died on the gibbet and the inscription would have been—"He would be an American Freeman!"

It is probable that in this prayer Jesus was consciously teaching treason to Rome, as Thomas Paine

—George Eliot.

in "Common Sense" and "The Crisis" taught the American colonies treason to England. The prayer under our knowledge of that time is capable of this interpretation. It raises Jesus in our estimation. It places him as a martyr to his country, to Truth as he saw it, and leaves him not merely one who would be a leader for some selfish end, either for himself or his nation.

John Brown was hung for the same cause for which Jesus was crucified. The difference of 2,000 years is merely one of detail. The Principle is eternal. It adds a mighty power to the Prayer when it includes loyalty to one's country and to the principles it stands for. The Church has a prayer for "the President, and all others in authority!" This Prayer includes all this and more; it looks to the Divine Possibilities in man to make a heaven on earth whenever he shall will to make it.

The point of view today gives us a Vision in the Prayer grander than any the commentators have found. While the Hebrew of 75 A. D. could pray it for the liberation of his nation; the Irishman today for the freedom of his; the Englishman and the Frenchman for the stability of their governments, so we also can pray through this Prayer for the perpetuity of our nation, and at the same time unite with all these in the consciousness that the Power to whom we pray is one. IT is the inviolable Principle of Causation. The difference lies in the concep-

tion of each person and not in the Reality for which our mental image stands.

More and more as we study it, does it become a universal Prayer, a Vision of Universal Brotherhood. There is no one who may not in sincerity and in truth unite with us at any, and at all times, in saying, "May thy will be done on earth as it is in heaven."

#### THE CHILD'S PRAYER.

Probably the most far-reaching instruction that was ever inculcated into the mind of a child was when he learned to say, "Now I lay me down to sleep." To the child it meant something more than merely the effort to see something just out of the range of its vision, or to taste something that looked as though it would be good to eat, or to run after a butterfly in order to get a closer view of its wings, its colors and its beauty; because now he was going into the dark and everything upon which he leaned would be shut out from his vision. He was taught that somewhere out in the great unseen world, in the darkness which seemed itself to be visible, there was a power that would sustain him, a power that would penetrate this darkness with its strength, its safety, its health and its life. There he was taught to commit the higher part of himself, which he called his soul, into the keeping of his Father and if by any chance his soul, when it went out on its free mission into space should fail to get back, the Father who guided it out was requested to keep it. That little prayer is a wonderful prayer. I would not forget it for anything in the world because it enunciates a statement which any child can understand, that gives itself into the keeping of a Higher Being.—Sidney A. Weltmer in *New Thought Companion*.

Psychometry is a science from which no mortal can conceal his real self, either in writing or speaking. Should man endeavor to conceal the true motive by false pretensions, the psychometrist can discern with certainty his every desire. Thus this reader of the soul must necessarily create the enmity of every hypocrite in the world.—Am. Spiritualist.



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

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—*Browning.*

breaks away from all artificial barriers and finds its way. We must, would we have the soul fed with Divine spirit, would we have it keep its natural home-ward flow, enter our closet of solitude and there hear from ourself.

Without these seasons we are, like the young oak that has sprung up in the shade of one of a century's growth, defrauded of the very elements of life; overshadowed by the mental and material atmosphere of society.

It is the recognition of this need that has sent men into anchorite and monkish lives, which is the extreme of reaction, and is ever to be avoided.

Life is not for the material self; there never was soul growth through selfishness. Selfishness stunts the spiritual nature.

Solitude is valuable only as it is sought, that we may feel the unseen—know "The Lord is in this place," and thereby be more to the world. Solitude is a soul prison when sought for selfish reasons. In this, as everything else, it is the spirit in which a thing is done that makes it valuable.

But our surroundings are potent for good or for ill, as we shall think them to be, and when we seek solitude we seek that where the best will be awakened in us, therefore, our silence rooms and places should be selected in the love of the beautiful, the good and the true, for these are the only avenues of inspiration. The great and beautiful cathedral is conducive in itself to

spirit growth. It awakens the worshipful in the observer and because of beauty is,

"Its own excuse for being," and awakens the loftiest emotions, when we carry the right thought of love, aspirations and reverence.

Thus the artificial has its power in soul culture. The Lord is in thy temple, thy home, thy school, thy market and thy court, but we must sleep as Jacob did to learn it. See Him in holy visions because we carry Him there.

But natural scenery has the greater power, for it was the home of primeval men and all the primeval in the sub-conscious rejoice to get back again.

"The groves were God's first temples," and there, best of all, do we find the conditions for soul growth, through the influx of the spirit of inspiration. Here Jacob found it. Bryant's "Thanatopsis" is a practical treatment on soul culture, and Longfellow's "Sunrise on the Hills" gives us direction.

"If thou art worn and hard beset  
With sorrow that thou wouldst forget,  
Go to the woods and fields; no tears  
Dim the sweet smile that nature wears."  
Would you, then, find communion; would you find a Bethel where to build your altar; would you know the gate of Heaven? Go alone into some of nature's retreats, field or wood, and stay long enough to have your soul silence the echoes you have brought with you from the Babel din of society; to forget your work and your cares; to throw off your lassitude and weariness; to forget books and newspapers; to relax;

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

—Whittier.

and there, alone, let the "current that knows its way" make a channel through which you reach the Divine. You shall then, like Jacob, see the place you are in, is no other than the house of God; shall feel your kinship to the race; shall feel yourself one with all humanity; and bibles and poems, histories and prophecies, art and science shall all be seen to be the expression of the Soul, shall be altars set up to mark the time and place of some Heavenly vision. You shall there learn that spirit knows neither time nor space; neither present nor past; neither here nor there, but ONE and that one, an eternal NOW; shall know its own Infinity.

Soul is crying in the longings and unrest we feel, for expression. Repressed in society it is, the prodigal sick of husks. Let us arise and go home; home to nature; let us get out of the artificial; be natural; recognize our kinship to the Divine, in silence cultivate our inheritance. Affirm:—I will arise and go to my Father.

Says Emerson in a fine stanza for those thus weary with wanderings from home:

"Good bye, proud world, I'm going home;  
I'm going to my own hearthstone,  
Bosomed in yon green hills alone;  
A secret nook in a pleasant land,  
Whose groves the frolic fairies planned,  
Whose arches green, the livelong day,  
Echo the blackbird's roundelay,  
And vulgar feet have never trod;  
A spot that's sacred to thought and God."

Write for circulars. Address:  
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**BEYOND.**

It seemeth such a little way to me  
Across to that strange country—The Beyond;  
And yet, not strange, for it has grown to be  
The home of those of whom I am so fond,  
They make it seem familiar and most dear,  
As journeying friends bring distant regions near.

So close it lies, that when my sight is clear  
I think I almost see the gleaming strand.  
I know I feel those who have gone from here  
Come near enough sometimes, to touch my hand.  
I often think, but for our veiled eyes  
We should find Heaven right round about us lies.

I cannot make it seem a day to dread,  
When from this dear earth I shall journey out  
To that still dearer country of the dead,  
And join the lost ones, so long dreamed about,  
I love this world, yet shall I love to go  
And meet the friends who wait for me I know.

I never stand above a bier and see  
The seal of death set on some well-loved face  
But that I think, "One more to welcome me,  
When I shall cross the intervening space  
Between this land and that one 'over there,'  
One more to make the strange Beyond seem fair.—Ella Wheeler Wilcox.

**HERE AND NOW.**

A clarion voice rings on the ear;  
The time for action now is here.  
They who upon the dead past call  
Will only by the wayside fall,  
While they who to some future turn  
Of their mistakes too late may learn.  
Then deep down in your being vow:  
The time to act is here and now.  
How often one his chance has lost  
Because a fear his weak mind crossed;  
A little time he ought to wait,  
To think, and plan, and meditate;  
And while he waited others moved  
And won, and to us living proved,  
Ne'er unemployed should we allow  
The moment that is here and now.  
—Thomas F. Porter in Boston Globe.

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

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—*W.C. Henley.*

### **MAN AND NATURE IN UNISON.**

Every scientist, inventor and mechanic well knows that he can meet with success in his labors only as he works in accordance with those methods of Nature which we call "natural laws". Whatever the material he would handle he realizes that he must know something of the nature of that material, and of the force within it and its methods of manifestation in the objective expression.

The successful man in these departments is the one that obeys a Will that is not his own, that is embodied in, or works through, the material he handles. Through the consciousness that he cannot do with wood, iron and stone that which he desires, he learns that he must ask of Nature before he starts, "What wilt thou have me do with this?" It does not take any man long to realize the fact as Emerson states it that, "Will is the only formidable thing in nature." Persistent, unchangeable Will gives us, in the operation of Infinite Energy, inviolable law which holds all things stable and secure.

The scientist in his laboratory puts the mineral in his crucible and through experiment, learns under what condition it will fuse, will crystallize, will dissolve or will unite with another, and this only in accordance to this Will within itself. Only through long years of experiment have the scientists learned the meaning of electricity; and only after years of experiment

was the Leyden jar and the telegraph made possible. Many years by this interrogation of the Divine Will through experiment did Prof. Crookes give to the discovery of radiant matter, which he calls "the connecting link between Spirit and Matter;" only after a long experimentation did Mme. Curie discover radium. Thus science is but an understanding of some of the methods in which the Divine Will operates. Science is indeed a form of Theosophy and Theology, since it is with these: "Knowledge of God." Art is but the application of this knowledge in daily living. Thus intelligent man has learned to say to iron, clay and wood, whenever he would use them for his own benefit, "God's will be done." Or what is the same thing, "The Infinite Will incarnate in thee I will obey!"

But since this Will is but the inviolable expression of the One, it is found in every manifestation of power, whether that manifestation be in the grain or the seraph.

Recognizing this fact and applying the knowledge he has acquired through the study of that process of unfoldment of Infinite Will, which we term Evolution, man is enabled to bring about those conditions which nature requires in order that this Will be done in still more highly developed forms of life. It is thus that we have improved vegetation. As a servant of Divine Will, Luther Burbank is assisting nature in her process of evolution,

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

—Wall Whitman.

giving us improved varieties of flower, fruit, nuts and trees. As a servant of nature obeying the Divine Will, the stockman has given us his high bred milch stock and the fleet racer. No matter where we turn in the natural world, we hear the command: "Wouldst thou be wise, seek communion with that Intelligence that is manifesting all about thee and learn to obey that Will that thus manifests its intelligence."

But since man is also an expression of this same Infinite Energy and its Will, it follows that he also must learn conscious obedience to that Will, which is not personal nor individual, but which, through him, has an expression of personality and individuality.

Man is, in his consciousness, but the active presence of that cosmic consciousness which fills the universe. Individualized in him, it finds self consciousness in the power of recognizing itself and saying "I AM." Emerson, speaking of this divine consciousness which he calls "The Soul" says: "It is the background of our being, in which all our faculties lie, an immensity not possessed and not to be possessed. From within, or from behind, a Light shines through us upon things and makes us aware that we are nothing, but the Light is all." We are **nothing** as a separate entity; but we become **something** in consciousness. Soon, in our analysis of Cause, we realize that as human beings we come into the same rela-

tion in ourselves, with that Will which we obey, in the mineral, vegetable and animal world. It is this Will that forces us to recognize a higher source for events than our individual desires, and which Shakespeare recognized when he said,

"There is a divinity which shapes our ends."

This recognition has been the basis of the efforts of the teacher, reformer, doctor, and too much so of the priest; and the attempts at stirpiculture, or as now termed, eugenics, arises from this same consciousness, that we must obey that Divine Will, which works in us.

But here, where physics passes into metaphysical, and physical Science becomes absorbed in Mental Science, we find a change in the principle of Divine manifestation, for evolution ceases its operation at the confines of human consciousness, and thenceforward through that consciousness Life obeys the principle of Unfoldment. Evolution is defined as "a change from the homogeneous to the heterogeneous in accordance with the conditions of environment." This change occurs in the passing onward of Cosmic Consciousness or God, from one organism to another; from the most simple to others more and more complex; until at last, through the animal, it finds itself in the human organism. In this organism physical change ceases and with it the principle of evolution changes its operation and becomes an

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

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—Edith M. Thomas.

unfoldment of **Cosmic Consciousness** into **human consciousness** through psychic changes. The above mentioned teachers and reformers, reason from man as animal, and would subject his unfoldment to those animal conditions which they call "natural laws;" would subject man, as they do the animal, to **obedience to the Divine Will**.

The mistake lies in not recognizing the fact, that the moment Omnipotence became conscious of Itself in the human soul, it became **conscious Divine Will**, and thus **man became through conscious choice a law unto himself**. From the unconsciousness at birth, the human soul unfolds out of the animal state, through infancy, childhood, puberty, and adolescence, and at maturity should have so unfolded through its experiences into that consciousness of himself as divine, that he becomes unto himself "**Conscious Law**."

Thus while man and nature are one in essence, there is a distinctive line between that cosmic power, that works sub-consciously and unconsciously and under limitations we call natural law, and the human soul, conscious of itself, that knows itself to be Law.

Though man, in his physical organization is one with the animal, and like the animal, subject to the laws of so-called matter, there is that animating the animal body which differentiates him from the animal world, and makes him a genius by himself—the only self-conscious in-

dividuality. Consequently, to study him, he must be studied independently, none of the knowledge and conclusions formed from the study of the physical and animal world can be properly imported into the study of man. John and Mary are human, and when they unfold into the consciousness of humanity, they are not subject, as are animals, to laws, conditions or limitations. They make as **individualized Cosmic Consciousness**, their own universe. As Cosmic Consciousness has bodied itself forth in the universe in which they are self-conscious manifestations, they, the same power which bodies itself forth in the animal world, are now consciously saying "**I AM**," and making the conditions of their own manifestation as Cosmic Consciousness.

The process of evolution is from likeness to individuality. The process of unfoldment is from individuality continually into a larger perception of itself.

Therefore, all physiology, hygiene, dietetics, physical culture and any instruction based upon the knowledge of nature has the result of retarding the unfolding consciousness of man, by turning his attention away from himself as creative power, and making him a slave, obedient to Divine Will and Law. True Culture leads him more and more into the consciousness of himself as Divine Will and Law.

The true reformation is that which

—Continued on page 96

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

—Archie L. Black.

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## NOW

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

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

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

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Program of the Pacific Coast New Thought Convention to be held at Portland, at Christensen's Hall, on 11th near Morrison Street, from June 25th to 28th, inclusive.

The speakers are:

Mrs. Eliz. Towne, who will give two lectures.

Dr. Chas. Littlefield, of Seattle.

Dr. A. C. Grier, of the Spokane Church of Truth:

Henry Harrison Brown.

Helen Close, of the California College of Divine Science.

John W. King, of San Diego, California.

Ex-Rabbi Joseph Goldman.

All of these lectures will be free to the public.

People wishing programs should write to Perry Joseph Green, 510 Eilers Bldg., Portland, Ore.

N. B.—Henry Harrison Brown's lecture will be on "Dollars Want Me," or "Economy the Road to the Poor-house."

\* \* \*

### NEW THOUGHT CONVENTION AT THE PANAMA-PACIFIC EXPOSITION IN 1915.

On the Official Program of the Exposition, there appears this item:

Saturday, August 28th, "New Thought Day". This is two days in

advance of the opening day of the International New Thought Congress, which will convene under the

auspices of "The National New Thought Alliance," August 30th to

September 5th, 1915, inclusive, in the Exposition Auditorium, one of

the group of new structures forming San Francisco's Civic Center.

It is proposed to hold three sessions a day and accomplish the greatest possible amount of work within the allotted time.

The world's greatest Exposition is to be distinctly educational. One of

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

93

—George Eliot.

the main buildings is named and entirely devoted to "Education". Is it not appropriate this Congress should be held at this time and place; and that at least one day should be officially dedicated to "Truth" and its great educational message to the World?

California New Thought Exposition Committee has been formed for the purpose of promoting and serving the best interests of the Congress. To this end we now, in the name of Truth, call upon Truth Centers, Workers and Devotees of Truth everywhere for active co-operation in arousing interest in this great event and giving it the widest publicity, whereby a vital appreciation of the educational value of such World Meetings will be awakened. This Congress, largely attended, will rivet the attention of the thinking world and form an added nucleus of powerful import in spreading the blessed message of Truth.

Circulars and other information can be obtained from the Secretary,

Alice P. Thompson,  
1109 Franklin St.,  
San Francisco, Calif.

It is the desire of the Editor of NOW that every one of my readers that can do so should attend this the Greatest and the Best Exposition ever held, and not only see that wonderful Exhibition that has risen from the ashes of our city, but also to see this beautiful and homelike State and the marvelous development of 70 years at the Golden Gate of the West.

When you send to Mrs. Thompson for information, send also for a "Bond of Unity," and subscribe what the spirit moves you to, toward the expenses incurred in the great work of the Committee in preparing for this New Thought Convention.

I would like to meet every one of my readers at that time, and NOW will keep "open house" to its friends during the Convention. Do not forget date, and begin to prepare the purse and mind for it. Hold the thought that we will all meet in San Francisco, Saturday, Aug. 28, and, better still, will enjoy the entire week of the session of the International New Thought Congress:—Aug. 30 to Sept. 5.

A Bill has been passed by the N. Y. Legislature which exempts from the Medical Practice Act—"Any person who ministers to or treats the sick or suffering by mental or spiritual means without the use of drugs or any material remedy." Vetoed by the Governor.—**Journal of American Medical Assn.**

I find that I use the word "Can't" when it means "I do not wish to," or "I will not!" But I have almost eliminated "Can't" from my vocabulary since I have read your words in the magazine. I have taken "\_\_\_\_\_'s Correspondence Course" and have \_\_\_\_\_'s "Certificate" as a graduate, but until I read your "Suggestion Not Hypnotism" I lacked self-trust and confidence. I do not desire to use this knowledge to make money, but to get myself into Spiritual realization, and by this help others to help themselves. One of my troubles is, I am inclined to argue and seek to control people who do not see the way I do. I try by words to make the other fellows see as I do. Send me Lesson 2.

Mrs. McC\_\_\_\_\_, Calif.

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

—Irving Bachelor.

**A PREMONITION.**

A gentleman who was a captain in the 50th Illinois Regiment during the Civil War told me this incident. Possibly some veteran of that regiment can give me particulars which I did not note down and do not remember. As I recall it, it was thus: Twin brothers were members of the regiment. Were brave and loved and had nobly passed through many engagements. While preparing for the charge on Fort Henry one of the brothers said that he would not live through the following day and thought he would be killed in battle. So sure was he of this that he made all arrangements for disposal of keepsakes and left messages for his friends and went into the engagement on the next day with all expectation of being killed. But he was not. At evening about the camp-fire comrades made sport of his presentiment, but when they turned under their blankets the brothers went a little aside from the rest, rolled up and went to sleep. Very soon after, a limb fell from the tree under which they lay, and, striking the brother who had expected to die in battle, killed him. Often we FEEL that which we do not rightly interpret. Before the earthquake and fire of 1906 I felt something awful coming. Would shudder at times as the feeling of coming danger swept over me. Would wake up at night feeling smothered or with a start as if in fright. I said to a friend, "Something awful is to strike the city." I

interpreted it as a strike and riot, for I must interpret these premonitions by my experiences. I said in the fall before, "Spring will see something awful and that we shall be glad we have a mountain refuge." From conditions and experience I reasoned it must be some conditions resulting from the conflict of Capital and Labor.

These feelings come to every one in a more or less distinct degree. They neglect to interpret them through non-recognition. To learn to recognize is easy; to interpret them in wisdom, is something that requires practice. This is the Psychometric Art.

**UNITY.**

Heart of my heart, the world is young;  
Love lies hidden in every rose!  
Every song that the skylark sung  
Once, we thought, must come to a close:  
Now we know the spirit of song,  
Song that is merged in the chant of the  
whole,  
Hand in hand as we wander along,  
What should we doubt of the years that  
roll?

Heart of my heart, we cannot die!  
Love triumphant in flower and tree,  
Every life that laughs at the sky  
Tells us nothing can cease to be:  
One, we are one with a song today,  
One with the clover that scents the wold,  
One with the Unknown, far away,  
One with the stars, when earth grows old.

Heart of my heart, we are one with the  
wind,  
One with the clouds that are whirled o'er  
the sea,  
One in many, O broken and blind,  
One as the waves are at one with the sea!  
Ay! when life seems scattered apart,  
Darkens, ends as a tale that is told,  
One, we are one, O heart of my heart,  
One still one, while the world grows old.  
—Alfred Noyes.

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

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—Ingersoll.

#### **SUGGESTIVE AND PSYCHIC METHODS IN CURE OF DISEASE.**

Yet, after all, the psychical method has always played an important though unrecognized part in therapeutics. It is from faith which buoys up the spirit, sets the blood flowing more freely and the nerves playing their part without disturbance, that a large part of the cures arise. Despondency, lack of faith, will often sink the stoutest constitution almost to death's door; faith will enable a bread pill or a spoonful of clear water to do miracles of healing, when the best medicines have been given up in despair. The basis of the entire profession is faith in the doctor, his drugs and medicine.—Dr. Wm. Osler in *Encyclopedia Americana*, Art. "Medicine".

The following editorial (from the *Journal of the American Medical Association* for March 7, 1914, is well worth preserving. Those who have read "Not Hypnotism but Suggestion" will see that this, the foremost Medical Journal in the U. S., sustains every point I made therein. There is no fear that to-day needs overcoming with Truth as much as this fear of some power outside one's own thought and emotions harming him. It is a fear prolific of physical and mental disease, and causes an immeasurable amount of sorrow and anguish. Please read, digest and use this among your friends.

#### **Popular Beliefs and Scientific Facts.**

Popular beliefs on scientific subjects apparently run in waves. Many of our readers remember the interest in hypnotism which followed the publication of "Trilby." Svengali with his "hypnotic eye" at once became a real and possible personage in the public imagination. The newspapers were full of stories of girls and women who had suddenly been fixed and paralyzed by the hypnotic gaze of some mysterious stranger with piercing black eyes and who had been compelled by his will to fantastic acts which they were powerless to prevent. Fic-

tion writers took up the idea, and stories centering around hypnotic influence became common. It was used as a plea in criminal cases, various culprits alleging that they had been hypnotized and compelled against their will to perform unlawful acts. All this occurred in spite of the fact, frequently stated and known by every scientific man, that the limitations of hypnotism are definite and well recognized, that no person can be hypnotized unknowingly or against his will, and that few persons are so susceptible as to be capable of being compelled to perform acts beyond their own volition and knowledge.

Another popular fiction which later on took the place of hypnotism was that of instantaneous anesthesia. Stories appeared in the newspapers of women who had been accosted by strangers and, under some pretext, had permitted a cloth or a handkerchief to be pressed momentarily over their mouth and nose. Immediate unconsciousness was said to have followed, resulting in a period of insensibility and irresponsibility, varying from a few minutes to hours or even days. Chloroform sprayed into an open window by means of an atomizer, anesthetics tied to a rag on the end of a pole and thrown into a bedroom, instant unconsciousness following the administration of drugs unknown to physicians and pharmacists, were some of the variations of this idea. In the minds of physicians and nurses who see every day the administration of anesthetics, such stories only excite mirth. Any one who knows the difficulty and labor of securing unconsciousness through the use of anesthetics, even under the most favorable conditions and with every possible means of restraining and controlling the patient, knows how absurd such stories are.

A latter-day variation of these popular beliefs may be found in the "poisoned needle" stories which have been going the rounds of the press recently. A woman goes to a moving-picture theater, enters a crowded elevator, a street-car, or elevated train, or is caught in the press of a crowd. Suddenly she sees, close beside her, our old friend the "mysterious stranger," with the piercing black eyes and the compelling manner. At the same time, she feels a sting and knows that she has been stabbed with a poisoned needle. She immediately becomes unconscious, dazed or irresponsible for a greater or less period of time, during which

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

—*Julia Ward Howe.*

she experiences a number of marvelous adventures or hairbreadth escapes.

It is not possible to say that no woman was ever without her knowledge given a drug hypodermically which produced unconsciousness. It can, however, be said very positively that there is no drug known to scientific men which could be administered in the manner or which would produce the effect described in recent newspaper reports.

One of the laws of hysteria is that when any peculiar phenomenon is reported, similar instances immediately appear throughout the country. We may now expect a spring crop of magazine stories and popular novels based on the poisoned needle as a motive. Scientifically, the thing is as ridiculous and impossible as hypnotism of an unwilling subject or instantaneous anesthesia. Popular beliefs travel in waves, and hysteric and excited imaginations help them along. The history of popular delusions, from Salem witchcraft to present-day vagaries, is full of such instances.

While on my Eastern tour, I made at my lectures the acquaintance of a young man. He attended a few lessons and we had several interesting interviews. He had always worked for wages under others. This acquaintance developed in him Self-Confidence and he soon accepted a position as foreman where he had many men under him. He wrote me that he would not have had the courage, but for the lessons he had from me.

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—Continued from page 91  
makes practical and scientific that fact which is the basis of all religion and religious experience, i. e., **Man is Spirit here and now.** This being the underlying fact of the present occult and metaphysical awakening it follows that the New Thought movement is the greatest, most far-reaching, most scientific and most practical reform the world has ever known. This movement marks the beginning of the new spiritual era of the race. While there have been isolated communities and societies from very ancient times to the present who have realized this unfoldment, this is the first time in racial history this perception of truth has been scattered broadcast among the masses, thus promising a universal awakening of the consciousness of spiritual power.

As Jesus of Nazareth marks an era through his spiritual affirmation and works, so does this 2,000 year later awakening mark that era, which seers and prophets have foretold when "All men shall know Thee, from the least unto the greatest" and "when every knee shall bow and every tongue shall confess Thee, as the I-AM, LORD."

There are men who pray, "Thy Kingdom come" with one hand on their pocketbook and the other reaching restlessly out for something more for self. There are others who utter the same prayer with the map of the world outspread before them.—**Advance.**

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

—Lowell.

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---The Editor

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