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

NOW

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CONTRAST.

Beneath the spring, is hidden stream;
Beneath the lily white, the ooze;
The stars only in darkness gleam;
Because of evil good I choose.
Beneath all pain is glow of health;
Amid the crowd I silent move;
Companionless, there come by stealth
The memories of those I love;
So 'neath this conscious life there dwell
My God and I, and—*All is well!*

HENRY HARRISON BROWN.

"FOLLOW ME."

No command was more common on the lips of Jesus than this one: "Follow Me." He used it in a personal relation, as when he said to Matthew, "Follow Me," and bade the young man, would he have treasure in Heaven, to "sell all and follow me"; but he used it also as a general command to all who would have spiritual realization, as when he said, "If any man will come after me, let him deny himself, take up his cross and follow me."

It is a significant fact that in no case where Jesus called his followers that he asked them any questions or demanded of them any promises. Whether they were publicans or Jews, saints or sinners, according to the opinion of the times, he never considered. By special perception (what we would term today the psychometric sense) he realized their character, their unfoldment, and called them. They never questioned him, but followed him trustingly.

No command is harder to obey than this simple one. It is an easy task to write a statement of principles, a declaration of faith or a creed, and to obtain intellectual assent to it. Experiment has proven that it is an easy thing to draw together a community of people that will assent, each of them, to some ec-

onomic, socialistic or communistic statement of principles. But such aggregations almost universally fail through the inharmony and discontent of their numbers.

The young man who had "great possessions," and came to Jesus seeking the way of eternal life; by his admission that he had kept the commandments and the ritual of the Hebrews, he manifested his *intellectual* acceptance of the principles Jesus taught. Members of sectarian churches who have subscribed to the creed do not generally find it easy to keep harmony within their own church. Jesus did not hold his disciples by any such intellectual test.

The intellect, being the manifestation of individuality, is necessarily a separating force. As the members of any organization grow intellectually, that growth causes necessarily a disintegration. It is impossible that persons should exercise their individual duty to think and at the same time think in established lines and in harmony with any set formula. For this reason it is impossible there should be fixed statements of truth wherever there is unfolding manhood.

Wherever there is stable organization, it must be established upon general principles. Emerson and Herbert Spencer lay down this rule for human conduct: "Act from principles capable of universal application." Universal principles are infinite in their methods, places and time of application. It is impossible for one person, one organization, or any group of men, however wise, to plan for another person, or a succeeding generation, the details of the application of any universal principle in any one individual line.

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

—Walt Whitman.

The great fault in all systems, religious, ethical, political or economic, has been the attempt to formulate the details in the working out of universal principle. All such attempts result in limitations. The Pilgrim Fathers came to this country led by the universal principle of "Freedom to worship God," but they sought to formulate the methods in which that freedom was to be expressed, and thus they established limitations that were fetters on their growth and a tyranny to others.

The Constitution of the United States in its Preamble declares that this Government is formed "To establish Justice." Justice is a principle of universal application. In the sections that follow the Preamble, attempts are made to fix the details of justice, and the limitations thus imposed resulted in a civil war.

The wisdom of Jesus is manifested in the fact that every command he gave was merely a statement of universal principles. He never attempted to establish the details of individual application. He said, "Pray without ceasing," but when his disciples asked for the detail of prayer, that prayer consisted of *principles capable of universal application*.

He said, "Love thy neighbor as thyself"; and whoever shall ask another "How shall I love my neighbor as myself?" abrogates his right to self-government. And no matter how wise may be the teacher, he cannot possibly give directions successfully to another in the details of the application of this principle of Love.

The old Hebrew dispensation was a dispensation of details. No general principles were given the Jews. There were formulas and directions for every detail of life. Consequently, there were continual questions arising as to the manner of conduct towards the church, towards man, and towards God.

The greatness of Jesus is shown in the fact that he established the *new dispensation of Universal Principles*, thus rec-

ognizing the divinity of, and trust in, the human soul. To say, "Love thy neighbor as thyself," is virtually to say, "Trust those divine principles which you, as a human being, are." And the two words, "As thyself," place the religion of Jesus as far above every other system as our Mt. Shasta towers above the rocks of Golden Gate.

The call, "Follow Me," is a recognition of the divinity of the human soul and of those tendencies in the human being which, under liberty, make for truth and righteousness. It is equal to saying, "I know you in reality. I trust you thoroughly. You are able to live the true and simple life of the spirit as I live it. Come and be my friend and comrade." Jesus here recognized the only possible bond of union. This bond is *fraternal love and trust*. It is the only bond upon which there can be established any ideal society. It is also an individual bond. It cannot come to the masses. But as fast as one grows into consciousness of himself as a spiritual being, and of his own immortality, he is ready to listen to, and to obey, the call—"Follow Me."

This call, the most difficult of obedience, is in reality the call that breaks the last fetter of human selfishness. Its obedience means the dropping of all those conditions that make one a slave to the material, and opens to expression those spiritual forces that give the individual command over body and over all physical environments.

To "follow me" means to find that Kingdom of Heaven within one's self, with power to draw each day whatever external things or conditions the day needs. To "follow me" in the thought of Jesus as interpreted by his life, means to surrender all earthly goods and ambitions for the *realization of the greater wealth and the nobler ambitions of Spirit*. One must deny the lesser, which is the physical appetites, and obey that spiritual hunger which means righteousness. No higher ideal can possibly be set than this.

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

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—Edith M. Thomas.

It has taken 2,000 years, with their occasional development of saint, seer and martyr, to bring humanity out of the submission to, and tyranny of, the *intellectual* interpretation of the life of Jesus, to that present condition wherein so many are awakening to the fact that it is not our intellectual perception of the place of Jesus, but our entrance into that same *spiritual* realization that was his.

The spirit that animates every school in the New Thought movement is this spirit of Jesus. The spirit is "the Master." This spirit says to all humanity, "Follow Me." There is no longer need of commentary or sermon; but there is need of a rational, loving acceptance in thought and in life of the invitation, "Follow Me."

The affirmation, "I believe in Jesus," is changed to "I love the principles of Jesus. I am actuated in my life by the same love which actuated him." When these affirmations become the controlling thought; when the constant analysis of his words, leads to the seeking of methods of application of truth, to the details of life; when place shall be given to that love of Truth and that faith in self, which he manifested; then there will come to the individual who so affirms, a gradual unfolding of the consciousness of immortality here and now.

The ideal life is the real life, and as one holds before himself, as his ideal, the possibility of reaching that same consciousness which Jesus had reached, he will have already accepted the invitation, "Follow Me." He will through perception have reached a consciousness of truth that theologian, commentator and priest never reached in their reasoning.

This condition of consciousness cannot be reasoned out. It is a growth; when it has come to any individual, he will have learned what the young man sought to know. Have learned by the only method that such knowledge can come, that is, through the *gradual unfoldment of spiritual consciousness through experience.*

Such a one does not, and has not asked, how, or why, or when, but in the consciousness of the righteousness of his own motives, has done that in love which he felt was right; he lets results tell why and how.

It must not be forgotten that Jesus at all times spoke and acted from his *spiritual consciousness*, and they who seek him, and they who follow him, must seek him and must follow him in Spirit and in Truth. Affirm: *The spirit of Jesus is my spirit.*

NOT EASE BUT LABOR.

A man was formed. The angels said:—
"He has not where to lay his head."
And soon they brought a pillow soft
From their sky-home, the stars aloft.
The Child-man slept, nor did awake,
While eons passed. And God said, "Take
The pillow soft away!" Sore wept
The angels then. "How he hath slept!"
Said they. "No more can slumber sweet
His eyelids hold. His weary feet
Will wander o'er the burning earth,
And he will rue his day of birth!"
"He will e'en so!" God stern replied.
The angels bowed, and turning sighed.
"He will e'en so!" once more God said;
"But I will gain a wiser head!"

—Carl Wrenslar, in "The Radical."

DON'T BUTT IN!

The Dangers In Mental Healing.

The most awful fact in all human consciousness, awful in its sense of responsibility; its stupendous and unavoidable effects; its infinity of results; its glorious sense of individuality; its place in human destiny of intellectual Mastery; is the Fact—*Thought controls Human Destiny.* Whether the individual is conscious of its power or not; because he is man; just so far as the human is developed in him; *he thinks*, and as he thinks he controls the Life he is, in its manifestations AS himself.

All that Sub-conscious universe of Power in all its manifold forms; all that Non-Me, which is all the Whole of which he is not conscious; is subject to the Thought of the Me.

The Universe is Power! The Universe is Law! And because it is Law it is It-

Trust thyself! Every heart Vibrates to that iron string.

—Emerson.

self Order. It is Itself System. It is Itself Intelligence. But because IT does not KNOW that it does know, it is not intelligent. Only as Man and in Itself as man, does the Universe become intelligent, does it know that it knows. Thus the one and only manifestation of the Universe that knows Itself, that manifests this Intelligence of Itself AS Thought, and which is Man, must necessarily direct the expression of the Power and Intelligence that IT is. Thus Man, in so far as he is conscious of himself is the director of the Law which he is.

Understand this distinction: The Universe is Law; Man in so far as he is conscious of himself, is the Director of Law. Law is Fate. Man is Destiny. When he becomes intelligent, he becomes through this direction of Law the "Master of his fate." To the extent that each individual is, through his choice, Self-controlled, that Individual is to that degree Master. To that degree in which he drifts with the Law, and allows it to carry him along, to that degree he is not yet Man, not having aborted that animal sub-conscious obedience to Law. To the degree that an individual chooses between opposites, to that degree he is Man and has directed Law; has become his own fate.

There is no one fact more needed to be enforced in all instruction than this. Until it is, Man will suffer all the present ills, for they all arise in his ignorance of Himself as the Law above the Law. It is his ignorance and unconscious choice of those operations of Law that bring unwelcome conditions.

Until an individual comes into the Realization that he IS the Whole, and that there is no power outside Self that can influence Self, he will be weak, and universal and unconscious Law in him, will need a director. Well and truly as well as powerfully does Emerson announce that fact in "Self Reliance": "He who knows that Power is inborn, that he is weak because he has looked for good out of him and elsewhere, and, so

perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands on his feet and works miracles; just as a man who stands on his feet, is stronger than a man who stands on his head." Thus it is that the mass of men stand more or less of the time on their heads and in weakness create all life's ills.

The wonderful perception in the above is in the words "Throws himself unhesitatingly on his THOUGHT!" Thus announcing that THOUGHT IS POWER AND CONTROLS THE HUMAN EXPRESSION OF LIFE!

If then the question arises—What causes illness? the only answer possible is, *Wrong thinking.*

The only help lies in a change of mental attitude.

All disease and all other unpleasant conditions change, when the mental attitude toward the Me, and the Non-Me, changes.

This is the simplicity of mental healing. The One Power which embodies itself as the individual, at conception and grew thence from within outward till it matured its body, this One Power is the only Power that can heal.

This Power wrought unconsciously until the Thinker was awakened; then it followed the direction of Thought. Thought is NOT the healing power. It is not in strictest sense of the words "Mental healing," for it is Life Healing, Soul Healing, Spirit Healing, more properly. But since Thought directs Life—mind—soul—spirit—it is not a misnomer to say "Mental healing!" But it is never to be forgotten that Thought directs the Power that heals and that Omnipotent Power obeys the Thought of the individual.

The molten metal follows every intricacy of the mould in the sand; the water fills every part of the vase no matter how grotesque it may be, and in like manner Life fills every thought-mould; shapes itself to every thought-form, no matter what that form may be. This Great Sub-conscious Reality has no will of its

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

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—*Julia Ward Howe.*

own, save to flow into the form prepared for it just as water flows. Here lies the awful responsibility of the Thinker. "Beware," says Emerson, "when the Great God lets loose a Thinker on this planet. Then all things are at risk." His Thought changes and newly shapes all civilization.

It is then of utmost importance to learn what, and how, to think, would one be a freeman and enjoy health, happiness and prosperity. Through this possibility the Mental Healer works. He can teach the individual to think rightly, that is righteously. But since in the sub-conscious all is One, and I am in that realm my brother, and my brother is I, I can stimulate the life flow that is my brother when that stimulation is in line of his desire—is in harmony with his thought.

Therefore when the sick comes to me I can help him to change his mental attitude, and help him to hold that attitude in concentration till life has a new hold upon its body. Can help him to make, and to keep before his mind—that is, help him to visualize the health-mould into which he wishes Life to flow—and since his desire is health, I can also direct the sub-conscious flow of Life into the model which I also hold with him.

And here lies the possible redemption of the race. It is easy to do this when once there is a complete realization of one's power over life, through right ideals.

But there is great danger in attempting this healing until this complete realization is reached. Until a person has entirely outgrown the old ideas of disease and *can visualize nothing but health*, it is unwise for both the healer, and the patient, to attempt it.

Note this well—Until it is impossible for the healer to visualize anything but health, it is unwise and often dangerous to one or both to attempt to heal mentally.

Never forgetting that life flows into the thought-mould and shapes itself to it, it will be seen that to attempt to heal

with the picture of sickness in the mind is to create that condition in one's self and in the patient. Since the thought directs this unthinking sub-conscious flow, it follows as light does the sun, that to heal with the belief in disease as a reality and not as a mental condition to be changed, to attempt to heal with the picture of illness in one's mind, is to direct Life into that very channel we wish to avoid.

We think all conditions, whatever they are, upon ourselves. When we sit in silence, which is concentrated thought, with any belief in illness, with any picture of illness in our mind, we tell Life to reproduce in the body that picture, that belief. Hence the necessity of a well poised and an intelligent attitude, before attempting to relieve another.

This danger is well known to all teachers who can analyse their own experiences. In my early healing, in the years from '72 to '80, I put myself on the sick bed at times, and often "took upon myself," as I thought, their conditions. I now know that I suggested them upon myself, because I treated *disease*. Because of the patient's desire for health, and his faith, he would be healed, but because of my ignorance I would ache.

Where there is sympathy on part of healer for the patient, this is often the case. I have in mind as fine a healer as I have ever known, and one to whom I am indebted for much instruction, who cared for a very dear friend, through a severe illness and healed her, only to go upon a sick bed a little later with the same conditions, and from which it seemed impossible to raise her. In her sympathy and friendship she could not put the seeming fact of sickness and pain out of her mind. So difficult is this, that I will not take as patient one in whom I am deeply interested. In fact, I have found that where cases were severe I do much better not to see, and not to know particulars, for naturally I am very sympathetic, the maternal instinct to care for and save is strong, and it is much easier for me to

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

—Whittier.

speak the silent word, "in faith believing" that Life is mighty and does heal. For that reason no one should attempt to heal until he or she has reached beyond the possibility of sending to the sub-conscious any picture of illness. To do otherwise is to invite unpleasant conditions. And here I come to the thought that has inspired this essay. Something like this is often said in my presence:—"Mrs. Jones is sick and I treated her!" "Mr. Smith I heard was ill and I treated him." Such buttinskies should be suppressed at once with the words—"Mind your own business!" for the chances are that they but intensify the thought of illness in the patient and help him to die, when they would help him to live. Why? Because *they treat disease*. Treat rheumatism, fever, pain, etc. "I treated him for rheumatism!" said a buttinsky to me not long ago. "Of course then he had it!" was my reply. Don't butt in where you are not asked, and where you are not mentally prepared. I have had my patients interfered with by these officious persons who with the best intentions have "treated" them for the very conditions I was trying to overcome. "God deliver me from my friends!" the sick may well exclaim. Here also lies the danger of promiscuous public treatments for the sick, whose names are given. Probably in a vast majority of cases good is done, provided the teacher is positive in her mentality, to overcome the pictures of those in the audience who still see the patient as he thinks he is, and not as the healer knows him, as Life, to be. Keep your mind off the sick and place it at all times upon the well. See only health. Believe only in Life. Talk only of the BEST, and let all the rest be ignored. Then you may begin to heal. But this is but the beginning. Later you will be positive in health thoughts. Will radiate health as flowers do perfume. Will not allow a foolish sympathy to lead you by that sympathy with disease to injure. You will sympathise with your friend, and with him as Life and thus help him

to overcome whatever mental conditions he has reflected in his body. Thus you will, like Jesus, let "virtue" go out of you unconsciously and you will heal as naturally and as unconsciously as you breathe.

◆
AFFIRMATIONS.

There is One Infinite Presence.
That Presence is Universal Mind.
Universal Mind is an Everpresent Reality.
I am an individual expression of Universal Mind.
All Mind is, I am in that Reality which is my Self.
I am the chief manifestation of Mind, because I am a Conscious Thinker.
Thinking is the highest and latest function of Mind.
Thought is the only Individualized manifestation of Mind.
To thought all other manifestations of Mind are subject.
As Thought, I direct all the other forms of Mind-Power.
As Mind I think!
As Mind I express the Will of the Whole.
My Thought for me is the Thought of the Universe.
My Thought is for me alone.
I have no part in the Thought of another.
My Thought is my Individuality.
I am my Thought expressed.
My Thought is the Expression of the One Mind.
I can by Thought make my expression of Life what I desire.
Day by day I am learning how through Thought to control my Life.
I, by Affirmation, create that Thought condition by which I control Life.
I desire Peace and I affirm Peace!
Through Affirmation I become Peace manifest.
I am at all times Peace in the Silence of the Soul.
I constantly affirm—I AM PEACE!

—Emerson.

COURAGE.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breez-
es blow,

By every ray and every raindrop kissed
That God's love doth bestow;

Think you I find no bitterness at all?
No burden to be borne, like Christian's
pack?

Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ill with cold reserve,
To curse myself and all who love me?
Nay!

A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears
Kept bravely back, he makes a rainbow
shine;

Grateful I take his slightest gift, no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds
are past,

One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.

I grudge you not your cold and darkness—
me

The powers of light befriend.
—*Poems* of *Celia Thaxter*.

FRIENDSHIP

The Third Function of Sex.

(Condensed from a Chapter in a manuscript book on
"Love, Sex and Marriage.")

I am not aware that any one has, in the same way, seen the Law of Sex as I shall unfold it in this Chapter. The only persons who have had a glimpse of the truth, that I know, are Haylock Ellis, Edward Carpenter and Walt Whitman. There is always a necessity for sex-expression. The function of bodily re-production and the re-production of the species, man shares with the animals. These are merely the animal repeating itself in man. But Man is not animal, he is a Psychic being, and as such he has sex-

demands that do not belong to the animal.

Nature never causes a demand until she has a supply. All the longings of Man have at hand supply, when he knows how and where to look and to take. All human development has come through this demand of sex for expression. He has learned, in varying degrees, to direct and to master this sex expression. As man unfolds spiritually sex demands a fuller and more intelligent expression. Emerson says:

"The fiend that Man harries
Is love of the Best."

The race in loving and searching for the Best finds the way to Supply.

And this "harring" of the sexual desire in man AS Man finds is Supply; and that Supply is "FRIENDSHIP."

Love is not a mere sentiment. It is the Universal Power raised to Human potency. In Man, *God is Love*, and nowhere else. Love as Power finds expression through all human channels. Whatever man does as Man, Love is the Power in him that does it. Love uses the human animal functions of the body in physical re-production of the body, and in the reproduction of the species; but love finds its psychical and spiritual expression in Friendship. The highest manifestation of Omnipotence is found in Friendship. Emerson says "A friend is nature's masterpiece!" We need to cut out of our philosophy the thought of love as anything except the power within man that makes him Man. We must rally all our reasoning around the thought that as Man I am to express the Love which I am, as Friendship.

No higher enconium was ever placed upon another than that placed upon the man Jesus, when the evangelist said "He was a FRIEND of publicans and sinners!" A FRIEND! Remember Leigh Hunt's poem of Abou Ben Adam. When asked by the angel what to write concerning him he said: "One that loves his fellow men!" That is, he was a friend of all men.

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

My Ideal is well expressed by Emerson thus:—

O Friend my bosom said
Through thee the sky is arched;
Through thee the rose is red.
All things through thee take nobler form
And look beyond the earth.
The mill-pond of our fate appears
A sun-path of thy worth.
Me too thy nobleness has taught,
To master my despair,
The fountains of my hidden life
Are through thy friendship fair.
And Whitman says of his friend:—
And when I thought how my dear friend, my
lover, was on his way coming, O, then
I was happy,
O, then each breath tasted sweeter, and all
day my food nourished me more and
the beautiful day passed well.

Tennyson in his "In Memoriam" celebrates his friendship with Arthur Hallam. "More than my brothers were to me," he says. And literature is full of examples of friendship between members of the same and of opposite sexes. We must not forget the fact that sex has a higher function than mere generation. The whole individual is sex. The whole nervous system, in all its manifestations, is but an extension of sex. Through the nervous system, which began in and still centers in the generative organs, the Ego manifests psychically as well as rebuilds constantly its body. Every act, physical, mental and affectional, is a greater or a lesser manifestation of generative power. Only strongly sexed individuals win in any of life's battles. In this view, you are ready for the statement:—In friendship one gives that expression to sex-life which was erroneously supposed could be expressed only through special organs. The whole body is sex, and as the body becomes sensitive, all the sensations of pleasure that in undeveloped men center in special organs, is experienced in clasp of hand, kiss, affectionate embrace, and even in glance of eye; and when profoundly developed, in the exchange of silent feeling. Medical men name certain centers of the body as "erotic centers," because the touch of them awakens in the undeveloped sexual desire.

We shall in the cultivation of Friendship destroy sexual lust, by the evolution of the sex passion into its highest and human form, where companionship in thought and feeling will satisfy the natural cravings of the soul and allow a full channel of expression which by relieving nature will prevent the thousand ills that now follow the repressed conditions of the race.

There must be for mental, physical and spiritual health an expression of that force which is human, namely Love. When it is denied a natural outlet, it dams and then damns the individual. Today physicians know that it is not sexual excess, but sexual repression, that produces abnormal conditions. When the friend comes with whom he can be natural in expression, then equilibrium is restored, and mind and body rested and made healthful.

Did all live naturally in expression of friendship, there would be no pent-up emotions, to cause outbreaks which are called "un"-natural, but which under the conditions are as natural as that the cannon should explode when fire touches the powder.

The finest, noblest and surest expression of the Love which each is, lies in expressions of friendship. No pleasure equal to that found in companionship. The friend whom you wish with you; in whose presence you feel as when you listen to a strain of music; or breath the perfume of flower; with whom you rest as the babe in the arms of mother; simply to have this friend in the room is joy—because you are FREE with him! Because you can think aloud with him. "Let there be nothing but Truth between us," says Emerson of such a friend.

Equalization of the forces that individualize us is found in such intimacy. Where each has forgotten sex it is possible to meet upon an equal plane of congeniality.

Sensation is the primal consciousness of life. Until we feel we do not live as individuals; as long as we do feel we con-

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

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—George Eliot.

sciously live. Touch is the one avenue which the Non-me has to the Me. The Me and not the body feels. Touch through the five senses as avenues is the method of communion between the Me and the Non-me. Each touch causes the soul to vibrate, and in this vibration is soul-growth. No touch like the human. Richard Burton says:—

But ah! the touch of human hands, the human-touch.

Warm, vital, close, life's symbols dear;
These need we most and now and here!

When we are able to translate sensation into thought then are we power. All can feel enough; few can translate; they who best can do this we call poets. Music is an expression but not a translation of sensation. Music makes us feel; arouses emotion. We will each translate it according to our experience.

So is it with touch. The present purient thought of sex conditions, the holiest of sensations, are translated into vile-ness, where no vileness is intended. He feels most who is most spiritually developed. To such person sex is forgotten in an intense pleasure unknown to those who live on the sex-plane.

Of such feeling we say: "In the heart." To a lesser developed man they arouse the special sex-centers.

From the mere animal, which is physical, sex expression, we are to rise to the plane of universal expression, which finds its function in the FEELING of joy and gladness wherever we come in contact in any way with a human being. The joy of accepting an opportunity to give forth as a friend the life we are.

Here lay the power of Jesus; he was always expressing himself as Love, in friendly acts. "Love thy neighbor," has not a particle of the low animal idea of love in it. If I can understand the life and character of Jesus, he meant—Go forth and be a friend, and do friendly acts. Preach as I do, in good deeds, the gospel of Love. The joy of expressing love in friendship without the thought of sex interfering is the measure of spiritual unfoldment. It was the measure of

Jesus. It was the measure of Emerson. It was the measure of Lincoln. It was the measure of the last of these three Greatest Americans, Walt Whitman. Friendship is the measure of the people you respect and of those you love. The degree that you find companionship, *as a friend*, is the degree of your love and respect for them. All power to direct and to lead men lies in the power to awaken friendship; to awaken in them an expression of LOVE for something. To inspire them to express Love. Be it only LOVE OF POWER; or Love of Money, which love Paul says "is the root of evil." Note well, not money, but LOVE OF MONEY, for there are channels into which love, by wrong thought, is diverted. Once love is realized as *the* power that leads to Success in every direction, men will conserve their love force and not divert it to channels of mere sex, or mere selfish pursuits, nor toward merely temporal ends. Once the public mind is purified in its thoughts of sex, when to the pure public conscience all things become pure, then all will be pure.

"All the world loves a lover," says Emerson. Why? Because only those who love are lovable; such we cannot help loving. The universal Law is "Like begets like!"

Through the whole body sex-force expends itself. Those who love everybody, as they love themselves, are wholesome, for "Love is the fulfilling of the Law"—filling the Law full! And "love's fulfillment" is health and happiness. Such as are filled have no time to THINK of impure things or of any thing as impure.

Clubs, athletic games, dances, scuffles among the young, are expressions of this Love-force, that must have in some-way an outlet. When repressed, it breaks out, because when it cannot find some way out—some expression—some out-pressing—the body withers, weakens in disease, and Soul gets by death out into freedom.

Some of these forms into which it breaks

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

—*Archie L. Black*

are brothels and those forms of sex expression which society condemns.

The cure lies in high ideals of friendships. A chum often saves one from the evils of repressed conditions. Young people should have pure ideals of friendship inculcated and should mingle freely with each other with no thought of impurity. The suggestions of elders are responsible for the great mass of social conditions that now tear down.

The aloofness of the sexes from each other and the aloofness of man from man created by false ideas of affection, love and sex, are responsible for the awful sex conditions everywhere prevalent. When the purity of sex and of the demand for exchange on plane of friendship, is realized, then healthful sex relations will be made, in the entire forgetfulness of sex in the commingling of young and old of both sexes freely and happily together.

Self Control is the keystone of the arch of character. Self control lies in the control of the motions; the out-motion of the Soul. The ex-pression of the feelings; the out-pressing of the "Urge of soul," which must press out or leave its body. He who controls his emotions, controls his life. This control can come only through Thought. Hence the false and debasing ideas of sex as held by society, are the source from which spring the evils of sex. Emphasis is placed upon sex, in our dealings with the young, almost from the cradle up. Secrecy and lying, innuendoes and gestures; hiding away and destruction of pictures and books that in the least deal with sex matters; novels filled with erotic scenes and advice; conversations tinctured with fears; all these come as suggestions which as shown in another article in this number, form channels through which life must find expression.

When the young shall be taught that every organ and function of the body is pure and holy; that God's work needs them all, that he may find adequate expression through us; that we

are to consider the body from head to toe as the temple of the "Holy Ghost"—the Soul of man—then we shall begin to see what barbarians we have been through the past in our treatment of that function, through which Life finds its expression; through which it, each day builds the body, through which it at need builds the primary structure of another individual, and through which flows all the spiritual force which is used in all mental and spiritual expression.

The invention, the poem, the essay, the sermon, the city charter, the building, the statue, and the painting; the book, the loaf, and the machine, are as much the children of the sex organism, as are the boys and girls in our schools.

No stimulant to intellectual power like friendship. The boy finds himself a man when first love makes him a friend with some girl. The same need follows man and woman all through life.

Understanding this, we will all ever endeavor to increase the percentage of friendship in the world by having it said of us while living as it was of Jesus after he died—HE WAS A FRIEND.

LOVE.

Love is my a b c; I've learned it the best
I could: I can spell it out in consoling
and inspiring words:
I'd rather be the littlest little lover than the
greatest merely great man: I would: so
I would:
I don't care about the hurrahs: I'm not wor-
rying about my size: I want love
And the only way to get love is to give it:
therefore I reach out to you my two open
arms:
That's all I seem to have: two open arms:
a wide open heart: and lips kissing you:
that's all:
And though you may want more than that
from me (that's all I want from you:
only that:
And though you refuse me everything else:
though the world shrugs me the cold
shoulder: if I'm given love my pay is
ample:
If I'm given love you'll never find me pre-
sented a bill for anything more: I'll
receipt in full for love alone.

—*Horace Traubel.*

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

—Irving Bachelor.

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A CHILD TO THE UNIVERSE.

I am but a part of Thee—
Like the land, and like the sea—
Like the burning light of day—
Like the broad and starry way.
Good for all is good for me—
I am but a part of Thee.

In Thy hands I leave my fate;
Naught have I to supplicate—
Naught to ask that should be done
From the Ruler of the Sun.
Born for love, or born for hate,
In Thy hands I leave my fate.

As thou mad'st me, I shall grow;
As Thou teachest, I shall know;
As Thou givest, I shall keep;
As Thou chastenest, I shall weep.
Guided of the Ocean's flow,
As Thou mad'st me, I shall grow.

I the part, and Thou the Whole—
Shall I tremble for my soul?—
Fear to meet, in realms unknown,
God the lover of His own?
We but seek the same great goal—
I the part, and Thou the Whole.

Child I am, yet do not fear
Coming day or coming year;
Each brings closer union still
With the universal Will.
Each to each and All draw near—
Child I am, yet do not fear.
—Edmund Noble.

GOD AS MOTION.

The latest hypothesis of science is that the primal unit is the ion. This ion has the function of revolving in all possible ways at the same time. In an article which was published in NOW I said, "Since ALL is motion, Primal Centers, be they atoms, ions, or some new unit yet to be discovered or invented, are not any one mode of Motion, but *are* Motion capable of manifestation in any one of the infinite modes of Motion. . . . The ion, or the primal unit, is a center of stillness, wherein lies all the possibilities of Omnipotence. The Primal Unit is God's throne." Since writing that I find evidence that Science is fast coming to the same view that Metaphysics presents, i. e. That God is Omnipresent. In words of Emerson—"God is present at all times in ev-

ery part of his universe with all his power!"

As long as philosophers and physicists hold in any degree to duality, as, for instance, to that of attraction and repulsion, to positive and negative as balancing forces, they will not arrive at Truth, will only be on the way to it.

There is but ONE, and the One manifestation of the One is MOTION. Motion is manifest in Undulation, which is also Vibration. Vibrations vary only in Pitch--which means the waves of Motion differ in length and swiftness. Any pitch may be raised or lowered.

Thus change in pitch is Transformation, but not Creation. There is an impact of each variety of waves upon the Ego producing a sensation. We name the sensation; for instance, the sensation caused by waves of certain length we term sound; others we term light, others we term odor, flavor, electricity, magnetism; and so on through the whole category of feeling.

The degree of the presence of these vibrations vary. Those which when present produce the sensation of light vary from darkness where there is almost a complete absence of vibrations to noon-day where we have the most complete vibrations of the sun. The absence of certain vibrations we term cold; their presence we term heat.

We thus have graduations in Nature from presence to absence, but never do we have the balance of opposites.

From the "Throne of God," the Primal Unit, whatever it may be, and I premise it will never be found and named, flow all the Undulations of Motion--the Motions of God. It is not any known Mode-of-Motion but the Possibility of all and any form of Motion and is capable of being transformed into any one of God's millions of forms. It is Ever-present, Omnipotent Motion. The one form which we know that is ever-present and omnipotent and capable of being transformed is Gravity, and Gravity is the ONE Mode of Motion that is

(See Page 117)

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

—Ingersoll.

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

Vol. XII. AUGUST, 1915. No. 8

NOW

HENRY HARRISON BROWN, Editor
A Monthly Journal of Positive Affirmations.
Devoted to the Science and Art of Soul Culture.

It is the utterance of the Editor only. All thought not credited to others is his.

Its basic Affirmation is:—**Man is spirit here and now, with all the possibilities of Divinity within him and he can consciously manifest those possibilities HERE and NOW.**

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



My Sunday meetings have been discontinued. I am now open to engagements Sundays and week days and will officiate at funerals and weddings. Private advice and lessons daily.

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

I have 20 sets of 24 lessons each in "The Art of Living." These lessons formerly, when accompanied with a personal letter, sold for 50c each. I will send the set, 24 Lessons, for \$2.40, ten cents a lesson. Personal letters upon the Lessons written for 50 cents each.

I have passed several whole days at the Exposition. I find each time more food for inspiration in Truth and Love. With a friend, I was two evenings along the corridors, courts and pools, after most of the lights were out and few footsteps, save our own, to echo amid the now, "dim religious aisles." It seemed as if the ghosts of all dead and buried civilizations, and of ruined cities, came back to enjoy the reincarnation of their hopes in this realization of what they felt and dared to dream. All the power of dim old woods at night, or in thunder storm, was more than repeated here, with the added feature of Beauty never dreamed before. So perfect is the reflection in the pools and lagoons that it seemed that even Mirror Lake had been borrowed for this world wonder, of Magnificence and Beauty. Because of this baptism my work hereafter in book, lesson, and lecture, will have an added power, for the influence of Past Ages is upon me.

* * *

Success and in big letters must stand for our New Thought Exposition Committee work at Headquarters, 220 Post St. Meetings are well attended. Little did I dream that from 3 to 5 meetings a day would be maintained, as they have been. Strangers are flocking by thousands to the city and the meetings will be all the more powerful for the extension of our propaganda work.

* * *

Charity begins at home, but ruins its health by staying there too much.

* * *

Sunday School Teacher: "What do we mean by 'observing the Sabbath?'"
Bright Pupil: "Please ma'am, that's the day you observe what other people are wearing."

* * *

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

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

—*Browning.*

CALENDAR

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

Aug. 1 to 7—

Rev. Miss Lucy McGee, Boston, 10:30 A. M.

Mrs. Mary Thayer, Boston, 3 P. M.

Dr. Frank Riley, London, Eng., 8 P. M.

Aug. 8 to 14—

Miss Edith A. Martin, N. Y. City, 3 P. M.

Mrs. Rose Ashby, Atlanta, Ga., 8

Aug. 15 to 21—

Mrs. Lida Hardy, Topeka, Kan., 10:30 A. M. and 3 P. M.

Mrs. E. A. Whiteside, Auburn, Wash., 8 P. M.

Aug. 22 to 27—

Madam Humphrey, Vancouver, B. C., 10:30 A. M.

Miss Myra G. Frenyear, San Diego, Cal., 3 P. M.

Mrs. Elizabeth Towne, Editor Nautilus, Holyoke, Mass., 8 P. M.

Aug. 28—

NEW THOUGHT DAY AT EXPOSITION. Festival in evening at 8 P. M.

Various Exercises During the Day.

Aug. 29 to Sept. 5—

NEW THOUGHT CONGRESS.

* * *

Are you aware that my book, "THE LORD'S PRAYER: A VISION OF TODAY!" is the needed book, for all who would understand the real mission of Jesus, as portrayed by the writers of the Gospels? I regard it as my *best*. I wish to give it a more extensive circulation. To accomplish this I will send with it any one of my 25c books for \$1. until further notice!

* * *

THE NEW THOUGHT COMPANION of Plymouth, Ill., comes this month in a new form and dress. It is now a 32-page magazine, size of NOW. I congratulate Mr. S. E. Huff, the editor and publisher, upon this sign of appreciation and power.

KILLED BY SELF-SUGGESTION.

It is a fact well known to medical men that the mental states affect the body, that much evil is wrought by the imagination. One of the most interesting cases is the remarkable one of a Russian who was actually frozen to death in a refrigerator car when the temperature was far above the freezing point. The story is told in a Russian newspaper. The man was a car cleaner, and while cleaning a refrigerator car on the great Siberian railroad he fell asleep and awoke to find himself locked in and the train moving. A great terror seized him, for he was ignorant of the working of the refrigerator machinery, and imagined himself in danger of being frozen to death. What he suffered no pen can tell. Some idea is formed of it from sentences written on the floor in chalk. "I am locked in. No one knows what I suffer." A little farther on he wrote: "I am slowly freezing to death. My feet are like ice! Farther on, in a corner, this was written: "People say that a stupor comes on men who are freezing. I am already half asleep, and these words may be my last." When the train arrived at the station twenty miles on the route, the car was opened and the man was dead. The refrigerating apparatus was out of order. The temperature was 56 degrees Fahrenheit, 24 degrees above freezing point. The man's belief had killed him.

* * *

Whoever yearns to see aright
Because his heart is tender
Shall catch a glimpse of heavenly light
In every earthly splendor,
So since the Universe began,
And till it shall be ended,
The Soul of Nature, Soul of Man,
The Soul of God are blended.

—*Theodore Tilton.*

* * *

"If a man once gets that idea of an echo in his mind," commented Ganz, "it is impossible for him to keep away from it. Once think 'Echo,' and an echo comes with every note. I admit that before I played in that hall I patted my piano on the back and said, "They're expecting a great deal of you today, old boy."—*Rudolph Ganz.*

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

—Whittier.

MASTER MIND BOOTH

**In the Palace of Liberal Arts at the Ex-
position.**

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

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

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

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DO IT NOW.

If with pleasure you are viewing any work
a man is doing,

If you like or if you love him, tell him now;
Don't withhold your approbation till the par-
son makes oration

As he lies with snowy lilies o'er his brow;
For, no matter how you shout it, he won't
really care about it;

He won't know how many teardrops you
have shed;

If you think some praise is due him, now's
the time to slip it to him,

For he cannot read his tombstone when
he's dead!

More than fame and more than money is the
comment kind and sunny

And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes you
stronger, braver,

And it gives you heart and spirit to the
end;

If he earns your praise—bestow it; if you like
him, let him know it;

Let the words of true encouragement be
said;

Do not wait till life is over and he's under-
neath the clover,

For he cannot read his tombstone when
he's dead!

—Exchange.

* * *

May NOW very excellent. "Air Cas-
tles" should be in pamphlet form and
be largely distributed. It contains the
whole of Mental Science—The Science
of Being. Full of true and helpful ad-
vice. Mrs. J. H., Mass,

(Continued from page 114)

transformed into all mechanical power.
Universal Power acting through the
Universe we term GRAVITY, a better
term is ATTRACTION. To my think-
ing, Gravity is the recognition of Om-
nipotent and Omnipresent Power. It is
Motion at first hand. It is Man's near-
est approach to God.

Science supposes a Universe filled with
ether. Ether is something that possess-
es nothing we know of anything else,
and of ether itself we are, and always
must be, ignorant; for the moment we
learn anything of it it becomes some-
thing akin to that which we know. Mo-
tion in all its forms passes through ether
unimpeded. Yet no known phenomena
is there where Motion passes through a
vacuum. Motion must therefore pass
through a solid universe. More solid
than the finest steel is that something in
which worlds have their being; and yet
it must be more ethereal than anything
known to science. There is but one con-
ceivable Name that we can use and that
is in the "Lord's Prayer"—"*For Thine
is the Power!*" The first conception Man
had of God, and it will be his last, is
Power; Mind, God, are but conceptions
of that Power which manifests in Mo-
tion, and which, because we know IT
only in Modes of Motion, must always
center in our conception as Power. Ab-
solute, Omnipotent and Omnipresent.
This Power is latent in every particle of
the Universe and whenever we touch
Power we touch God. Any more of
God than we learn of Power we shall
never know.

"O Thou Eternal One! whose presence bright
All space doth occupy—all motion guide;
Unchanged through Times all devastating
flight—

Thou only God! There is no God beside.
Being above all beings! Mighty One!

Whom none can comprehend and none ex-
plore;

Who fills existence with thyself alone,
Embracing all—supporting—ruling o'er—

Being whom we call God—and know no
more."

* * *

You can't hurt the reputation of a thing of
quality.—*Alfred Spaulding.*

OUR EXPOSITION BOOTH

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

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

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

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

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How To Go Into the Silence

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