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INSPIRATION

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By ANNIE RIX MILITZ

Unsolicited Testimonial

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity".

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

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

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January this year found myself with just \$2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me in to the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for three hundred and twenty-five dollars as a bonus for the year past.

This is something he has never done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

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

# NOW

## A Journal of Affirmation

VOL. XII.

SEPTEMBER, 1915

No. 9

### THE WINE OF GOD.

O Soul of Mine, in bliss I lie!  
With God ever near no care have I!  
In the Presence around Supply is mine!  
I revel in Health; with the One I entwine!  
The Wine of His love from Life's berry I  
press;  
And soulful I rest, in each shadow's caress!

O Life, thy hillsides with grapes are now  
filled,  
By joys and by sorrows their furrows are  
tilled.  
Each globe blushes now with juices most  
sweet.

And I tread through thy vineyard with leis-  
urely feet.  
The fruit stores within this brightest sun-  
shine!  
And from each of Life's grapes I press the  
sweet wine.

O Wine of the Spirit! This bright natal day  
Is so filled with joy, that I need not to pray!  
'Tis the Wine of Thy Spirit, O Father of  
All!

I am filled with Thy Love, and now have  
no call!  
In this garden of Thine in perfection now  
blooms  
Life's Peace passion-flower Thy richest of  
boons.

The vineyard absorbs the perfume of the grape;  
And its wine I now press with spirit elate.  
'Tis the Wine of pure Love, distilling in  
Truth!

'Tis Elixir of Life! My Eternal Youth!  
O Indwelling God! 'Tis a glorious morn,—  
For within my soul the Young Child is born!

HENRY HARRISON BROWN.

My Seventy-fifth Birthday.

\* \* \*

### DAY.

The gray dawn on the mountain top  
Is slow to pass away;  
Still lays Him by in sluggish dreams,  
The golden God of Day.  
And then a light along the hills,  
Our laughter silvery gay—  
The Sun God wakes, a bluebird thrills,  
You come, and it is Day.

—Paul Lawrence Dunbar.

### THE HEALING POWER.

"Thy sins be forgiven thee. Rise and walk."  
—JESUS.

Health is the normal condition of man.  
There is but one life—God's life. Where  
life manifests normally, there is health.  
Any interference with the normal flow  
of life causes that condition which we  
name disease. Where conditions of har-  
mony exist, there is health. Disease and  
discord are the two sides of one fact.  
Inharmony is the cause; disease the ef-  
fect.

Wherever we find an individual living in  
harmony, which is living naturally, there  
we find the healthful person. This fact  
enables us to understand the position of  
Jesus, and the test which He universally  
applied. To Him all disease was the re-  
sult of sin. Emerson gives us the same  
thought when he says, "The moral is the  
measure of health." We can interpret  
this as meaning only that when one lives  
in harmony with the divine purpose he  
is healthful; whenever he is antagonistic  
to that purpose there is disease. This  
antagonism is sin.

The first step toward a healthful life is  
to recognize this divine purpose; to put  
ourselves in the midst of the current  
of life by bringing ourselves into har-  
mony through the affirmation, "Not my  
will, but Thine be done." There can be  
no health where this union of the indi-  
vidual will with the divine will is not a  
reality.

Jesus taught us to test principles and  
conduct by their effects. "By their  
fruits ye shall know them." Since  
health is the normal, harmonious condi-  
tion of life, whatever interferes with this  
condition cannot be either right or mor-  
al, and we have a right to say to any-  
one who suffers any physical unpleasant-

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

—Walt Whitman.

ness, "Wouldst thou be well? Go and sin no more."

Though one may keep sacredly all the admonitions of parent, church and society in regard to conduct, he may at the same time, so conduct himself toward himself and his own body, that he may be in the condition of the man whose sin Jesus first forgave, and then healed him.

It is for us now to ask what are the sins that produce disease. When we study the harmonious life we find that harmony to be a mental condition and the general conception of sin is that it is a mental condition. We are thus led to believe that in the mind of Jesus all physical illness was caused by mental states. And it is a well known fact, demonstrated not alone by medical science but also in several departments of physics, that every mental state effects the body. The tendency of fear is to paralyze. And every strong emotion effects respiration and circulation. Grief impairs digestion, while worry and anxiety bring on nervous prostration. The metaphysical healer traces, as did Jesus, every physical ailment to some fear-thought.

In all cases where Jesus healed He used the word faith, and he ascribed all cures to the operation of faith. "Thy faith hath saved thee." Faith is the opposite of fear. The results of faith upon the body are the opposite of fear. Where fear paralyzes, faith stimulates. Where fear depresses, faith awakens. Where fear retards, faith accelerates. Fear thus bears the same relation to the flow of life through the body that a pressure upon the hose bears to the flow of water. Faith is the normal mental condition, and in this normal condition there is health. As we depart from the normal, losing our faith, we bring about conditions of inharmony in our body as the reflection of that inharmony within, which is caused by the fear.

The first step toward healing must be to restore this normal condition of faith; to help one into a realization that he is

one with the universal life; that he is an expression, working out the divine purpose; a manifestation of the Infinitely Good. As soon as this mental state is induced, life will flow with greater force through the nervous system and every nerve in the body will thrill with this new influx.

This was the attitude of Jesus and is the attitude today of every mental healer whatever may be the name of the formula under which he does his work. There is but one healing power. It is the same power that builded the body and has developed it from birth to manhood. We call this power life, and life alone can heal. But life, we know, is an emanation of the one omnipotent power called in Christian lands, God. The faith, then, that Jesus desired to awaken was faith in the One Reality. Not the acceptance of a creed, a formula, or a method. His desire was not to awaken merely an intellectual conception, but to induce that emotional state in which one does not *think* what God is but *feels* that He *is*, and in perfect trust yields himself in feeling to the divine will and lets it work the divine purpose in him. The healing process is a process of realization. The patient is to bring himself, or be taught how to come, into the realization that God is indeed in him and in the world. This realization cannot exist where anyone holds any feeling of antagonism toward any of the manifestations of the divine will in the universe about him.

For this reason, after coming into the consciousness of the omnipresence of God through feeling, one must next come to the understanding that God is wise and good, and that whatever He does is for the best. And since God rules in all things, at all times, and in all places, the only harmonious attitude we can take is—ALL IS GOOD. As soon as the consciousness of Eternal Goodness possesses one, all fear departs, and in the attraction that Good has for us, we become receptive to the flow of life and are healed. There is an immense meaning in the words of Jesus to

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

—Edith M. Thomas.

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the sick man, "Son, be of good cheer!" In that mental condition of good cheer healing was easily accomplished.

We have here the key to all mental healing; first, the consciousness of the omnipresent life. Next the consciousness that all the manifestations of that life are wise and good. Next, that mental attitude toward the one life by which we are drawn to it through that form of attraction which we call love, and lastly that mental condition of peace and good cheer which allows that life normal and harmonious expression.

We can love only that which to us is beneficial, good, and beautiful. When we make the affirmation and realize it that ALL IS GOOD, we are compelled to give expression to our emotional nature in love for the good, and this "perfect love casteth out all fear." Thus love comes in as the handmaid of faith. Faith and love make the universal panacea for all human ills.

God is spirit. Man, his child, is spirit. Life is a manifestation of spirit. Disease is, therefore, spiritual in its origin. Where man as spirit manifests normally, there is health. The truly spiritual live in healthful bodies and radiate health as the sun radiates light. It is impossible to think of Jesus as suffering any physical illness. He stands as the type of the spiritual man and as the promise of the future man. He not only enjoyed perfect health himself, but He so radiated health that whoever came into His presence felt the stimulant of His vibration and were healed. We seek the source of his power, we find it in the perfect harmony between him, mentally, and the source of His Being. He lived in the constant realization of His union with the One. He declared "I and my Father are one." He told those who saw Him, "He that hath seen me hath seen Him that sent me." He was thus strong in the universal strength, wise in the universal wisdom and with the consciousness of the immortal life had power to awaken that consciousness in others.

To the extent that we bring ourselves into this consciousness of unity; to the extent that we realize that the Father lives in us; to the extent that we accept our life's expression in conduct as the Father's expression, to that extent are we one with the Father and our life is free from mental discords and physical ills.

Jesus, therefore, is not only the great Teacher, but the great Physician, and when we shall think His thought and live His life, we shall be as free in the expression of the universal life as He was. We shall not "sin" by holding in our mind thoughts of separateness from God or of limitation as His child, but in perfect faith will let the one life have its way through us.

Understand this, Jesus gave the "new commandment" which is not only the way to spiritual peace, mental happiness, but also to physical health; because it bids us to cast aside all fear; to have faith in the divine goodness, and to trust ourselves and our brothers as manifestations of that divine goodness. Therefore, there is no better mental medicine for one than to take into meditation this commandment, "that ye love one another." Learn to live in its spirit by thinking in its spirit. As fast as one comes to live it, the body reflects that spiritual development in new manifestations of health.

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**"NEW THOUGHT: What It Is and What It Is Not."**

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This tract is ready at 5c each and I feel that now so many and various are the theories and statements, that there is need for some one to define his position plainly and definitely, thus setting forth a statement which may possibly be a foundation for a union from which all may work. I hope there may be a wide distribution of this tract. I will make a large deduction for quantities. 3 for 10 cents.

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

—Emerson.

### AFFIRMATION.

Peace be unto this House.  
 There is a depth in my soul by thought  
 unstirred!  
 There is a deep where Silence dwells!  
 Over this Soul deep Peace folds her  
 wings!  
 Thither I go when conditions disturb  
 me!  
 I find there the Indwelling God!  
 In Its Presence I find the promised rest  
 "Come! I will give rest unto your soul!"  
 In this rest I am peace!  
 In this Soul-rest I radiate Peace!  
 As the flower its perfume, when I come  
 from this rest I exhale Peace!  
 When soul rested, as the sun its light,  
 I radiate Peace!  
 In this Peace I sense virtue flowing out  
 of me to heal!  
 In this Peace I calm the unrest of those  
 I contact!  
 In this Peace I think of the world's un-  
 rest and say to its tempest—"Peace!"  
 In this soul-rest when I enter a house,  
 I say, with the Master: "Peace be unto  
 this house!"  
 When I pass along the street I say to all  
 I meet—"Peace be unto you!"  
 In Peace my own life blossoms in beau-  
 ty!  
 I AM PEACE!

### THE SOUL OF ALL OUR TEACHING.

Only a little shriveled seed,—  
 It might be flower or grass or weed;  
 Only a box of earth on the edge;  
 Or a narrow, dusty window-ledge;  
 Only a few scant summer showers;  
 Only a few clear, shining hours,—  
 That was all. Yet God could make  
 Out of these, for a sick child's sake,  
 A blossom-wonder as fair and sweet  
 As ever broke at an angel's feet.

Only a life of barren pain,  
 Wet with sorrowful tears of rain;  
 Warned sometimes by a wandering gleam  
 Of joy that seemed but a happy dream;  
 A life as common and brown and bare  
 As the box of earth in the window there.  
 Yet it bore at last the precious bloom  
 Of a perfect soul in a narrow room—  
 Pure as the snowy leaves that fold  
 Over the flowers' heart of gold.

—Henry Van Dyke.

### THE HARVEST.

O God, Thy best, Thy very best are dead,  
 Unsung they sleep beneath the verdent sod—  
 Vanished at wave of war's destroying rod.  
 The peasant eking out his daily bread,  
 Now tills the soil with their sweet blood  
 made red;  
 The best of men have died to feed the clod  
 That gives ripe grain to these poor Sons of  
 God,  
 Who look on life with eyes of fear and dread.  
 \* \* \* \* \*  
 War's reign shall soon be o'er—the Golden  
 Age  
 Again shall smile upon this blood-fed earth,  
 The sword shall rust and mankind make a  
 tryst  
 To meet the spirit of an unborn Christ—  
 That overcomes this ruthlessness and rage,  
 That Universal Peace may have its birth!  
 SAM EXTON FOULDS.

### BODY BUILDING:

#### The First Function of Sex.

Life is. And that it may manifest, a  
 body is necessary. Therefore its first  
 function is body-building.  
 Life centers in the sex function. The  
 "Tree of Life" is a Reality. As a seed  
 from the tree in the orchard falls and  
 finds a place in which to germinate, so  
 falls from the "Tree of Life" a seed  
 which is evolved through a body in ex-  
 actly the same manner that the apple  
 seed finds its body.  
 Nature is a unit. This fact becomes more  
 and more patent every day as one inves-  
 tigates the methods of Nature, as The  
 Manifestation of The One.  
 The germ in the seed is the center from  
 which the Life—the One Life—builds  
 an individual body; no matter on what  
 plane of evolution that body may ma-  
 terialize.  
 Realizing that through sex, the individ-  
 ual connects with the Universal Life,  
 and that through sex the Universal Life  
 builds the body, we are ready to affirm,  
 that *sex is the one and the only source*  
 of whatever manifestations life may  
 have through the body. Hence a knowl-  
 edge of sex is the most important of all  
 knowledge, and in ignorance of sex lies

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

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*—Julia Ward Howe.*

the base of all human ills, of whatever variety they may be.

There can be no perfect manifestation of Life until the place and purpose, and functions of sex, are understood, and that knowledge applied to all the manifold avenues of Human expression.

As the seed throws out rootlets and holds to the more material manifestation of the one—the earth—so does the human seed throw out its rootlets and hold through them upon the material manifestations of earth, which we term food. What soil is to the plant seed, food is to the human expression of the One.

The rootlets within the body we term nerves. At the solar plexus these nerves center, and hold upon food, as the rootlets of plants hold upon soil.

Hence any physical weakness of which mind is conscious is felt at this center. All disease begins at this solar plexus, the great nervous ganglia termed the pneumo-gastric nerve. Therefore when one feels ill, there is always a sense of "goneness" at the pit of the stomach. It is customary to center the cause there. Here lies a serious mistake. The solar plexus but reflects the lack of life. There is some stoppage in the passage of Life, from the One reservoir to its individualized expression. That passage being the sex center, the cause lies in the sex manifestation. Until this is recognized and the thoughts of sex are changed there can never be the physical body which, of right, belongs to man. Nor can there be righteousness in the civil, social, economic, and all the other bodies which as concentric rings envelop this first, and physical body, of the individual man.

This change of thought can come only as the individual shall awaken to the realization that HE IS THE ONE. That there never has been but One Life, and that One Life never had, nor can have, but one body, and never had but one method of manifesting ITself and that one method is sex.

As tree holds by its roots to the ground and takes nothing from the soil, but ma-

terializes itself from the universe of life—builds its body from within outward from its center, thus materializing for itself a body—so the Universal Life within man builds its body from itself. My body is materialized Life from the Original Life Substance—from the One. I do not, for I cannot, build from anything without, but I must hold to that coarser form of Universal Life called "matter," and that matter is food, that I may materialize my body from the One Life which I am.

As Life, I center in sex. As Body-builder, I center in the solar plexus, where I hold onto matter as a center point from which to build.

This is the point I wish to emphasize, for as far as I am aware no one has ever put into print this fact in this form. The conceptions of the place of food, and the function of the digestive organs, and the purpose of eating, have never been perceived in the light of the present development of science.

The first necessity of the Universal One, when it has individualized as a center of consciousness, which it does at conception, is to build a place where IT may, as that individual, evolve through that Center of consciousness into the consciousness of what it is as Universal Reality. The One as the Absolute has no consciousness of Itself, but IT is learning of Itself through this manifold individual consciousness we call human.

The inlet through which the Universal flows and centers Itself is sex. Emerson says: "There is One Mind . . . and each individual is an INLET to the same and all the same!" That inlet is sex. This is the most important of all facts in studying Universal Mind as Life.

If the inlet is free; if the inlet is pure; if the inlet is unobstructed; if the inlet is understood; then Life will flow naturally and will build its body, as man, as naturally as it builds its body as tree. It is here that we should, as men and women, become like little children and "LET" the kingdom of God within



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

—Whittier.

build its physical expression.

I am now going to state something that I well know is new to the great majority of even psychologists, and which I regard as the most remarkable discovery, in its effects on civilization, of any discovery ever made by physical science. I urge my readers to familiarize themselves with what science has learned concerning the "cell" and its place in the development and the continuation of life. I am not writing a scientific treatise but I am taking the well sustained demonstrations of science and its facts and carrying deductions from them to logical and metaphysical conclusions. We must learn first what are the conclusions of scientists as to the origin and perpetuation of life organisms.

**Protoplasm, Cell-Life and Germ Plasm.**

All Life, as far as our perception goes, begins in the "Cell." Whence came the cell? We can answer, "In the beginning—God!" The beginnings of life are found in protoplasm. This protoplasm is identical wherever found. It has possibilities of developing into any form of life. From any cell when found, no one can possibly tell what are its possibilities. A specific cell may develop into a sea-weed, or a rose; into a frog or an ox; into an ape or a man.

But there is a *Something* that "knows its way," and will not be diverted by any external conditions.

It seems rational and logical to think that the first bit of protoplasm "floating in the measureless oceans of antiquity" held within it "the promise and the potency of all terrestrial life" for—*and here is the most astounding fact discovered by physical science*—THERE HAS NEVER BEEN THROUGH ALL THE YEARS OF LIFE ON THIS PLANET BUT ONE CELL!

Of this fact Wallace quotes Agassiz as saying: "It is the greatest discovery of modern science in modern times." I will add—It is the most stupendous fact science ever discovered.

That one cell divides itself by partition.

And every cell, no matter in what organism found, is part of that one cell.

Never was the doctrine of unity more positively taught than it is by the study of cell-life.

The mystery of life lies there. And the question, "Why does one bit of protoplasm develop into a bird, and one into a man?" will probably never find any answer outside metaphysics. Authorities say that "No appreciable difference either microscopical or chemical, is to be perceived between the protoplasms of these lower forms of life and that out of which the tissues of the higher are elaborated. . . . It forms the indispensable medium for the presence and manifestation of vitality." Only in the study of the subconscious in man, can we find any answer. All experience Mind ever had in any previous expression of Itself as mineral, vegetable or animal, is stored up in Itself; and whenever It seeks manifestation on any plane, It but repeats Itself on that plane. And during the millions of ages It has been manifesting It continually found, because of previous manifestations, better conditions for Itself and consequently It at length found Itself in a bit of protoplasm through which It kept on till It reached Self-consciousness, just as It had in previous incarnations of Itself found Itself a fish, and later a bird. Here is one of the many scientific reasons why re-incarnation cannot be a fact: IT—God—constantly incarnates Himself—Itself—but can no more make Himself again the same bit of protoplasm than he can again make the same world, once it has been destroyed. He—It—can make another world like it, but it will not be the same world. Each individual thing, from monad to man, is a new and unlike individualization of the Divine Mind.

This bit of protoplasm has the power to materialize a body about Itself. Note well—This bit of protoplasm which is termed "Germ-plasm" does not enlarge in the whale, or elephant; there is no more of original protoplasm when at its

largest size than when it first began to be. The only power germ-plasm possesses, besides building a body is, that it doubles itself through fission.\*

The first necessity of this germ-plasm is to build itself a body. This body-building goes on from within, outward. This is the process with all forms we call "alive." There is no accretion from without. It is not an enlargement of the original cell. By the power of ATTRACTION, the one primal manifestation of Mind, It draws together and objectifies Itself as protoplasm. By some process as yet a mystery this cell attracts around itself a body, be the life in that cell destined to be a clam or a man.

While this original cell never enlarges beyond its original size, that it may again divide, it has the power of developing a second class of cells which are termed "Somatic" and which do all the work of body-building. They are like workmen of all varieties of labor who construct a building. They follow directions from the Germ-cell.

The various classes of somatic cells have each its particular work to do. There are many types of them in order that different functions may be performed by special tissues, but none of these special cells can do everything that is necessary for the life of the individual; they can play only their own special part. They can do nothing toward continuing the species. This duty, like all others, is imposed upon one particular group, and kind of cells, namely the germ-cells, which do nothing else in the animal economy but furnish the means for the continuity of the race. Although they lie within the tissues of the embryo, and afterwards of the adult, they take no part in the life of that embryo or adult. That is, they ARE the embryo! Are the adult! Are the Life center! And they must contain all the possibilities of the One Mind which evolution

through the cons of eternity will manifest.

Thus the body builders are a secondary class of cells obedient to the Power of the Germ-cell.

This germ-cell remains passive in its one function of reproducing the species until it has builded through these working cells a body, through which it may express Itself. A body through which the species may be continued.

There is always a period, varying in length, which we recognize as the growing period, wherein animals are neuters, waiting for the development that differentiates them as male and female. Maturity is characterized by the appearance of the possibility of reproduction, termed puberty in man. The individual has completed its body-building and may now take its place by transmitting of the germ-plasm in the creation, from itself, of another individuality. The possibility of this re-productive power appears to be limitless.

In the genus homo we recognize the periods of infancy, boyhood, and youth. Youth is the period when the function of re-production is first made manifest. Life has made its body and has now in addition only to repeat the process of race-continuance. This is the whole of life in all individualities except man. Evolution of organism stops with man. A perfect organism is his, for Mind has found limitless opportunity for its evolution as *Mind*, through an organism where IT has reached Self-Consciousness.

Hence while at puberty the boy and girl become complete beings, and may, as animals, continue to race propagation, Mind has through them a new evolution, on the plane of its higher functions of intellect and emotion. "I feel, and I think!" as a human being, and at the same time, as animal, I continue to rebuild body and to perpetuate the race as MAN. There is involved in me and there is evolved through me, the possibilities of Mind on these two planes of Intellect and Emotion which constitute

\*This will be treated upon in dealing with "Re-production: the Second Function of Sex", the next essay of this series.

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

—*W.C. Henley.*

me MAN. So that while Body-building is the first function of sex and Reproduction is the second function of sex—the third function and the one through which the possibilities of Intellect and Emotion are evolved is the Instinct-of-Companionship.\*

While the human and the animal present themselves together in childhood, the infancy of the child is purely and seemingly that of animal body-building, nevertheless there is a sub-conscious assimilation from the objective life, which unites with instinct and determines the individuality of the child.

The infant gradually develops the consciousness of need for companionship, and unconsciously displays this need, and later we recognize that it seeks it, and this seeking grows, and we term its appearance Love. Later it will show intelligence, and we term this appearance Thought. Life has developed a new function. It is not attending alone to body-building as in animals. It is developing Itself AS Man. From this onward, to the degree that thinking and companionship possess him, to that degree is he transcending the plane of the animal, and manifesting the Human. While the human functioning continues and develops, the body building process continues in daily recuperation, and this animal nature-work continues unimpeded, if not interfered with by the Human. This interference does really begin as soon as the child becomes aware that it is body, through its fears and later through its beliefs—mind-picture—and those impressions which it has, during infancy, stored up within itself as a sub-conscious reality.

When this body-building process has continued until the body is a perfect organism for continuing the animal process of re-production, then the intelligence, which is the germ-plasm, begins its Human work more distinctly, and those functions of sex which are distinctly the human functions and make

man Man, are intensified. I wish it to be clearly seen, that the functions of body-building and re-production are animal functions, and that Man shares them in common with all the animal and vegetal kingdoms. But this third function, which is the expression of Truth and Love, is especially Human. The ancient legend says "And God breathed into Man the breath of Life!" It was not breathed into any other of His manifestations. This "breath of life" is not the same breath the ox and bird have. God's breath is that spiritual awakening which enabled Man, through the human faculties, to demonstrate that he IS "the Son of God" with the limitless possibilities of God.

Concomitant and co-ordinate with the building of body these human faculties have also awakened, and found a primary expression. But once body has become capable of re-production then the latent human faculties become more expressive, and begin to dominate body. We call this period "Puberty!" It is the period when the boy and girl cease to be girl and boy, cease to be neuters, and become men and women. They can now be the means of race continuance.

New characteristics appear. Among them a determination to be individuals. They rebel against restraint. The God-ward urge demands a breaking of restraints, and parents and teachers, in their unwisdom, drive through excessive restraint, and domination, their charges into active rebellion.

At this time the greatest wisdom is required. It is here that through the developed third function of Companionship that these newly born men and women can be guided. If not guided through love, they will seek companionship elsewhere. They seek it by the same law, and by similar methods, that the water on the lonely mountain seeks the companionship of the sea. The water runs, and if it meets an obstacle it runs round if it is possible. If it is not possible it dams up till it overflows. This Life of ours "is a stream whose

\*See essays No. 3 and 4 of this series.

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

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—George Eliot.

source is hidden" in the infinite, and it has power to "overcome" all obstacles. The body is complete. It may develop in size but no new function; no new need will ever come through it, to its inhabitant. A perfect expression of infinite possibilities is it at the start for the God within to become somewhat acquainted with Itself.

Wisdom on part of parent, teacher and society beyond the building of the Panama Canal is required here. Instead we find the crudest ignorance. Even those who arrogate to themselves the province of teachers, and are now exploiting their methods of instruction and guidance as eugenists are as far away as the Indian would be, who should attempt to guide the melting snow on Shasta through the irrigation ditches which he had never seen.

It is not physiological knowledge given with intellectual coldness, but the wisdom from within awakened through faithful companionship. When the youth "falls in love", the boy learns in that love experience, more than all the professors, or Social Hygienists, have to teach him. Trust Nature in him! Trust the Human Soul. When love and trust comes to the youth, love and trust in the companion will find the way to guide. And not to guide, as is now the fad, through fear; through "barking against the bad" but by "chanting the beauties of the good." By holding the Ideal of nature in Love before the youth.

There is nothing so beautiful in all the universe as the youth bursting into maturity. Nothing so pure among the angels as this first-love of boy and girl under the stimulant of the awakened reproductive powers. And yet what is the public conduct toward such? Look at your experience, reader, and answer. Meeting this reproductive demand the worker-cells immediately begin to perfect the body and fullness of physical charms is developed. The voice, the glance of the eye, the bloom is on the cheek and smoothness over the whole

body. And the person radiates charm. The consciousness of something new within causes retirement and wonder at the new consciousness. The newly tingling veins, the throbbing of the heart when a particular one is near well might startle and overcome an older person. Now is companionship of the older needed. An older one, who has not forgotten his own youth, and who can be a boy again with the boy, and a youth with the youth.

"God set the solitary in families!" because the old need the young and the young need the old. The male needs the female and the female the male. In a family is nature's unit found. Thus she builds the body for the development and protection of the individual. And all this is but the expressed intelligence within the germ-plasm which is the One expression of God.

(This essay is ready in pamphlet form. 10c single copy 8 for 25c, 7 for 50c.)

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### "WHY STAND WITH BACKWARD LOOK?"

We are living in the sanest, most practical, the most scientific, the most inventive, the most philanthropic and at the same time, the most brotherly and the most spiritual age the world has ever known. Its inspiration is Truth. Truth is the shibboleth of Science, as Fate has been that of Religion. Truth leads into no by-paths. Unreasoning faith and the taking of authority for truth has led, and still leads, into the most baneful of superstitions. The struggle for Truth has always been between Freedom on the one hand and Authority on the other. And Freedom wins.

"Truth forever on the scaffold,

Wrong forever on the throne!

Yet that scaffold sways the future,

And behind the dread unknown,

Standeth God within the shadow

Keeping watch above his own."

The reformer in his eagerness too often loses sight of this fact of progress. Specialists in any line are not to be



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

—Archie L. Black

trusted as guides. They magnify their province. Professors in college or medical school are apt to hold their department as the important one. No one is *the* important one. The fact is, that through them all, acting as a whole, upon the whole there is a gain in the expression, through individual humanity of the Whole which is the One Mind.

Through all, the race has made wonderful progress. The ideals of the Health boards, social reformers, socialists, and a thousand lesser cliques, are not yet perfected in expression but how much is already gained. Humanity is fast improving as self-reliance is strongly developed. Never were the masses so temperate in expressions of life. So few are the outbreaks compared with the possible millions.

The average man is more self-controlled, more self-directed, more self-sufficient. Proof? The number of religious sects multiplying all the time and the independent voter was never so many in the thousand. The independent thinker along scientific, inventive and social lines has been multiplying fast. Those who cannot keep up with the growth of mind are falling back and form the impedimenta of the great army. Those that loose heart in the pace and dare not trust themselves and must have a staff to lean upon make a deal of noise; and those whose income is invaded by the losses of the leaners, roar about the degeneracy of the age.

Why fear the increase of divorce? Are not the HOMES of the nation purer and are not children raised amid more moral surroundings, since the mother and the wife has come to claim her right to life, liberty and happiness, as a citizen? No one familiar with the home life of the people dare deny that the American moral standard in life is higher than it was 50 years ago. Divorce is to him who makes custom his life god, an evil. To him who makes purity, goodness, truth and the national life of the future, his standard, it is a blessing. In-anity on the increase! Certainly.

But what of it? Many an army when put to the test loses its weak ones on its forced march. Mankind in this century is on a more sensitive plane, and is marching forward faster than ever. What the twentieth century has in store, no one can tell but we see it moving as none ever moved before. What are these insane, sickly, suicidal persons? Weaklings that fall by the wayside. You and I may feel sorry for them, as I felt for weak comrades in many a march during the Civil war. But they *are*, and you and I can only alleviate their hours but may not save them. If they will not call upon Life for more, they must pass away.

The world is in the greatest of all its physical struggles in this war of the greatest and most progressive nations. Yes! But it simply proves that we have glorified without foundation. Beneath the surface there has been boiling a cauldron of mental and spiritual unrest and it has now boiled over. Hate, jealousy, avarice, greed, lust of power on part of state and church and the craving for personal power on part of the individual, has fermented until the whole mental atmosphere is filled with conditions that must breed physical outbreak. The world is as good as it was before the war began. We are simply able now to recognize the fact that in the Mind world, and in the real world of the Ideal, the race was not very highly developed, and because of its thoughts and feelings this war had to be. Because it has broken out there will be conditions for a better manhood when the strife ceases.

The name of Jesus has been banded from church to church; and from nation to nation has been hurled the conceptions of God; but the Spirit of Jesus and the Principles he taught, have not been present in any church nor have the Principles been a matter of legislation in any parliament. Dimly has the Light of Truth and the illumination of Love been radiated from even social conditions. Man is slowly aborting the ani-



*—Irving Bachelor.*

mal matrix. The Spiritual is being slowly gestated in the material womb, called civilization.

The present war is as natural as was the trial of Pilate and the Calvary Cross. As out of these came a new impetus in the first century, so will come from these sacrifices a new impetus to civilization in the twentieth century. Our present civilization is purely material. Our laws regard most the questions of property and life, and the question of property occupies a thousand times more of public attention than even that of life. Morals has been not a question of spirit, and the expression of the individual and spiritual man, but a question of custom, expediency, property, prejudice and obedience to external authority.

Obedience to a Personal God has been demanded. The Indwelling God has not been recognized. Until this recognition comes there "will be wars and rumors of wars and the end is not yet." But once the individual is recognized in state, church and society, as God's expression, and personal responsibility and liberty go hand in hand then there will be peace.

The struggle is not merely physical but psychical. He who hears not the call of the Spirit "Come up Higher," who lives not to a higher ideal than material success, must fail. This is as true of nations as of individuals.

Perhaps two fields besides war where the backward looker sees so much over which to moan, are fields of health and of sexual life. Doctors say microbes are so dangerous. Baccilli are being found in so many new places. Germs by trillions exist in every grain of food. From this point of view it is a wonder how poor humanity has lived so many millions of years. Ah! doctor and scientist, it has lived and developed from cave to palace without your help. God in it has known its way. Perhaps your present domination is but an interference with life, and that you are some of the impedimenta that the century is to leave behind. Nature is balanced. For every

germ you find for evil there is preying upon it one for good. For every condition in which you see disease, another looking from his point of view will see health. Take not too narrow a view of life! Humanity is to be treated as a whole, and not in the detail of a specialist. O social reformer, why look backward and pick out only that which still more darkens your vision? Take a general view of a nation, of an age, of a religion, and see in each an expression of evolution of Love and Truth.

One factor never destroyed a nation! Neither did it ever destroy a man. Did ever an individual live that possessed in his body only one function? Specialist, can you separate an eye from the whole life of the body? Can priest separate marriage and social vice from the whole virtue of man. Can we separate this physical war of cannon and bomb from the material and spiritual war which preceded it and is its cause?

Turn the eyes inward and see the Indwelling God finding its way through Truth and Love into human expression and know behind the war clouds standeth God keeping watch above his own and in this fact be ready to heal the wounds of humanity with the consciousness that despite all present pain all is Universal Good.

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Notice that the article on "Friendship" that appeared in August NOW and which has drawn personal letters from many readers, is now the first of a Series of Tracts which I proposed to run to at least 20 numbers. I hope not only to have every NOW subscriber on my list for twelve numbers at the price of one dollar, but hope each will also subscribe for some for general distribution. In this period of all kinds of false sex fads, I feel that I can do no greater good these last years of my life than to put out these tracts, which are the results of over 50 years study of the questions involved.

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

—Ingersoll.

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Vol. XII. SEPTEMBER, 1915. No. 9

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## INTERNATIONAL NEW THOUGHT CONGRESS.

Moose Hall, Corner Golden Gate Avenue  
and Jones Street, October 30th to  
September 5th.

Our San Francisco New Thought Exposition Committee have secured one of the finest private halls in the city for our Congress. Three sessions daily will be held. The speakers in the following list will all be heard. It is an array of talent second to none of the nearly 1200 conventions held during the Exposition.

### SPEAKERS AT THE CONGRESS

The following speakers have sent their acceptance for the International New Thought Congress:

Henry Harrison Brown, Rev. Thomas Parker Boyd, Mrs. Grace Brown, Henry H. Benson, Miss Julie Cooke, Mrs. Mary E. T. Chapin, Mrs. Alice Herring Christopher, Mrs. Chaffee-Chase, Dr. F. Homer Curtiss, Miss Lida A. Churchill, Mrs. Florence Crawford, Mrs. Clara B. Colby, Mr. R. C. Douglass, Mr. James Edgerton, L. A. Fealey, Mr. Henry Frank, Myra Frenyear-Wiseman, Miss Christine Fraser, Mr. William Farwell, Mr. Henry Gaze, Helen Van Anderson-Gordon, William C. Gibbons, Mr. Perry Joseph Green, Miss Harriet C. Hulick, Mrs. Lida Hardy, Mrs. Myrtis Hodges, George Wharton James, Dr. Granville Lowther, Mrs. Agnes M. Lawson, Mrs. Annie Rix Miltz, Mrs. Anna W. Mills, Mrs. Sarah C. Morse, Mrs. Melvania J. Merrill, Miss Helena J. Martin, Rev. Lucy C. McGee, Dr. Harold Palmer, Mrs. Rosalind G. Peasley, Miss Harriet Hale Rix, Mrs. Elsie Noonan Randall, Mrs. Alicia Hall Simpson, Mrs. May Wright Sewall, Miss Blanche Ayles, Mrs. Lentine Skinner, Mrs. Clare Shipman, John Milton Scott, F. W. Sears, Dr. Theresa Stockman, Dr. Julia Seton, Mrs. Elizabeth Towne, Dr. Paul Tyner, Judge T. Troward, Ida Mansfield Wilson, Dr. C. F. Winbigler, and others yet to be heard from that will probably be with us.

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

—Browning.

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**A RECEPTION**

will be held Monday evening, August 30th, at which time addresses will be given by prominent citizens including a welcome to the city by our excellent Mayor Rolph. We anticipate an unusually large gathering from all the world.

**BADGES**

are prepared and it is hoped that every New Thought person attending New Thought Day at Exposition, and while in the city during the Congress, will wear one, that the world may learn that there is a large and intelligent body of citizens among the Emancipated Ones.

**NEW THOUGHT DAY**

at the Exposition, August 28th, will be observed by a public meeting in one of the Courts. Meetings are arranged for in many booths, buildings and palaces, where lectures will be given. At evening a Concert in Festival Hall with a few addresses by prominent speakers. The Exposition Commissioners have been exceedingly generous and courteous to our committee. A successful day is assured.

---

**CALENDAR**

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

September 6th to 11th:

Mrs. Alice Herring Christopher, Boston.

Judge T. Troward, London.

September 12th to 18th:

Mrs. Alice Hall Simpson, London.

Mrs. Mary E. T. Chapin, New York and Boston.

Dr. Julia Seton, New York.

September 19th to 25th:

Nettie E. Knowles, M. S. D., Bryn Mawr, Washington.

Dr. C. F. Winbigler, Washington, D. C.

Dr. G. Lowther, North Yakima, Washington.

September 26th to October 2nd:

(Yet to be filled—the Hartford people not coming.)

NOW stands for the unfettered expression of Truth and wishes all forms of Truth success. Therefore as Dr. New has ever been a friend of NOW and has freely at his Temple in the Palace of Education, P.P.I.E., willingly distributed many copies of NOW and also notices of my meetings, I feel it a just return that I give this notice of his Congress. NOW readers will notice that it is a "NEWTHOT" Congress and is not the Congress of the *New Thought International Alliance* which is to be held in MOOSE HALL, this city, commencing August 30th and continuing to and including September 5th. Dr. New's Congress commences the day following our adjournment.

Friends will find Dr. New always willing to befriend them and to give them any information, and a place of rest at his Booth in the Palace of Education.

**ANNOUNCEMENT**

**THE NEWTHOT WORLD CONGRESS**

September 6 to 12, 1915

San Francisco, Cal.

The first section of The Newthot World Congress will be held in the new Civic Center Auditorium, San Francisco, beginning September 6 to 12, 1915.

Headquarters have been established at The Newthot Temple in the Palace of Education, P.P.I.E., where all the correspondence is being conducted, and all persons interested in Newthot and kindred subjects, are being invited to join in this, the greatest Congress of Newthotists thus far assembled in one convention.

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