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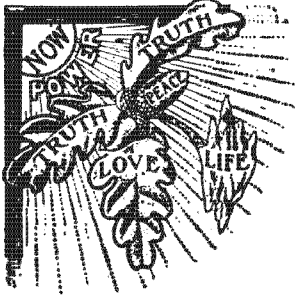
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—Henry Harrison Brown.

NOW

A Journal of Affirmation

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DECEMBER, 1915

No. 12

CAUSE AND EFFECT.

Cause and effect are the chancellors of God.
—Emerson.

Spring brings songsters to the grove;
Autumn loads harvests in the wain;
Summer comes, the ripener,
Winter sows ice where once was grain.
Tidal wave follows waxing moon,
Eclipse is sure in planet's round;
Bursts the bulb from rain and sun,
While copse invites the water's sound.

The Law is one in all of these;
Cause everywhere equal to Effect.
There's plenty where the Law's obeyed,
There's famine born in each neglect.
God's chancellors forever, these,
Throughout all worlds their forces run;
Know one and t'other is in it—
There's no division—they are one!

God, then, is Cause! God is Effect!
God here and there and everywhere!
God without as star and sun,
God within as curse and prayer!
Thus I am Cause, for we are one;
I build this temple, bone and nerve!
As body I am but Effect,
As Cause I'm Law and cannot swerve.

Whatever is, I'm one with it;
I caused it to express, to be!
And since it is, I'm one in it,
And as Effect it lives in me!
As light and shadow both are one,
And both must be or neither can,
So God and Man must both exist!
No Man, no God; no God, no Man!

Thus we are one that each may be;
In God I am, and thus I'm Cause!
But still I know myself as One—
As one I am Effect of Laws;
Cause and Effect are one in Soul!
Two sides of this most wondrous life,
All blends into one perfect Whole!
There's ever Peace where seemeth strife!

HENRY HARRISON BROWN.

Haply I must learn again,
Through stress and sacrifice and pain,
To know that the things of largest worth
Lie close to the throbbing heart of earth.
—Clinton Scollard.

THE SINKING PETER.

"Be not afraid "

In the story as told in Matthew of Jesus walking on the water, and the attempt of Peter to do likewise, is a wondrous meaning metaphysically. The remark which Jesus made to him as he caught him, "O thou of little faith, wherefore didst thou doubt?" gives the key to all the success and the failure of life.

Jesus had but one cause for human failure, disease and unhappiness. His diagnosis was always "a lack of faith." This lack is a fear or a doubt. It is said of Peter, when he began to sink, "He was afraid." As soon as he caught the Master's hand he walked with him to the vessel because his faith saved him.

Evidently, in the mind of Jesus, faith is something more than sentiment, more than belief, and, more than knowledge. It is dynamic force. Wherever there was healing, he said, "It was thy faith." It was faith even when, through absent treatment, he healed the servant of the Centurion. At this time, he turned to his disciples and told them that he found more faith in the Roman Centurion than he found among his Hebrew brethren.

He said it was through lack of faith that we were not clothed and fed with as little trouble as the lily and the sparrow; and that if we had "sufficient faith," the tree and the mountain would move at our command.

Paul, evidently, had the same opinion of faith, for he tells us that it was through faith the Hebrew children escaped burning in the furnace; that Daniel escaped the lion through faith, and that many "escaped the edge of the sword," and

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

—Walt Whitman.

others "wrought righteousness" through faith. In Peter's case, we learn that it is possible through faith to transcend the law of gravity.

Assuming these statements of Jesus and Paul to rest upon facts, it is important for us to know how to attain and manifest this faith. Scientists are seeking for new power; here we have instances of the power of faith that transcend the power of electricity and radium.

There is in the universe a power that condenses original substance into nebulae, and nebulae into a world. Perhaps I better say, The Universe is Power that does this; a Power that lifts millions of tons of water from the ocean and floats it to the mountain top; a Power that gradually uplifts the ocean shore or instantly topples down a city. If it is possible for man to control to his uses steam and electricity, shall we place here a limit to his control of Universal Force? Jesus certainly did not, and it is possible for us to find his point of view. He did not control steam or electricity, but he did those things that these cannot do. He did not understand modern science, and yet he did that which modern science cannot do.

The entire difference between Jesus and modern scientists was not in his recognition of Universal Energy, for science recognizes that the Universe is energy; the difference lies in the *location* of that energy. Science says the Universe is energy, Jesus said, "I AM Universal Energy." For this statement is merely a nineteenth century paraphrase of his affirmation, "I and the Father are One." Certain that he *was* one with the Father, he knew that all power the Father exercised he could exercise. As Universal Energy stilled the waves, so he, as Universal Energy, stilled them; as Universal Energy fed the multitude, he, as Universal Energy, fed the multitude; as Universal Energy healed the sick, so he, as Universal Energy, healed the sick. We must not allow his term for Universal Energy to mislead us. Where the scientist deals intellectually with this

energy, he dealt *lovingly* with it, and in his love called it "Father." That mental attitude that opened the way for this Father to work through humanity, he called "Faith."

As Science today uses the word heat for both cause and effect, so Jesus used the word faith. Faith was the power that did the work, but faith was also that mental attitude which enabled the power to do the work.

Electricity is always present in our atmosphere and in all things, ever ready to do the work when we give it opportunity. In like manner, Universal Energy is always ready to do the work when we give it opportunity. And Universal Energy, whether we so term it or term it God, cannot work through humanity until humanity takes the right mental attitude toward it.

It is said that Jesus at times "did not many mighty works, because of their unbelief," and his promises are to those "that believe." We have here the evidence that the primal condition for the manifestation of faith must be belief. Belief in what? The same belief that Jesus had; i. e., belief in himself as One with the Father. This form of belief becomes Realization. One knows that he is not dealing with power, but that he IS power. That he is not working with God, but he is working AS God, and the mental attitude born of this realization is Faith. It is the absorption into human consciousness of the Divine Consciousness; not the loss of individuality in the one, but the perfection of individuality *as the One* in manifestation.

In this mental attitude, the human individual becomes the channel of Divine expression, and that expression is in accordance with his own desire. It was Jesus' endeavor by teaching and by example, to bring humanity into this relation with the One. When this condition is reached, then is that person born out of the limitations of flesh into the freedom of Spirit, and may do, as Spirit, anything that Spirit can do.

To thus teach and inspire was Jesus' in-

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

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—Edith M. Thomas.

tion. He recognized this possibility in every individual by his sending forth his disciples to heal, and his constant affirmation that it was through the faith of the individual that the healing was done, and through lack of faith the failures came.

In this Peter incident, we have a fine illustration of his faith in the human soul to do anything. He called Peter to come to him; Peter started and succeeded for a few steps. That success of Peter's is the prophecy and the promise that the whole race, in its evolution, shall yet do what Jesus did.

Here is seen the significance of the incident. Out of a whole shipload, only one had the courage to ask permission. Only one had the courage to try. Had Peter not tried, the world would have lost one of the most marvelous demonstrations of human possibility, and Jesus would have lacked one witness to the truth of his assertion, "Whatever I do, ye shall do, and greater things than these shall ye do." This courage and faith of Peter's is being scientifically verified today through the phenomena of our New Thought movement. Who shall place a limit upon the results of our teaching of the divinity of the human soul, and that we are living the immortal life here and now? Its general affirmation is: *All that any individual incarnation of the One ever has done or ever can do, I can do, and more!*

One may grow intellectually to make this affirmation, but, until he has faith to start doing, the affirmation is like the germ in the grain of wheat in the granary. It is possible that many on board the vessel *could* have said this thing. Peter said it, but he did not stop with affirming; he descended to the water; he walked a few steps; and demonstrated to himself and the world that he could do that which his Master was doing.

It is a common thing for people to say, "I have read," or "I have studied," or "I have affirmed, but I do not see any benefit." Such people are descendants

of those who associated with Jesus, saw him walking on the water, but made no effort to meet him. They sit, see, wonder and enjoy the sight, but get no power from it to do.

Others affirm, "I succeeded finely in healing myself for a little, then I failed"; or, "I succeeded finely in applying New Thought to conditions, but after a year or two I failed." These are the sinking Peters. They are the leaven of the movement; they are the prophets of the new era; they are the redeemers of humanity from all its ills. They *have* walked a few steps, and have demonstrated that what they attempted *can* be done.

They succeeded and went as far as the power within them, generated by faith, could carry them. They will learn, or others will learn from them, a larger faith, which will carry them as safely over the waves of life as Jesus went. The evolution of humanity is accomplished in no other way. It is the sinking Peters that are the world redeemers. Even Jesus himself was crucified. Buddha, Socrates, were only sinking Peters, foretelling the success of the Truth in which they had faith; they were forerunners of the sinking Peters that through the centuries have by their few steps each advanced humanity to the present time.

And our movement has its sinking Peters. Many teachers have arisen, and by their words and lives accelerated the movement, and then have gone out to the higher vibrations. Notably among these sinking Peters was Printice Mulford and Helen Wilmans. I am glad to record her as the One of greater courage who dared to attempt to walk the water, and succeeded for a little, and who at last called for the Master's hand, and by him has been led to where she *knows*; and from whence, by the power of her thought and that tremendous will that overcame so much, she will help to create that thought atmosphere in which other Peters shall acquire the courage and shall walk dryshod many steps

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

—Emerson.

further than she did, only at last to sink and to rise to immortality.

"If my bark sink, 'tis to another sea." Such are prophets each of that coming time when there shall be no *sinking* Peters, but only Peters *triumphant*. Only through the courage and the faith of those who dare will that era of success ever come.

From the lives of such we gather courage and faith. We hear through the history of those that failed, that they might succeed, the words of Jesus, "Be not afraid." "According to thy faith, be it unto thee."

◆
COSMIC HAZE.

What a glorified face!—so bright, so sweet:
A child's dear face! and his glances fleet
Shift from his play to his mother's face,
Reflecting a million years of grace.

Yes, earth took a million years to make him:
What wonder high thoughts to love awake
him,

Or that I stand in awe and gaze
At the outcome high of the cosmic haze.

What a demonized face!—so wild, so fierce:
A man's hard face! and his glances pierce
Through the smoke of war to aim a ball
To cause a brother of earth to fall.

Yes, earth took a million years to make
him—
And another with murderous shaft to break
him.

In wonder and awe I stand and gaze
At the outcome mad of the cosmic haze.

What a face transformed!—in vision I see it
And know the whole race in the future shall
be it!—

Not a face of love only, but love with sight;
A face aglow with a brotherly light.

Yes, Man shall himself now endeavor the
task

Of remaking the earth as the multitudes
ask;

And in wonder and awe he shall stand and
gaze

At the outcome at last of the cosmic haze.

—James H. West.

◆

"New stars appear and others disappear on the sky. New ideas appear on the mental horizon, and old ideas are lost. If a new comet appears on the sky, it fills the hearts of the ignorant with terror; if a new and grand idea appears on the mental horizon, it creates fear in the camp of those that cling to old systems and accepted forms."

—Paracelsus, A. D. 1520.

THE ULTIMATUM OF SEX:—SPIRITUAL UNFOLDMENT.

"In heaven they neither marry nor are given in marriage but are as the angels."
"The two shall be one." "Whom God hath joined."

Sex contains all, bodies, souls,
Meanings, proofs, purities, delicacies, results,
promulgations,

Songs, commands, health, pride, the maternal mystery, the seminal milk,

All hopes, benefactions, bestowals, all passions, loves, beauties, delights of the earth,

All governments, judges, gods, followed persons of the earth,

These are contained in sex as parts of itself and justifications of itself.

There is but ONE Soul. The Cosmos is a unit and always acts as a unit. As the whole being of the individual is in every act, so Universal Mind is in every act with all of Itself.

Each manifestation is a projection of the whole with more or less of some one of its million modes of motion.

As light is the presence and darkness the absence of those vibrations which act upon the consciousness of Man, so in the male and in the female of the Genus Homo—the male- and female-man—we find the presence of certain manifestations of the Universal Mind in the male, one half the Human expression, and the presence of others that balance, in the female other half.

The male characteristics are lacking in the female and the female characteristics are lacking in the male. This difference is marked in those representing most perfectly each half; then comes a shading down of these characteristics until we find often a close resemblance between the members of the two sexes.

At length we come to those individuals whom Carpenter calls "the intermediate sex" in which the One so blends its two vibrations that they are like the twilight of the day.

These persons do not understand themselves and are not understood by others; are to themselves a constant source of torment because of this unlikeness.

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

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—*Julia Ward Howe.*

Among these persons are included many among the poets, dramatists, artists, philosophers and some of the mightiest of the conquerors of the world.

This evidences that where there is the most perfect blending of the sexes in an individual there is the greatest possibilities of the expression of the One Mind. It seems to me that this fact teaches that the evolution of the race lies along that plane of development, where there is less distinction of sex and where the characteristics of both are present in one individual, and where each individual can be positive to the opposite sex when desired; that a well balanced individual, with all the characteristics male and female of the race, is the end of evolution in man.

I am led to this conclusion by the philosophical fact of Unity. The Intelligence that manifests in all the expressions of material life is sexless, and in the One Original cell from which all forms of life find individual expression it is also sexless. The germ-plasma has power to manifest in neither, or in either sex. This is also demonstrated scientifically. Among the lower forms of life no sex is apparent. Uni-sexual forms exist. Bi-sexual forms also. Many plants possess both stamens and pistils and if not fertilized by foreign pollen will become self-fertilized. When the organism becomes sufficiently complex we find the sexes differentiated into individuals of each sex. The One Mind has completed thus far its journey of evolution from likeness to un-likeness; from homeogeneity to individuality. Its purpose now is to perfect the expression of that individuality. This it can do only through an organism which admits of infinite unfoldment of the Mind which is expressing through it. Infinite possibilities lie dormant in each expression of the One Mind; but Mind finds limitations in all organisms except the Human. Here it is continually carrying on its creative function, and while there has been no anatomical change save that forced by environment upon physical

man since his first advent, there has been a constant development of Intelligence through that anatomical structure.

The germ-plasma, because its heredity is from God, the One Mind, has the possibility of expression in either sex, and finds that question decided for it by its environment. The germ, sexless, but with possibilities of either, soon finds certain forces at work upon it from without calling it as it were into an expression. Where the metabolic, which is the nutritive material, is most abundant the male possibilities are developed. Where the nutrition is less, the female. The anatomical evidences of this are found in the mammary glands and some other features common to both sexes but left rudimentary in one sex.

When sex has therefore accomplished its purpose of producing an organism through which the type can be perpetuated and the possibility of individual perfection assured, then it follows that in the development of the Mind that is expressing through that organism and through that type, should necessarily, in its unfoldment, of the two sides of Man, come with each step in this spiritual evolution nearer together in likeness, thus expressing that One mind which is in each.

Sex is therefore of the body and not of Spirit; not of Mind. All the differences between the sexes in the manifestations of the One Life are consequent upon the different functions each has to perform in the economy of material life. When the need of pro-creation is passed in any one; when the physical body shall have lost the qualities which adhere in the consciousness born from the physical, sex-plane then will pass away, the mental and spiritual distinctions of sex, and they will be "as the angels of heaven"

These men and women who now combine in their natures the characteristics of both sexes are a prophecy of that more evolved type of the Genus Homo yet to be and they promise the uplift of

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

—Whittier.

the race while on earth to a high spiritual plane of consciousness.

This view being truth, it follows that there is in sex, in Man, a higher function than mere body-building, than mere race continuance, than mere satisfaction in companionship.

When the physical evolution of organism ended and the psychical evolution began, the purpose of sex was also changed to a plane of spiritual, to human purpose. Nature has in Man and through Man an everlasting evolution of itself as Mind. Here as on all other planes of manifestation there must be a contrast, a more or less, Emerson phrases it thus:—

In changing moon and tidal wave
Glow the feud of Want and Have.

As the tendency of all motion is toward equilibrium, so when in Man, as the expression of the One Mind, it becomes more perfect in each individual, there will be an approach in each sex toward that golden mean of equilibrium, which will always be approximately reached but never really so. To reach it would mean annihilation; mean the return of the individual to the whole. Nirvana would be a fact. Thus the physical distinctions of male and female will ever be coming less and less marked, but will always exist to that extent needful for an exchange, and for an inspiration of each for the other.

It is also recognized now and ever will be a fact that those in whom the intense types of sex are strongest have power to draw and inspire those of the same sex of less marked type, in the same manner that individuals of different sexes are drawn together. Hence, this intermediate type, which wise scientists are now recognizing and studying, may possibly be, and I believe is, a prophecy of the future race, when evolution shall have more nearly completed its work upon and in Man, through the physical incarnation of Spirit, because physical expression of sex is necessary. For sex is, in Mind, only a feud of want and

have, and like the two poles of a magnet equalize each other.

Understand, that to science now, there is not in the magnet a positive flow from the north pole, and a negative flow from the south pole, but there is an absence in the south pole, which the north supplies. So in the human, on one side, the male has a flow of psychic force of which the female is in want; and then there is also a positive side to the female which supplies want in the male. Between individuals of the same sex of different degrees of development, there is the same need, the same flow and the same supply. It is this exchange that makes companionship sweet. This develops the individual spiritually. Since there can be no companionship without an equal exchange, it follows that in this exchange between the sexes and between individuals of the same sex in friendship, and in social and business life, lies the possibility of that evolution of the "Spirit in Man" into greater consciousness of Itself.

In my thought the **ULTIMATE OF SEX is THE SPIRITUAL EVOLUTION OF THE INDIVIDUAL.**

In my thought, our present idea of marriage, both in State and Church, in society and by individuals; by reformers, in economics and eugenics; are extremely low because they are based upon the physical sex control and utterly ignore the fact that marriage is not of body, but of Soul.

Our laws, prejudices and customs, are based upon the union of bodies; they arise in the thought of man as an animal; are based upon the functions of sex as animals, to procreate.

To me marriage is a spiritual matter, and has a higher function than procreation; if it has not, then man is still an animal, and we are to legislate for and to procreate as an animal.

Modern attempts to regulate offspring would reduce the creating of humans to the same level with that of pigs and horses. The offered reforms all rest upon the facts learned from the animals,

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

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—Emerson.

and the conclusion is drawn, that as animals breed, man must. This degrades the human; ignores Man as a psychic being; ignores the fact that he is the last step in physical evolution and the first in the spiritual; is the last link in the chain of limitation, and the first in individual liberty; the last expression of Absolute Law and the first expression of the Law that is above the Absolute Law; that he is not limited, but is free, and that Choice to him is Law. Marriage, in my thought, is the **ULTIMATE OF SEX**. By this statement I have no reference to that form of union termed "civil marriage." I leave that consideration for a subsequent essay. The race has always held, even among very low nations in development, that this union of male and female was religious. Never do we find marriage among barbarians, upon the low plane of mere animal mating; ceremony of some kind symbolizes the union. This spiritual fact filtrated into the church, and has held sway while its original meaning and purity has departed. Truth always departs when authority comes in. It is my custom whenever I perform a marriage ceremony, to say to the parties:—"TRUE MARRIAGE IS OF THE SOUL. WITH THIS THE STATE CANNOT MEDDLE; CAN NEITHER SANCTIFY OR ANNUL. IT CAN ONLY RECOGNIZE IT. THIS TRUE MARRIAGE WAS CONSUMATED WHEN YOU FIRST PLIGHTED YOUR LOVE TO EACH OTHER.

Love is its only authority and its only true bond! For the protection of itself, the woman and the children, and to settle property questions, the state has established regulations. In the recognition of, and in obedience to, these civil regulations, that we have met to put the seal of legality upon this union of love which you have privately made."

It will be understood that in a true thought of marriage the question of sex should not enter. Unions between those of the same sex may be truly a spiritual

marriage. We love and wish to be together. We love and find happiness in each other's society. We love and find awakening of mental and spiritual faculties in the touch of each other. We love and wish to give each to the other our bodies that we may find complete happiness in this blending and exchange of those forces which each possesses that the other wants. This is the real demand that the individual soul unconsciously makes and which is the human urge. Sex in men and women is not, as in animals, a mere periodic procreative urge. It is a spiritual demand for that expression of Spirit which will bring it into a greater knowledge of Itself.

Whenever this exchange shall center in any form of expression of each to each, that form, no matter what it is, equalizes the parties by letting out the accumulated force. It is nature's legitimate expression. Thus many acts are proper under these love conditions, that would not be so under others. Thus the pent-up emotion induced by a victory at a ball-game, or a yacht race, when men embrace, and when in grief we lay our heads upon shoulder of friend, are proper but would not be so under the ordinary conditions of business. So those forms of sex expression under an intense emotion when it overpowers one, are not to be sought where this intensity of passion is lacking. In the first case it is healthful and peace bringing. In the other it is disease-bringing and leaves morbid mental conditions.

Natural emotions — out-motions — are healthful. Artificial ones are the opposite.

But, whatever the emotion, there is a spiritual growth.

In true marriage—which is a union of two individuals upon the plane of highest mutual friendship and regard of that something undefinable which is a form of feeling and not thinking—which is Being, and not knowing and which we term Love—when this is present, then there is a stimulation, from which

I thank whatever gods may be For my unconquerable Soul.

—W.C. Henley.

may be born anything man is capable of creating from himself.

On the animal plane he may procreate only himself in a child; may give a germ-plasm an opportunity to build its individual expression. But on the spiritual plane he may *create*. Pro-creation is acting as a medium and agent, for the Universal, under its demand for race continuance. But *creation* is a giving forth of some expression from himself which no other individual expression of Spirit ever gave before. Sex has in this its highest function. Its purpose is the self expression of creative powers.

From sex expression came all civilization. Sex stimulant lies at the bottom of all progress, the awakened passion called "love" is the beginning of wisdom. A touch of hand, a glance of eye, a word of friend, has been the incentive to poem; to invention; to an act of heroism; to obedience to conscience; to the redemption of the individual from error, and often to the sending forth of the worker for good.

This stimulation is the high conception of Love which Emerson treats not quite satisfactorily in his essay on "Love." To him Love is domestic and spiritual, rather than sexual, and yet he lacks a warm homelike touch of love. Still he sees that in the evolution of love we pass by rarefactions and purifications of love, from the selfish to the purely spiritual expressions.

One feels that even Emerson in his thought, if not in his life, lacked that abandon which most men have had to love's delights, to have given him the inspiration we'd like to have found in him.

We'd like to feel that he also had climbed, with us, the ladder from the physical to the spiritual. He saw that love in its expression passed from love of one, to love of all, and from love of all as a unity, to love of the goodness in all—then to the divinity of all, where it seemed to have lost all attachment to the concrete, and was lost in a love of

truth, virtue and beauty.

This I think is the ultimate function of sex, to outgrow not only sex desire; but also the recognition of personality, and to simply BE LOVE for the joy of being Love. I have not the power of picturing so exalted a state, therefore will not attempt—but from what I can dream of that condition where one is so perfectly conscious of Being, and of giving from the highest plane of consciousness that no thought of self enters; where sex is entirely forgotten in all association with persons, there is a joy beyond that ever experienced under the expression of emotion on any plane of sex. It will not be a sexless expression, but a perfection of sex, where, as in all perfect conditions, personal consciousness is absent in the complete sense of individuality.

To this condition the union of opposites, male and female, or two of the same sex representing extremes of more or less perfect types may meet.

This is spiritual marriage, where the two expressions of Mind meet and develop in the other the lacking expression. For each half to express as a whole is an impossibility, and needs the contact of others to awaken its consciousness of that possibility of wholeness within itself.

There comes a time when the creative function is exhausted; it comes often to those who are giving themselves on the love plane in any intense form of expression, be it in friendship, mechanical discovery, invention, literary or reformatory work; anything where the heart is engaged. There comes a time when all seems dead within. Seems that there is no more to give. The person has reached a limit. Then it is that a friend is needed. Then soul seeks one with whom there may be an exchange, where nature may re-inforce itself for continued work. In sex-exchange that re-juvenating process so long sought may be found.

Often the visit of a friend will bring inspiration.

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

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—George Eliot.

Often to sit beside one we love; a clasp of the hands, a kiss, may give birth to the invention, lying in wait at the door of the soul. A warmer embrace may bring the poem; the essay. If the right person comes, there is the ultimate expression of affection that will open the flood-gates of soul to the inspiration that will re-create not only body but the whole mentality and the man will seem to be born again.

I am sure when the right knowledge; the right thoughts; and the right motives shall prevail, there will be no more disease, no more death.

These conditions all center in the *purity* of sex thoughts, sex motives, and sex expression. Then will we pass from the earth limitations, through the gradual development of a more spiritual body, and "ascend out of sight" as it is said Jesus did, by a gradual dematerializing of the body.

This renewing and this control will come through man's use consciously and under control of that one force which he IS, namely, Mind (or Spirit).

Test yourself on the plane where you live in Ideal. Live that ideal, and watch results. Every pure thought, every pure expression will help. I am aware that the word "Purity" needs re-defining. I cannot do it for you; but to me, all that leads to healthful bodies, peaceful minds, and useful lives, is pure.

A gentleman well versed in microscopic biology gives me this fact. It has a very important bearing upon this question. One of the microscopic animals, the Paramecium, which normally reproduces by fission (that is, by division from an indentation on each side continually deepening until the primary individual is divided into two), will after a time become incapable of this reproduction by itself. Be apparently sterile. Even where food supply is plentiful, all reproduction will cease, and, but for nature's way of prevention, the stock would perish. But now there comes a sort of a sexual contact of such intimacy that each apparently absorbs the

other, the two making one. After this act, these individuals part, and the re-productive act goes on as before.

Here we have the evidence that one of the important functions of sex is that of individual re-generation by the exchange of vital force between two of like species.

Here I believe we have the real key to the Human, the psychic use, of sex, and its place in the perfection of the race.

Nature moves from plane to plane, "eternal process moving on", and always repeats her one method. This is my prophecy:—When we understand this, her primitive method of re-juvenation and shall have, as human beings, a practical method of applying it; then we shall have controlled the Absolute Law of Life; shall have made Life our servant, as we have made steam and electricity. For we have demonstrated that we have today control of life in plant and partially so in the animal breeding.

When we shall know this law and apply it, we shall have solved the secret that the world has been seeking in ascetic, and monk; in priest, and devotee; in fasting and continance; and in license and regulation.

We shall learn the place of sex in the development of the spiritual man, and will so live that the day dreamed of—a restored Eden—will dawn within the individual, who shall live as the Law.

When these Paramecia have exhausted their power of cell multiplication they unite and absorb each other, blending perfectly as one, there is a complete marriage embrace. A perfect marriage as seen by Jesus. Two souls united, and yet individual; for soon these two again part, and the wonder of it is—*both have gained again the ability of reproduction. As perfect individuals they have renewed their youth.*

Remember that each individual life is but a cell of the one only original cell. That cell has all of infinite power within it. Then it follows as a logical and scientific conclusion, that the cell which expresses as a separate individual has lost none

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

—Archie L. Black.

of the power as the One cell. That the One cell expresses only so much on one plane as the organism on that plane allows. There is a pressure from within outward into a larger expression. What the germ-plasm does on this plane of the animalcule it can do on every plane, when it finds it necessary, for its perpetuation, as that type to do so.

When we realize that the One cell as Man, has unlimited opportunity, as far as organism is concerned to unfold, it follows that conscious man can bring into expression on his plane any method of re-production that is possible, to the One Cell, on any plane.

The ultimate of evolution then is:— That Infinite Mind may express Itself forever, as *Mind conscious of Itself*.

This Self-Consciousness which we call Man, is the one and only channel through which Infinite Mind can evolve its individuality forever.

Mind has thus far found all its physical unfoldment through sex; in like manner will it find all subsequent unfoldment; sex being always the action of opposite expressions of two forces of life; there will always be throughout eternity, an action and a reaction between the two poles of life, male and female.

As sex produced body in matter, it also in Man must produce that finer manifestation of body in the world where Mind is eternal in its unfoldment—thus body-building continues forever. Mind expression in and through some form of body will continue forever.

The beginning and perfecting of this Mind-body will come through the converting of instinctive sex expression into conscious expression, for the pre-determined creation through imagination, of Man's Ideals in the world where alone Man is an individual—the world of Spirit.

As the world elevates its thought of sex it will also open the door for greater expression of the Creative power of Mind. In the uplift of sex forces in purity and power lies the world's redemption from all the ills of limitation.

VICTORIA VITAE.

"I can! I will!" 'Tis this all-conquering thought
That felt and utter'd by the Soul in need,
Frees it of all the fetters Fear has wrought
And makes it strong indeed.

The Soul arises when these words are spoken
In sovereign majesty of might divine;
The prison doors of Ignorance fly open
That Truth revealed may shine.

Enhaloed, forth it comes on outstretched wings
Of Faith; and bigger grows, and brighter gleams,
As in its new-born joy aside it flings
Old doubts and hideous dreams.

"I'll dare! I'll do!" The Soul's awakened power
Calls universal forces to its aid:
And these shall bring thee healing in that hour
When help of Heaven is prayed!

So learn to look within! O, search thy Soul!
The Lord of Love does not reign there for naught!
Lift but the veil! Self-knowledge points the goal,
Self-power, God's power, when sought.
—Percy M. Raymond.

PSYCHO-OCCULT TALKS.

Treatment of the Refractory.—Some patients are more rebellious, preoccupied, unable to give themselves up: they analyze their own feelings, are anxious and say they cannot sleep. I command them to be calm. I speak only of drowsiness, of sleepiness. "That is sufficient," I say, "to gain a result." The suggestion alone may be beneficial, without sleep. "Keep perfectly quiet and do not worry." When a patient is in this frame of mind I do not try to get cataleptic form effects, because being only drowsy yet always awake, always apt to regain full consciousness, he is easily aroused out of this state. Sometimes when satisfied with a doubtful state of somnambulism, and without wishing to prove that the patient really is influenced, I leave him to himself, requiring him to remain in this condition for some time. Some remain under this influence for a long period without being able to say whether they have done so voluntarily or involuntarily. Generally during the second or third seance I succeed, by means of this suggestive education which the patient has had, in inducing a more advanced state of hypnotic influence, which is no longer doubtful but accompanied with suggestive catalepsy or even with somnambulism.

—Dr. H. Bernheim.

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

—*Irving Bachelor.*

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Suggestions in Healing—The mode of suggestion should be varied and adapted to the special suggestibility of the subject. A simple word does not always suffice in impressing the idea upon the mind. It is sometimes necessary to reason, to prove, to convince; in some cases, to affirm decidedly; in others, to insinuate gently; for in the condition of sleep, just as in the waking condition, the moral individuality of each subject persists according to his character, his inclinations, his special impressionability, etc. Hypnosis does not run all subjects into a uniform mould, and make pure and simple automatons out of them, moved solely by the will of the hypnotist. It increases the cerebral docility; it makes the automatic activity preponderate over the will. But the latter persists to a certain degree; the subject thinks, reasons, discusses, accepts more readily than in the waking condition, but does not always accept, especially in the light degrees of sleep. In these cases, we must know the patient's character, his particular psychical condition, in order to make an impression upon him.—*Dr. H. Bernheim.*

Suggestions Must Fit—As no two cases are exactly alike, it follows that the suggestions given must necessarily fit the case, and be given with a view to bring about the mental and physical conditions desired. For instance, in treating a patient who is afflicted with insomnia, suggestions of sleep should be persistently given; and in cases of malnutrition, suggestions of hunger should be made, to stimulate the appetite for food. The operator must bear in mind that the reiteration of the suggestion that will change the condition existing to that desired, is always the right one, and his own intelligence will be the best guarantee as to what that suggestion should be.

—*Dr. Herbert A. Parkyn.*

Force of Auto-Suggestion—We have all heard or used the expression, "Says I to myself." Well, this is exactly what we do when we employ voluntary auto-suggestion. The force of a voluntary suggestion is apparent when we arise in the morning at an hour which impressed on our voluntary mind before going to sleep. This same force may be employed for many other purposes, and when a patient understands what it is, he will use it continually to assist himself. To give a very practical illustration of the force of voluntary auto-suggestion, I frequently ask a new patient to stand erect with his eyes closed and to concentrate the attention for a few moments on the sensation of falling backwards. It is impossible for anyone to do this without immediately beginning to sway backwards. I then point out that the same force which contracted the muscles of the legs and back unconsciously, will also assist in bringing about any

bodily condition we desire, provided suggestion is taken often enough.—*Dr. Herbert A. Parkyn.*

* * *

It is evident that the materiality of a body does not stop at a point where we touch it: a body is present wherever its influence is felt; its attractive force, to speak of that only, is exerted on the sun, on the planets and perhaps on the entire universe.—*Bergson.* Between a man's thoughts and his actions there is no positive line of separation that can be drawn; so I want it to be realized, as we go on, that the house that exists in a man's brain and the house as it stands on the hillside, are not two separate things; an essential unity enfolds them; and the same "Art of Creation" which is concerned in the production of the one is also concerned in the production of the other.—*Edw. Carpenter.*

* * *

These are the things I hold divine—
Rose-red dawns and a mate to share
With comrade soul my gypsy fare,
A waiting fire when twilight ends,
A gallant heart and the voice of friends.
—*Jean Brooke Burt.*

* * *

A Teacher in Alabama writes: "I think you have given a most excellent analysis of Friendship in its most perfect form between the sexes in your article on Friendship in August NOW."

RESIST NOT EVIL.

On spire and altar they have placed the cross,
On battle-flag, and on the graves of dead,
Who died by hate and left the bitter loss
For those who weary watch, though hope be fled.

Holding that emblem high they pray to thee,
Yet all the while, with hands outstretched
to slay,
They strive with blood to gain the victory,
Thinking, save death, there is no other way.

Forgetting how the cross for thee was made
Because thy will resisted not the power
That nailed and watched thee, while thy white
lips prayed,
That they might be forgiven in that hour.

When will they learn, O Christ, to suffer
wrong,
To be reviled and answer not again?
For not to might doth victory belong,
But unto him that loves, though he be slain.
—*Percival Allen, in The Friend.*

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

—Ingersoll.

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

Vol. XII DECEMBER, 1915 No. 12

NOW

HENRY HARRISON BROWN, Editor
A Monthly Journal of Positive Affirmations.
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It is the utterance of the Editor only. All thought not credited to others is his.

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Foreign subscribers, outside of Mexico, must add 25c to the ordinary subscription price to cover postage. Do not send foreign P. O. stamps.

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



Mr. Brown is on a lecture tour in Southern California, which will last until February. He is open to engagements. Address him care Metaphysical Library, Black Bldg., Los Angeles, Cal.

* * *

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

* * *

I have 15 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. N. T. ALLIANCE

The purpose of this Alliance shall be to teach the Infinitude of the Supreme One, the Divinity of Man and his Infinite Possibilities, through the creative power of Constructive Thinking and in obedience to the edicts of the Indwelling Presence which is our source of Inspiration, Power, Health and Prosperity—*Statement of Principles of the International New Thought Alliance.*

The International New Thought Alliance put forth its Purpose and Principles in this statement. With each word of this NOW is in perfect accord. It will be the pleasure of NOW during the coming year to keep in close touch with the Alliance and its editor will do all in his power to assist it in all its efforts to disseminate the Principles it has set forth as its guide. Such has been the stand of NOW since its first issue. It stands for nothing less than THE DIVINITY OF THE HUMAN SOUL AND ITS LIMITLESS POSSIBILITIES.

Any teaching that puts any limit to those possibilities here and now is NOT New Thought. Any reliance upon Authority, living or dead, is NOT New Thought, in the statement of the Alliance, and never has been in the consciousness of the Editor of NOW.

This Alliance in the beginning has taken a stand that if justly and honestly persisted in will clear the Ship of Success from the barnacles that have already begun to attach themselves to it. *Spiritual Freedom* it has proclaimed. NOW will during the year each month contain news and reports of the work of the Alliance, always assisting in all its legitimate efforts in the line of its avowed purpose, and will encourage such of its teachers as stand firmly and squarely upon the platform of no limitations to the soul. No authority for truth.

The National President has promised to send monthly reports, as has also the Vice President of the District of Southern California and Nevada. All the Vice Presidents are in this publicly invited to do the same. NOW will devote two pages at least every month to Alliance

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

—Browning.

news if the above officers will furnish items. All reports should reach this office by the 10th of the month preceding the issue in which they are to appear.

Special attention is called to the advertisement in this issue of two new books by George Wharton James, namely: "Living the Radiant Life," and "Quit Your Worrying." They are offered on very liberal terms and NOW readers should avail themselves of the opportunity to get these books.

* * *

My dear Friend:

I am impelled to write a word of appreciation of your fine address which appears as the leader in NOW of the present month. You are a strong thinker and a seer.

With personal regards, I remain,
Yours,

SHELDON LEAVITT.

The above letter is from one of our well known authors and teachers. For 20 years Dr. Leavitt was Professor in Rush Medical College. He has a number of tracts that he will send NOW readers free upon application. Address 4665 Lake Park Ave., Chicago, Ill.

* * *

The editorial in last month on "Procreation a Secondary Function of Sex" is now in pamphlet form as No. 3 of the "Sex Series." It is the first and only study of Sex from this point of view yet printed. It is sane, philosophical, in harmony with present science and with our New Thought ideas. It should be in every home, school, Sunday school and church as a textbook.

The author feels that he has never written anything of equal value in the education of the race to these Tracts. 10c each, 3 for 25c; from this office.

* * *

The Tract on "What is New Thought?" will enable one to answer many an inquirer. As church people do missionary work as a privilege, so it seems to me New Thought people should deem it a rare privilege to start some other person on the way they have found so pleasant. Sent for 5c each, 3 for 10c.

The Editor has during the month of November been busy in Los Angeles and Long Beach, where he has met with signal success in both lectures and in class work. During this month of December he will assist in a Congress at Hollywood, besides putting in considerable work in Riverside.

He will be at Santa Barbara the second and third weeks of this month. He reports a great interest in the New Thought movement in Southern California. Dr. Harold Palmer, the newly appointed Vice President of the International New Thought Alliance is doing herculean work in that section. If the Vice Presidents of the other "Districts" will do equally well there will be an intense interest in the next annual Congress which probably will be in New York City.

* * *

We like to be judged by a jury of our peers. For this reason these words from a letter from Alma Gillen of London, editor and publisher of the fine magazine "Expression," which comes closest to NOW, in its philosophy, of all New Thought magazines, are richly appreciated:—"I enjoy your articles very much. They are written with an earnestness, enthusiasm and conviction that must bear fruit and carry help wherever they go."

* * *

A subscriber to NOW, a lady who was for sometime a Christian Science healer of repute in her city but now a staunch friend of NOW and its Editor, writes of my article on "Friendship" in August NOW (now in pamphlet at 10c each): "I would like to speak of your article entitled 'Friendship' but it is too great for any words of mine. I am considering it well because history and succeeding generations will marvel at your clearness of spiritual vision. 'Why are we so slow to recognize one (who is with us) having such wisdom?' I ask that I may know enough to appreciate you."

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

—Whittier.

THE PRACTICAL MYSTIC; OR HOW TO MAKE PERFECTION APPEAR; by Katherine Frances Pedrick. Published by Sherman French & Co., Boston, Mass. Price, \$1.25 net.

This is a fine exposition of the philosophy of Idealism. It makes clear the rather vague teachings of Christian Science and other schools of modern Bible mysticism. We recommend this book especially to beginners who cling to the Bible and to the old idea of a personal God. The philosophy fully harmonizes with New Thought as taught in modern mental science. S. E. F.

* * *

Notice that the articles on "Friendship" and "Body-building" that appeared in August and September issues of NOW, and which drew personal letters from many readers, are 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.

* * *

A fine mental healer and teacher in New York City writes of the two Sex Tracts: "I was very glad to get your two booklets. I know that you are writing from fifty to one hundred years ahead of your time. I have often told you so, but that has been the case of most of the reformer's work!"

GOOD ENOUGH FOR ANY ONE!

The following Prayer from "The Sherman Bulletin," published by the students of The Sherman School for Indians at Riverside, is as fine a specimen of petition as I have seen for a long time. I recommend it to theologians and devotees:—

O LORD, give me my daily bread with the strength to Earn it. Give me a task and the Courage to do it. But above all these, give me faith in myself and Thee.

N. B.

To encourage prompt renewal of subscriptions for 1916, the editor of NOW will send gratis a copy of "Not Hypnotism But Suggestion" with each renewal before Jan. 1, 1916.

If you send \$1.25 for a new subscriber he will send a copy of the "Lord's Prayer." This book sells for \$1 and is being read with appreciation all over the world. Send in *your* renewal and a subscription for a friend now.

* * *

DOLLAR\$ WANT ME.

Dedicated to Henry Harrison Brown.

Dolar\$ want me, thi\$ I know,
For my own \$oul tell\$ me \$o;
All good thing\$ to me belong;
Riche\$ ble\$\$ and make me \$trong.

Dollar\$, come and cry to me,
"Take u\$, u\$e u\$, \$et u\$ free;
\$end u\$ forth once more to ble\$\$;
There'\$ no bound\$ to your \$ucce\$\$."

\$ince I've learned how to expre\$\$
Every day their right-u\$e-ne\$\$,
I've a magnet in my mind
Bu\$y dollar\$ love to find.

Dollar\$ come, and dollar\$ go;
\$uch abundance do I know,
Wealth flow\$ in and out by law,
Lightly a\$ the breath I draw.

Money flow\$ to me each day;
Come\$ from near and far away;
All earth\$ wealth i\$ mine, you \$ee,
And mine own mu\$t come to me.

Rich beyond all bound\$ am I,
One with Infinite \$upply;
Dollar\$ rush o'er every track;
World\$ could never hold them back.

Dollar\$ \$eek me from all land\$;
All thing\$ pro\$per in my hand\$;
I, in thank\$ for every \$um,
Ju\$t am \$till, and let them come.

EDITH F. A. U. PAINTON.

* * *

THE ANCIENT OF ATLANTIS

by Albert Strong Manship. Boston: Sherman, French & Company. 181 pages.

A book that may interest theosophists as it incorporates therein ideas and speculations in a blank verse form of an imaginary history of this fabled island.



PLEASE RENEW FOR 1916.
NOTICE!!!!

If a blue cross is made upon this line, your subscription for 1915 has expired and you are most cordially invited to remain with "NOW" Family during 1916 by sending in your subscription at once. NOW will have my matured thought this coming year and I am sure will be better than ever.

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Men and women to join the Altruist Community, of St. Louis and Sulphur Springs, Mo., which provides a permanent home and employment for all its members. Send for its monthly paper, 25 cents a year, and 10c for its pamphlet containing its agreement, regulations and plans. Address A. LONGLEY, Sulphur Springs, Mo.

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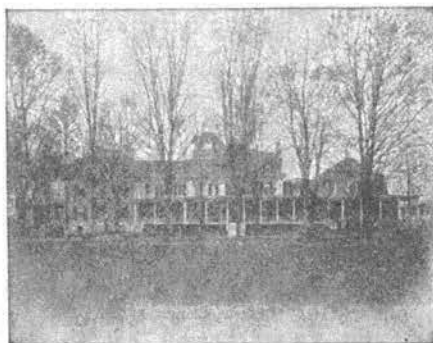
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