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NOW

THOUGHT IS POWER

A Journal of Affirmation

HENRY HARRISON BROWN,

Editor

Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good.—EMERSON.



SOUL CULTURE
 ART OF LIVING
 PSYCHOMETRY
 INSPIRATION
 SPIRITUAL HEALING
 MENTAL SCIENCE
 SUGGESTION

Published by
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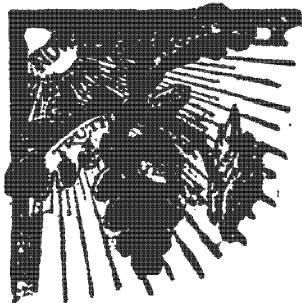
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From all Life's grapes I press sweet wine.

—Henry Harrison Brown



N O W

A JOURNAL OF AFFIRMATION

VOL. IX.

FEBRUARY, 1912

No. 2

The Sleeping Lion

(Monument to "The Unknown Confederate Dead," Atlanta, Ga., Cemetery.)

O sleep no longer, Lion of the South!
In more than pristine pride, O Lion wake!
An undreamed glory yours when once you shake

This languor off! No more the cannon's
mouth

Makes resonant these hills! War's drought
Has passed. The jungle's conquered! The
olive waves

And Plenty smiles above twin graves
Where brothers now make one in peaceful
state.

Four decades have you slept. Awake and see
The glory that is yours—is ours, for we
Are one in spirit as we're one in name!
One flag is ours—the price! O shake your
mane,

And recognize the glory of the Right!
For now to both the Blue and Grey 'tis
Light!

O wake and see your resurrected land!
Hand now clasps hand and lo! a little child
Shall lead through blooming fields where
once 'twas wild!

And there great cities swarm and men com-
mand

The elements to work where wrought slave
hand!

No thought is now dividing state from
state!

We're wedded now in love! In Goodness
great!

And Providence in Peace has on us smiled.
O Lion, wake! See best of all—the gain

In Nationality! Without a stain
Our Flag now waves, for side by side
we've stood—

The Blue and Grey, in battle's brotherhood,
And won to Freedom's cause an eastern
land!

Till Power is ours the World's Peace to
command.

HENRY HARRISON BROWN.

Atlanta, Ga., Dec. 1, 1911.



New Thought teaches with assurance that
when we live as Jesus lived and think as
Jesus thought and have faith in God as Jesus
had faith in God, we can do what Jesus
did.

The Present Crisis

Evolution Versus Degeneracy.

Once to every man or nation comes a mo-
ment to decide

In the strife of truth with falsehood for the
good or evil side.

Some great cause, God's new Messiah, offers
each the bloom or blight,

Parts the goats upon the one side, and the
sheep upon the right!

And that choice goes by forever, 'twixt that
darkness and that light.

—J. R. Lowell.

The Crisis presses on us! Face to face with
us it stands,

With solemn lips of question, like the
Sphinx in Egypt's sands!

This day we fashion Destiny! The web of
fate we spin!

This day for all hereafter choose we holiness
or sin.

—J. G. Whittier.

He who knows that power is in the Soul,
that he is weak because he has looked for
good out of himself and elsewhere, and so
perceiving, throws himself unhesitatingly on
his thought, instantly rights himself, stands
in the erect position, commands his limbs and
works miracles

—Emerson in "Self Reliance."

As soon as a man is wonted to look beyond
surfaces, and to see how this high will pre-
vails without exception or an interval he
settles himself into serenity.

Emerson in "New England Reformers."

I have long wished to write upon this
theme because I believe civilization has
reached the most important crisis it
ever has in the history of the human
race—Today the failure or success of
the evolutionary process of Nature in
the present race is being decided either
for or against the perpetuity of exist-
ing civilization. If my perception is
true, the present century will either see
the dawn of the period dreamed of by
seers and called millenium, or it will
see a repetition of the history of past
nations. Shall humanity continue to
evolve, or shall it retrograde till present
nations sink into the oblivion that has

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

—Edith M. Thomas

16

again and again taken the nations of the past? Only the consciousness of this momentous crisis gives me courage to continue my work and inspires me with strength to proclaim the truth which I believe to be the "Savior that was to come." For saviors are not men but Principles. This present savior is that perception of Truth which, enables the individual that perceives and realizes, to master the environments of his present, and fits him to be one of the progenitors of that race that "shall possess the earth"; shall conquer his material body so that he will not pass, as now, through a change in disease and death, but shall gradually, and at will, spiritualize body, and inhabit eternity, in an ethereal body of his conscious creation. Not as now, pass a slave into that realm and inhabit a body made for him by that sub-conscious reality which is through humanity learning of Itself. Physical perfection must sometime be reached in the flesh, and that nation in which enough individuals succeed in thus overcoming will be the one that will pass through the crisis and will lay the foundation of the perfect race that is to be.

The goal of Evolution is, the triumph of Man as Conscious Mind, over all that is not Man. The ME, must continue to absorb into its consciousness more and more of the Non-Me, until it shall have conscious power to do that which the Non-Me does consciously. This is only Man learning more of himself as a DIVINE REALITY. Learning to be consciously that which Emerson in the most profound statement in all philosophy says he is—"There is One Mind common to all individual men. Every man is an inlet to the same and to all of the same." Mind that last phrase—"To all of the same!" From this principle he never departs. It is upon this fact of Unity and Allness that I base all my reasoning in NOW Philosophy:—I AM IN THE SUB-CONSCIOUS ALL THAT IS.

Day by day I am growing in consciousness of that which I am in the Sub-conscious. That Sub-conscious Reality being infinite, I am as an individual consciousness immortal, that I may constantly learn of my SELF as the Infinity I am.

The Universal One must come into consciousness of Itself through Human Individuality. Hegle says: "Man is spirit conscious of Itself." There is no individual consciousness save in Man. What "Cosmic Consciousness" is I cannot conceive for I can not think of Consciousness other than as Man. IT, the absolute, must learn to do consciously all it has been doing unconsciously—sub-consciously—or as a Cosmic Consciousness. That is all there is to Evolution through the Human. Evolution is a process of the One Mind coming through expression into consciousness of Itself. Soon it passed from its manifestations in a chain of organisms from the most simple protoplasm, to the human; and in the Human IT is self conscious; it thinks and says: "I AM. There is no longer any possibility of any change for the better in organism. Man as an organism is perfect for he is an individual capable of an evolution that is eternal, because he is an individual of infinite possibilities. The process of evolution changed when Man came, from an unfoldment of the One Mind through a succession of organisms, to a constant evolution of Itself as Mind in the one perfect one—Man. John Fisk says: "Evolution in Man changed from the material to the psychical!" All we know about the Absolute is that it always manifests as modes of Motion. These motions are only three kinds, the rotary, as in the atom; vibratory, as sound and light; and spiral, as in the nebulae. It is the operation of the spiral, which is a union of the other two, that we term evolution. It is this motion that gives rise to the Law of Periodicity, which Law in the human no one has succeeded in working out. Shake-

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

—Emerson

17

speare saw it when he said—"There is a tide in the affairs of men.' We see it in the changes of day and night; in change of seasons; in tide and heart beat. It gives rise to the proverb—"History repeats itself." It is evident in periods of growth and decay in individuals or nations. The spiral must be climbed by each nation and the revolution of men around it, mark epochs, eras, and duration of nations.

For Evolution being in man psychical, it follows its same law that it followed when it progressed through a series of organisms. Constantly every latter nation comes, in its advancement, over a point where older nations passed long before, and it comes ultimately to that point where every other nation stopped evolving and decay set in. And if Mind goes forward, the each succeeding nations must carry the spiral a little further until the perfect race has come, that will continue its evolution forever.

Any nation that cannot meet the requirements of life on the new round of the spiral will, under the Law of Natural Selection (and which is also termed "The Law of the Survival of the Fittest"), will cause nations to decay, leaving their experiences in the One Mind, thus enabling that Mind to go after every natural incarnation little further in a subsequent civilization.

No Law more potent in the evolution of the Coming Race than this. In all species below Man this Law kills off all that cannot endure the added strain of new conditions. But in Man the Law kills off all who *will not master*. For in Him is developed WILL. He has choice of overcoming or yielding. All other forms of life move in line of least resistance. MAN is Man because he overcomes resistance. In so far as he yields he is still animal. MAN IS COMING. When he gets here he will be Master, and will be Master because he has not yielded but has proved himself, in himself, as Will, the LAW.

Present civilization like all others is the resultant of the overcoming of the past

individuals of the race. This evolution manifests in external conditions, but possibility exists in the added grey matter of the brain, accumulated there by Mind in its experiments along the line of human evolution during all the ages. The social, physical, civil, economic and industrial conditions of the present are the sum total of the works of man through all time. Only the person who overcomes some condition that impedes progress is of any advantage to the race. The larger proportion of humanity is, in civilized lands, so much impedimenta to be carried. The sick, the lazy, the indolent, insane, and criminal are waste material that cannot meet the demand made upon organism by the advancing Soul and so fall behind. As each nation increased in its advancement the proportion of these grows larger. Just as if we raise the standard of recruits to the army more are rejected as unfit, or the standard of admission of colleges, the more applicants are rejected. So with Mind. The larger the demand for Expression the less number are there who can answer: "Here am I!" When the proportion of any nation becomes too small to carry this retrograde, degenerate portion, the nation dies. Growth which is a more perfect expression of the One Mind is an absolute necessity or decay sets in. History is but the record of this Law of Selection.

Man has interfered with the process of natural selection and by homes, tools, hygienic measures, and sanitary processes; by good food and good nursing; has kept alive millions who otherwise would have died. He is obliged to do this from his sympathy, because he is Man, and because by so doing he is learning to overcome conditions for the race. But at the same time he is weakening the protective power of the race; is loading it down with a lot of individuals who, unable to overcome, are perpetuating by heredity a lot of weaklings that threaten the very life of the nations.

Hand in hand with evolution goes its

(Cont. on page 23)

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

—Ingersoll

18

* **AFFIRMATIONS** *

I feel the throbbing of love within my soul. My sympathies are broadened till I include the race.

I limit my thought of love no longer to self, kin, or comrade.

I call all men brothers from least to greatest; from slum to palace.

I call all women sisters from least to greatest; from street-walker to queen. My love embraces the children; all are mine to comfort, to care for, to protect, and to educate.

The Christ-child is born in me!
In the Christ-love thus born, I include in kindly thought every animal! God's life is in them.

The venomous beast and pestering fly are His and I will harbor no unkind thought of them. Even though, for human good, I kill them it shall be with no unkind thought.

Within my heart I find the cradle of the love-child—the Christ-child.

I am the manger of my heart—the manger-bed.

I am the mother-love that broods above the newborn one!

I am the father-love that sheds protecting Power!

I am the Wise Men with their gifts of love and faith!

All these I am, or this tale is naught to me!

Life is one! Love is one! Truth is one!
This tale two thousand years old is new and in my heart today, it is realized. "The Christ is born!"

Lo! unto me is born in the City of the King—the inner consciousness—the Saviour who is Christ, the Spirit of Love.

I let that spirit flow in all my thoughts, my words, my acts.

Constantly I hear the angels of the Good singing, "Peace on earth!"

By thought and life, I radiate the Peace which the Christ within has brought!

I am helping Universal Peace by the Peace I am!

In Christ—Love—I live and Peace is mine. In Peace I live the Immortal life here and now.

Christmas, 1911.

✽

The Gospel of Labour

The legend of Felix is ended, the toiling of Felix is done;

The Master has paid him his wages, the goal of his journey is won;

He rests, but he never is idle; a thousand years pass like a day,

In the glad surprise of that Paradise where work is sweeter than play.

But I think the King of that country comes out from his tireless host,

And walks in this world of the weary, as if He loved it the most;

For here in the dusty confusion, with eyes that are heavy and dim,

He meets again the labouring men who are looking and longing for Him.

He cancels the curse of Eden, and brings them a blessing instead;

Blessed are they that labor, for Jesus partakes of their bread.

He puts His hand to their burdens, He enters their homes at night;

Who does his best shall have as a guest the Master of life and light.

And courage will come with His presence, and patience return at His touch,

And manifold sins be forgiven to those who love Him so much;

And the cries of envy and anger will change to the song of cheer,

For the toiling age will forget its rage when the Prince of Peace draws near.

This is the gospel of labour—ring it, ye bells of the kirk—

The Lord of Love came down from above, to live with the men who work.

This is the rose He planted, here in the thorn-cursed soil—

Heaven is blessed with perfect rest, but the blessing of earth is toil.

—Henry VanDyke.

✽

Day follows day, and in the silent nights
Throng ghostly memories of past delights;

Faces I loved and lips that I have pressed,
Until the sullen, deep-toned morning bell

Wakes me to face a yesterday again,
With all its bitter agony of pain!—

Thou did not linger, Dante, in thy hell.

—John Carter.

The "Smart Set" Indicted

Mrs. Krutchmitt, wife of the President of the Harriman system of railroads, in an interview in the *N. Y. American*, thus characterizes the fashionable world of wealth and show and is a living commentary of the principle in the editorial in this number. Wealth and prosperity have ever been patent factors in the downfall of nations. That which does not stimulate to thought and activity means decay.

"'Smart set' society is generally speaking the society of those who yawn. It bores thinking people to distraction; it has neither impetus to go on nor ambition enough to cease. It is, and that is the beginning and the end of it. The 'smart set' worth while is 'smart,' used in its older and purer Anglo-Saxon meaning—'quick in thought, bright, intelligent, acute, clever.' In reality the social 'smart sets' do not particularly scintillate in the real meaning of the word and it is a misnomer. . . . Society, in the restricted sense, doesn't interest me," was the response.

"It bores me. What I term the highest social life is that confined to small circles of intellectually congenial persons—persons with some pursuit, some specific interest. It may be art in some form; it may be science; it may be business; it may be housekeeping, but it must be something.

"No woman can be satisfied with a purely social life if that woman is at all worth while in the world and to the world. . . .

The frivolous thing called the 'smart set'—always looking for new sensations and bizarre effects—is to be despised by persons of culture and genuine worth. That is why 'society' as 'Society' does not and will not interest me."

A similar testimony is given by Bernard Shaw as told of him by Edwin Markham:—

"Shaw's fundamental Socialism prompts him to batter down the social barriers which set off the aristocrats from the common people—these barriers which result in the aristocracy feeding upon its own vitality, breeding and in-breeding, until the sexual product is hopelessly anaemic and degenerate.

"Stronger, better, saner men and women would be bred through the intermarriage of the duchess and the navy; he strongly advocates the experiment, not simply for the sake of breaking down the social barriers, but primarily for the cause of the ultimate betterment of the race.

"'The final ideal for civic life,' he said in a public address not long ago, 'is that every man and every woman should set before

themselves this goal—that by the labor of their lifetime they shall pay the debt of their rearing and their education, and also contribute sufficient for a handsome maintenance during their old age. And more than that, why should not a man say, "When I die my country shall be in my debt"? Any man who has any religious belief will have the dream that it is not only possible to die with his country in his debt, but with God in his debt also.'

"The germ of Shaw's philosophy of life may be found in these words:

"I am of the opinion that my life belongs to the whole community and as long as I live it is my privilege to do for it whatsoever I can.

"I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no "brief candle" for me. It is a sort of splendid torch, which I have hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations.'"



Intellectuality Deteriorating

Prof. Munsterburg has published a warning of the impaired faculties of attention which he finds among Americans, and now the famous London physician, Sir James Chrichton Brown, says that the same is true of the English. They go to musical comedies instead of tragedies, and prefer novels and newspapers to a "square meal of literature." Prof. Woodridge of Columbia University says that students never used to think it a task to read through a work like Locke's essay on the human understanding at a sitting. Nowadays there are probably very few that read it at all. The weakened attention of the age is a symptom of nervousness and one that inevitably means a deterioration of intellectual achievement.



Mr. Brown's address this month is 30 Huntington Avenue Boston, Massachusetts, care Metaphysical Club. He has a few open dates for February and the spring months. He hopes in March to be on his westward and homeward trip. He reports success. He is anxious that all his old friends should keep in touch with him through this magazine and that they will bring many new ones to him as subscribers. Remember as you send your subscription you may subscribe for a friend for the year 1912 for fifty cents.

All outward wisdom yields to that within,
Whereto no creed nor canon holds the key.

—Bayard Taylor

20

My Southern Flight

I gave my last lessons in Atlanta, Ga., the first week in December. Gave a public address on the 3rd upon "The Twentieth Century Unrest," and on the A M of the 5th my last lesson in Emerson.

My friends in Atlanta made my stay there very pleasant. My last week was a vacation. I was taken in auto over many rides through the country and thus had an opportunity, long desired, to see the advancement of the state and gather glimpses of southern scenery.

Jacksonville, Florida—

I arrived here the A M of Sunday, the 10th of Dec. Passed a week in the state, visiting Saint Augustine during that time. A friend gave me many rides in his auto, helping me thus to form an opinion of the country, and to become acquainted with friends as well as the land. I gave no lessons nor lectures. Jacksonville is "burnt territory." Teachers had preceded me who had aroused enthusiasm and formed little centers and these had disintegrated and left the field cold. The few friends I met did not think it wise to attempt to call the scattered flocks together. This is only one of the many like conditions I have met in my year's work as missionary-at-large. Unwise teachers are plenty. They have some "ism," "theory," "system," "set of rules," "methods," "mystic instruction," etc, etc. Upon these limitations they found some sort of a "center," or "class" or "circle," which, having no depth of root, soon withers away. New Thought, as I understand it, is first of all **INDIVIDUAL FREEDOM!** It will have no rules, rites, ceremonies nor limitations. Each person shall eat, wear, go, live and think, as he decides is right and best for himself. Minding his own business, and allowing no one to dictate to him. Any other is Old Thought, which has never trusted the individual, and has under Authority limited individual rights. **FREEDOM FROM ALL EXTERNAL AUTHORITY!** is my New Thought. Says Walt

Whitman: "Nothing external to me hath any power over me!"

Any system of philosophy not in harmony with the twentieth century common sense and that would relegate the intelligence of today back to any ancient country or expression is not for NOW, or its Editor, or its friends. A philosophy based upon any speculative premises is dangerous and is the source of all mental tyranny.

New Thought is made the kite upon the tail of which are tied all sorts of isms, fads and follies. It is also made a grind-stone upon which any one with a personal axe may grind, if people will foolishly turn for them. Every would-be founder, every one who thinks he or she has any special revelation, now claims New Thought as his or her field. This running after fads and fancies is dangerous. The wrecks that follow such teachers are pitiful. At Dr. Sahler's sanitarium I met many such unbalanced ones. They have attempted to learn of psychic teachers, Yogi philosophers, Illuminati, and a dozen of the systems, and have lost their way, and now a sound philosophy based upon the Law of Suggestion is setting them right. The best rule is **ALWAYS KEEP COMMON-SENSE UPPERMOST.**

"The Magic Staff" of Andrew Jackson Davis, which always kept him one of the sanest of teachers, was "Under all conditions keep an even mind." None better, in this day of so many calling "Come here!" "Go there!"

Measure all by every day experience. Here and now is the time and place. Philosophize upon the here and do it now and keep cool.

"Soul Culture" knows no other truth than that of the present. It has no dead yesterdays nor unborn tomorrows to care for. "Act in the living present!" it says to all. I am now in possibility all I can ever express, I let that expression come as it comes to rose and blue bird. This is sanity.

I have never met an unbalanced person

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

—Julia Ward Howe

21

who was not in some way an exaggerated Egoism. Not one who had built upon the Knowledge of Suggestion. No student of Helen Wilman's have I found other than self-reliant and practical. No fact has been impressed more upon my consciousness than that of the need of my little book, "Not Hypnotism but Suggestion." I am sure if it was made a text-book in all metaphysical study, there would be very little of present fears and limitations extant. With that as a beginning, and my "mail courses" following, I am sure that a sound system of individual living will result.

A student in higher mathematics will not succeed if he is not well grounded in the fundamental rules. So every student of "Higher (?) Thought" needs to be grounded in the fundamental laws of mind. I come up against this need constantly in those who have started to build on clouds of speculation.

Many cities are at present in a chaotic condition because of this transition from Authority to Individual reason. The habit is to lean. Teachers take advantage of this. It is Reason or Authority. The self-reliant will reason. The rest will lean upon some person, book or society. Ultimately all will find an orbit in Truth and in Freedom develop SELF. The leaners will suffer till they gain strength to stand. The motto at top of one of NOW pages is to be recommended. "TRUTH FOR AUTHORITY, BUT NO AUTHORITY FOR TRUTH!"

Two routes opened for me northward from Jacksonville. *Because* I was afraid of sea-sickness I chose boat. My rule is—"Do the thing you are afraid to do!" Memories of that trip in the sixties oppressed me and I knew they would until I mastered. So I went by boat to Philadelphia. I am proud of my success. Says Emerson, "Never strike sail to a fear! Come into port bravely or saff with God the seas!" It is the one only way of overcoming. It is the way of growth. Master your fears and you shall win in whatever you attempt.

The power of Suggestion was made manifest in me as soon as I left the office after purchasing my ticket. The sidewalk seemed to roll like seawaves and when at noon I sat down to table it pitched as it had before done when I was on shipboard. This continued till I got on board the vessel. What made this? The memories of past sickness lay in the subconsciousness and there became, through my thoughts, operative. The external was to me that which I thought it to be. But while heretofore this mental state has continued for a week after landing on shore, I had not the slightest touch of it. My head was as clear as a bell. Sufficient record for my obedience.

Two days with friends in Brooklyn, a few days at Kingston, N. Y., where I gave at Dr. Sahler's Sanitarium an address Christmas eve entitled—"A Christmas Message," using the words applied to Jesus as my thought—"He was a friend!" Another talk, on the evening of the 27th, upon "The One Mental Attitude for Health and Happiness." On the 28th, bade good bye to my many friends at the Sanitarium. Among them are Dr. Sahler himself, Dr. W. L. Wheeler and wife. Mr. Wheeler was formerly a mail student of mine in Kansas and is now Assistant with Dr. Sahler. I count among my friends the nurses and attendants, and many of the patients, all who remember kindly two previous visits. In the great ocean of illness, that is likely to submerge the whole continent of American life, it is a joy to know that there are a few retreats and a few score workers stemming the oncoming tide of degeneracy. These persons are so blessed within that they radiate blessedness and whoever comes into their presence feels the cheerful healing power.

For a year now I have helped on this Truth—radiance, and though I feel as Jesus did when he wept over Jerusalem, realizing the apathy and indifference of the masses to truth, yet when I look back over the two thousand years be-

I thank whatever gods may be For my unconquerable Soul.

—W. C. Henley

22

tween him and now and see the growth manifest, I affirm—"A thousand years are nothing to Life and Truth," and I smile to rejoice over the fact that Truth is mighty and does prevail.

"God's ways seem dark but soon or late, They touch the shining hills of day; The evil cannot brook delay:

The Good can well afford to wait."

Detroit, Jan. 1, 1912—This is my first writing of this date. Good bye, 1911. You brought more joy than you took away and so I bless you.

Began my work here yesterday, speaking in the forenoon upon a "New Thought Christmas" and in the evening, "The Promises of the New Year." A warm welcome was mine. I anticipate a pleasant and profitable month. Henry Victor Morgan, the regular speaker of "The New Thought Alliance," desired to make a western tour, and chose me to take his place this month. The Alliance is one of the few associations of New Thought people that are successfully maintaining themselves. Every city can do this. Would they, much more safe would the nation be in the crisis that is pressing upon us. Happy any city that numbers among its citizens enough progressiveness to work thus. My address is care New Thought Alliance, 318 Woodward Ave. I have a few open dates this spring.

My Search For God

I told my soul I would search for God,
And she bade me gladly try.
So I wandered long in steps joy-shod,
Till I wearily laid me by,
In sorrows soil to die.
But from under my head the way I had trod,
Whispered: "I
Am God!"

I told my soul I would search for God,
And she bade me sadly try
So I beat each beautiful bush with the root
Of hope, lest his flame be nigh,
Then I lay me down with a sigh,
But the depth of defeat in the mouldering
sod,
Whispered: "I
Am God!"

—Thornwell Jacobs.

Love The Power

People who are not wise suppose very curious things, and get their universe upside down. They suppose, for instance, that the great serious interests of States are best managed by unimaginative people, who see only hard facts, and see them in a hard, dry light. They suppose that the Titanic work of modern industry is done by dead lift, without any help from the poets and the muses. They suppose that sentiment is all very fine—for those who have nothing to do—and that love and laughter and pathos are fancy goods—to be bought by those who can pay a fancy price.

All such suppositions are monstrously absurd.

FEELING IS THE DRIVING FORCE OF LIFE—THE FIRE AND FUEL THAT MAKE IT GO—AND COLD INTELLECT IS ONLY THE STEERING APPARATUS.

Did you suppose that "the business interests of the country" were a matter of arithmetic? That big, throbbing factories had no emotion in them? Or that men conquer wildernesses and build cities in moments of abstraction?

The wise man knows better. He knows what he is about. He isn't fooling away his time. So revise your bare philosophy—and get into the game.

It really is love that makes the world go 'round.

—N. Y. American.

Testimonial To Mr. Brown

Atlanta, Ga., Dec. 7, 1911.

To Friends of New Thought,
Greeting:—It has been the happy privilege of those of us interested in New Thought and others who are earnest seekers for the Truth of Higher Life, to have had with us for two weeks Henry Harrison Brown of California.

Mr. Brown came to us for one Sunday lecture and a course of six lessons. These proved to be of such real benefit to us that the demand was made for him to remain for other lessons.

These Lessons have been of inestimable value to the large number who attended them. He has that rare faculty of gleaning and of appropriating from the Universal Truths of the highest and the best, and bringing them to us on the plane of simplicity.

He has also given us several public lectures and some Lessons in Emerson.

His interpretation of Individuality and its relation to the Universal has enabled us all to take several steps, that lift for us the horizon of Truth and which have helped us to build consciously higher ideals and to hold a more accurate perspective of life.

I do not hesitate to commend Mr. Brown's work and to recommend him to all seekers of Truth, as one who has lived the Life as it has been unfolded to him. He does not disappoint, but he excels one's expectations. He is a dynamic and forceful thinker. One of our gentlemen said: "When Mr. Brown gets through his lesson you sure believe what he says." One of our ladies remarked: "I have a peace come to me in his Lessons that I had never before known.

He is so purely impersonal and so wholly universal, that he touches each life somewhere with helpfulness. His work was well done in Atlanta and marks an epoch in our New Thought progress. We anticipate the joy of his presence again.

In Truth, Yours,

MRS. ROSE M. ASHBY,

President Atlanta Psychological Society.



What is optimism, if it isn't merely a blind belief that tomorrow will be better than today?

And the editor did not seem to answer when he said: "I know a poet who in an unromantic age has sung his fame around the world. His simple code is the ancient one of always doing hardest the thing one can do best. To you song is good playwriting; to me it is getting out a good paper. To all of us it is the joy of achievement because right achievement is truth and truth is melody—the ring of fine workmanship; a thing not dependent on blind belief, but on a steadfast realization that there will always be another tomorrow for another try. I call that practical optimism; Rostand calls it "Chantecler."

—Exchange.



The country at large has lost one of its greatest assets—a man who fought for good government.—Said by Mayor Gaynor of New York City of Tom L. Johnson.

The Land of the Make-Believe

In the land of make-believe
My love and I are great:
We just pretend our cottage is
A palace in grand state.

I know she is my queen and
We make-believe I'm king.
Her gingham frock is purple silk,
But Love's no spurious thing.

He guards our little dwelling,
While our game we play;
At least his kingdom is no sham,
We test it every day.
—Times-Union, Jacksonville, La.



(Cont. from page 17)

opposite—Degeneracy. Ray Lankaster in his manual on the subject says—"Any condition that makes it easier for any individual of any species to live causes in that individual a degeneracy." This is true in all tame animals who have food furnished them. They would starve if allowed to roam at large. A few would survive and be the progenitors of a stock like the earlier wild ones. This is evidenced by the razor-back hogs in the south that outrun the horse. But it is most evident in Man. "Ill fares the land and hastening to decay where wealth accumulates and men decay." Every modern nation shows signs of this decay and so great are the proportion of degenerates that I have raised this question of the Present Crisis.

This fact must ever be remembered—so I repeat it:—The harder the conditions of life are made—the more that is demanded of an individual, the more liable is he to fail. The greater the strain in life, the quicker is the individual tested. Therefore every advance made by the race the greater is the proportion of the unfit. Few unfit in the Indian, Negro or Esquimo tribes. But as we rise in the scale of civilization and find conditions made easier, the greater is the proportion of those who are impedimenta must be carried. This necessarily is to be the case in future. Progress will leave a larger class every decade, of those unfit to keep up the march.

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

—*Archie L. Black.*

24

The Coming Race is the child to the fit today. The impetus of present conditions will only accelerate the future. Ten more years will see a still more strenuous life. There are possibilities in Man that demand an expression and can find it only in an accelerated civilization. Those who cannot in 1950 stand the strain of 1950, will die off, just as those who cannot stand the strain of 1912 are dying. No amount of Love or Wisdom can supply vitality and WILL, to one who will not draw it for himself. His life may be prolonged but he will be of no use in developing stamina for the future Man.

There was never a period in the known history of the race when there was such a sane century as that we have entered. Never a period of so much humanity; never so great a proportion of humane work; never a time when wealth was so freely used for the uplift of the race; never so much effort put forth in all philanthropic movements; never was intelligence so universal. I will allow no one to see more optimistically than I in all these directions. But there is another side which we, as scientists, must weigh and that is, the side of degeneracy. Never was there a time with so much wealth was there so much poverty. Never was there a time when with so much effort to cure, was there so large a dependent class; never with so much of virtue so much of vice; never with so much of intelligence so much of ignorance; and never with so many fine specimen of manhood and womanhood, was there so many degenerates in every field. Remember, we cannot as a nation, as a race, move the van forward without increasing the number who unable to keep up will fall to the rear. The question at the present crisis is—Are there enough in the van to carry the nation, the race, over the danger line?

Every factor that was in Greece and Rome before decay is present here now. Every factor that destroyed Babylonia and all the Nile nations is here now. Prof. Schliemann found in the mounds

of Greece seven distinct civilizations antedating any known history. How many times has the race reached the point it is now reaching, and decayed? No one can answer. Perhaps thousands of times. Remember there are but three forms of motion in which the One Mind manifests: The rotary, the vibratory and the spiral. On observing the spiral we get our principle of evolution. In mounting a spiral stairway we find ourselves constantly over a spot where we stood before, we are a little higher up. In this way history repeats itself. We are now standing over the points below us, where all these ancient nations died. Will we pass on and up? Yes, if we can produce enough men and women able to stand the strain of increased demands upon the nervous system. No, if we cannot do this. Every demand calls for more nerve force, which is life-force. Few know how to so draw from the Universal Reservoir, so as to have enough for every emergency. All who cannot will, under the law of survival, die; be it nation, or race.

What are the prospects? All forms of human ills are on the increase. I will not load down this essay with statistics but will from time to time print items in NOW on this line. But with all our wondrous intelligence, with all our sanitary and hygienic methods and a thousand panaceas, for human ills, we are not either lengthening the ratio of life nor making it more valuable. By our methods of keeping alive the unfit we lessen the death rate up to thirty, only to have more than a proportionate increase after that time. Insanity, imbecility, crime, juvenile vices and sexual lapses, are far beyond the increase in population. So greatly are these in excess of increase in population, that if kept up 200 years there will not be heathful, sane and virtuous people outside institutions of the degenerate to care for them! Is it not a serious question then for us to consider?

With all our intelligence we are fast on one hand losing the ancient virtue of

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

—Irving Bachelor

25

domesticity, and the purity and sanctity of the sex relations. Wealth sells now not only the female as in Turkey, but the male is bought, and from those classes where we should look for best specimens of the coming race we find sterility, imbecility and sexual conditions that denote decay. While among those classes that are lower on levels, there is that indiscriminate breeding with which we are almost swamped. It is from these undeveloped we are compelled to look for the advent of future Man.

When we look for help in line of reform, we find only a Christless Church, with a dead creed, preaching a *future* heaven, away from earth and doing nothing to prepare men and women to be fathers and mothers of the inhabitants of a present heaven, where Jesus taught us to pray and look for it "on earth!" The reformers are all working along lines non-human, for they all treat Man as animal. Any reform based upon animal lines will fail, for Man is NOT animal. Evolution in him is not moving along animal lines. Evolution in Man is psychic, for he is a Psychic Manifestation, and must be psychically aided to unfold. Those who are working along eugenic lines, or lines of sexual reform are all doing their work in the thought that man is animal, and is subject to all the conditions and laws of animal evolution. It will never work redemption. Man is to outgrow the animal and it is the line of evolution that he crush out the ape and lets the tiger die, and in doing this he will also outgrow every law of matter and be Law unto himself. As fast as he grows into consciousness of his Unity with the Absolute he will lay down his Ideal for life and will grow into its expression. Materialistic science, materialistic reform, materialistic theology, have had their day and failed, now comes the Redeemer, in shape of Metaphysics, and it comes when the race has reached the point above where Jesus stood two thousand years ago. We realize that it has taken all these years for the

Thought-seeds he sowed to develop into the present growth and fruitage. In the many metaphysical movements of the present lies the Savior as in the manger-bed of old, and as the world now is nearer Universal Peace, and intelligence and natural intercourse is more universal than ever; as the spirit of brotherhood is growing rapidly, I have a firm faith that there will be a sufficient number of individuals who will receive Truth, to tide us, as a race, over this crisis. That with the present perceptions of God, Spirit, Mind, Heaven and Life, thrown into the scale, we shall at the end of this century see the Coming Race well started in the descendants of present Metaphysicians. Among these will be many children whose progenitors were started onward by the Affirmation of NOW—"I am Spirit; and may live the immortal life here and now.

(Mr. Brown will continue this subject next month.)



Even at the present day couples are to be found who are inspired with a great love. They show an insatiable desire for all the riches of life, so as to have the means of being regally lavish toward each other. Neither defrauds the other of so much as one dew-drop. The fervor they give on another, the freedom they possess through one another, makes the space that surrounds them warm and ample. Love is constantly giving them new impulses, new powers, and new employment for their powers, whether they are directed inward toward home life, or outward to that of society. And thus the source of happiness, which for themselves is the source of life, becomes also a tributary stream, by which the happiness of all is raised. The power of great love to enhance a person's value for mankind can only be compared with the glow of religious faith, or the creative joy of genius, but surpasses both in universal life-enhancing properties.—*Helen Key in "Love and Marriage."*



All preaching of morality to youth that does not at the same time condemn that state of society that favors immorality, but makes the realization of youthful love an impossibility, is more than stupidity, it is crime.—*Helen Key in "Love and Marriage."*

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

—Whittier

26

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Vol. IX FEBRUARY, 1912 No. 2

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

Read carefully Mr. Brown's editorial this month. Study it, and send for extra copies to send to your scientific friends, marking this article. Mr. Brown would like all the possible criticisms so that where he is in error he may revise his position, and where he is Truth he would like to awaken the scientific world, and that world will not see NOW unless its friends call attention to it. We will mail marked copies from this office if friends will send names and cash with them.

Mr. Brown passed the month of January in Detroit with pleasant friends and work. This month—February—he is engaged by the Metaphysical Club of

Boston. Mr. Brown's address for this month being care Metaphysical Club, 30 Huntington Ave., Boston, Mass. This will be his third engagement with the Metaphysical Club of Boston. He will probably pass March in Chicago and other western cities on his homeward route. He is meeting with most excellent success wherever he goes.

Are NOW readers aware that Mr. Brown has written, and has for sale in printed form, three Courses of Mail Lessons? They are most admirably fitted for private and class work. They lay the foundation for successful demonstration in living. The Courses in "Suggestion" and "The Art of Living" consist of 25 Lessons each and the Course in "Psychometry" of twelve Lessons and 24 experiments. With each Lesson goes a private letter with such additional help as the student may need. Send for our Catalogue and then we trust you will send for the Lessons.

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

—Whittier

27

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Truth Triumphs However Slowly It May Be

The N. Y. *Times* in editorial comment on a meglomaniac who through Christian Science and faith healing concluded he had reached the Almighty and became insane, says, recognizing the power of suggestion:

And it was all so old, so futile! So obviously he was but blindly using the familiar power of suggestion, which is the beginning and the end and all there is of the long procession of healing cults! And no small part, let it be hastily admitted, of scientific medicine.

Enormously valuable in the right hands as suggestion is, however, nothing lends itself as readily either to illusion or to delusion. Almost inevitably its use involves some resort to deception, and it is no wonder that reputable physicians, who understand its limitations and its openness to suspicion, instinctively employ other measures when they can. This, and this alone, is what leaves the great field of suggestion to be so largely exploited by charlatans and fanatics, and enables them, in their superstition or their ignorance, to call what is always the same thing by so many and such incongruous names.

Parents Find A Champion

Brockton, Mass., Dec. 25.—The Rev. Albert M. Hyde has a new set of commandments for young men. Among them are:

"Do not speak of 'the old gent' and 'the old woman.' Fathers and mothers are a necessary evil in the present system of things. They have spoken respectfully of you when outsiders could not see anything on which they could hang even a small compliment. "Do not give all your attention to the education of the brains on the outside of your head. Football hair and a letter on your jersey are not a sufficient training for life. The young fellow who is old-fashioned enough to go to school for study still has a place in the world.

"Do not invest your nickel in a glass of beer, then criticise the other fellow who has invested his in a savings bank. Beer checks and savings bank checks as investments are not in the same class."—*N. Y. Times.*

His face was a thanksgiving for his past life and a love letter to all mankind—*Mayor Tom L. Johnson as an autograph just before he died.*

There is no darkness but ignorance.

—Shakespeare.

28

If one but carefully reads what Thoreau wrote in his "A Week on the Concord and the Merrimac," in 1839, it will be seen that he then anticipated present metaphysical healing. Note well the part which I have placed in italics.

"In respect to religion and the healing art, all nations are still in a state of barbarism. In most civilized countries the priest is still but Powwow and the physician a Great Medicine. Consider the difference that is paid to the doctor's opinion everywhere. Nothing more strikingly betrays the credulity of mankind than medicine. Quackery is a thing universal and universally successful. In this case it becomes literally true that no imposition is too great for the credulity of men. Priests and physicians should never look one another in the face. They have no common ground, nor is there any to mediate between them. When one comes the other goes. They could not come together without laughter, or significant silence, for the one's profession is a satire on the other's, and either's success would be the other's failure. It is wonderful that the physician should ever die, and that the priest should live. Why is it the priest is never called to consult with the physician? It is because men believe that matter is independent of spirit. But what is quackery? It is commonly an attempt to cure the diseases of a man by addressing his body alone. *There is need of a physician who shall minister to both body and soul at once, that is, to man.* Now he falls between two stools"

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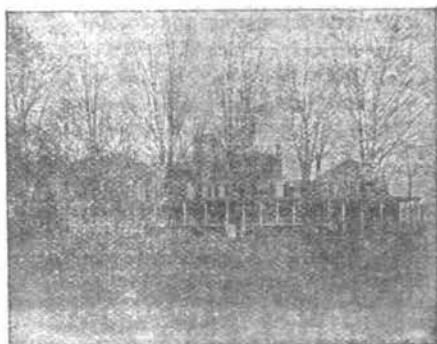
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