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NOV 14 1918

From all Life's grapes I press sweet wine.

---Henry Harrison Brown

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NOVEMBER, 1918

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NOW

A Journal of Affirmation

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

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589 HAIGHT ST., SAN FRANCISCO, CALIF.

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

Vol. XV.

NOVEMBER, 1918

No. 11

NOW

(Founded in 1900 by Henry Harrison Brown)
SAM E. FOULDS, Editor

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Devoted to Mental Science and Art of Living.

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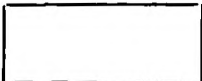
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**Peace Through
Victory.**



NOW

A Journal of Affirmation

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

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THE GIVERS.

All trailing and torn lie the banners of peace!

The nations, like children, stand shrinking and sobbing.

Amazed that their innocent pleasures must cease

And laughter give place to the cannon's hoarse throbbing.

We to whom down-trodden peoples have turned,

Knowing from Freedom we never should falter;

We for whom Liberty's torches have burned,

Now mingle our tears at Man's blood-profaned altar.

But we give while we weep!—though how pitiful all,

Be it treasure, or counsel, or laurels, or labor:

The whole are as tinsel on Liberty's pall

When set beside death, at love's call, for one's neighbor.

Think of the mother who offers her boy—

She is the loftiest helper and hero.

What are our silver and gold but alloy?

Weighed in her balance their measure is zero.

There, on the flowery meadows of France,

They die, our dear lads, in their dawn-hour of living:

Life they lay down in the devil's mad dance,

Striving for Freedom through glorious giving.

What is our proffer of crumbs from our joy,

Scantiest drops from our attar of roses?

Think of the mother who offers her boy—

Sacredst gift earth or heaven discloses.

Come, let us pour what we may at their feet,

Who, in sad hope, give what Fate will not spare them.

Earth's coming ages shall surely be sweet—

Recompense vast for the woes that now tear them.

See to it, lovers of Right, when at last

Present-day horror and tumult are ended,

That Liberty bought at such price shall hold fast,

And Freedom with Brotherhood ever be blended.

—James H. West in the *Boston Herald*.

THE GOAL.

The consciousness of each individual consists in the realization of himself through comparison of himself with that which is not himself.

By perceiving that I am not something else I perceive that I AM. Without both these perceptions I can have neither. For that reason all thought begins in the positive affirmation, I AM. Negatively stated, that is, I AM NOT SOMETHING ELSE THAN I.

That which is not myself exists simply because I have divided the whole, the universal expression, into two parts, that which I am conscious of (that which exists in my consciousness), and that of which I am not conscious (that which exists outside of my consciousness). That of which I am conscious (that exists in my consciousness) is the individuality which I am. In the writer, it is Henry Harrison Brown. That which I am not conscious of (which lies outside of my consciousness) is in reality the Unknown and is infinite. And to the Unknown men have always given the name God. The known is my conscious self. The Unknown is the rest of the universe, and I call it God.

The Non-Me, that which lies outside my consciousness, exists for my education. It is in order that it may awaken in me the consciousness of possibility of still further unfoldment and enlargement of my conscious self. The conscious self, as it comes into contact with the external world (the Non-Me) is constantly growing larger and the Unknown is growing relatively smaller, if such an expression can be used in regard to Infinity.

The object set before me is the complete and perfect knowledge of myself, and this can be reached only by a complete and perfect knowledge of the whole universe. My development is conditioned by, and keeps pace with, my knowledge of the Non-Me. The goal of the individual is therefore Infinity. When shall he reach that goal? When shall I know myself perfectly and when shall I encompass Infinity? At the end of eternity!

Hence the corollary I AM IMMORTAL.

In all my dealings with the Non-Me, in all my thinking, I am only enlarging my conscious self. I am only developing the Sub-conscious into the self-conscious.

Let us follow this reasoning a step further. "There is one mind common to all individual men." We find unity in the universe in the fact that mind, the conscious and the subconscious, is all. Hence in all that I do I am dealing with Mind, which is ALL in ALL. Wisely then I will identify myself with all; will learn to BE all in all. This is the secret of happiness, of peace, of health, of prosperity, aye, of Life itself. Jesus expressed this thought when he said, "I and the Father are one." I mean the same thing when I say, "I am one with all."

In this conception of Unity it is possible for us to identify ourselves with all. In this thought I am one with all history. I have lived as every person in all time. I did not then know it, but now I am learning it. And as I learn it I will draw from that stored up subconscious race-memory, from that subconscious God-memory, all the developed power of expressing what I desire. Napoleon was an executive expression of the One Mind. All that the One Mind gained through him and his development is stored up in the Sub-conscious and is mine. When I wish, I may draw upon all that power which has been developed by him and all the rest of the race and stored up in the Sub-conscious. The Sub-conscious is the great storehouse of the race in which all the experiences and accomplishments of the race are stored up. They are there at the command of each one of us. Emerson says, "What Plato thought I may think," because the thought is not exclusively Plato's, but belongs to the One Mind, which I am. In expressing that thought I shall give it the stamp of my individuality. Every thought is but an expression of Infinity and will shape itself to the individualized Mind. This is illustrated by a story of Whittier. He lent a work by Plato to an old farmer, who, in returning it, said, "That man has got some of my ideas."

In the same way, in reading an author we find that he has some of our ideas. Frequently they are ideas which

we have had but have not dared to express.

The whole purpose of nature is, as we have said, to develop the Sub-conscious into conscious. If we follow the road which this development has taken from the very beginning of the beginnings until now it seems long. For from the Sub-conscious has come the diamond, then the lily, then the fox, and finally man. In man it has reached the physical end of the road. For in him the Sub-conscious has become conscious. But the road still goes on; it has not reached the end of intelligence. It will lead on and on till it comes again to where the diamond started. For the Self-conscious is to travel on and on in consciousness until it knows how it became diamond, and lily, and fox, and man. Day by day it is trying to learn, and is learning, how it did this. Chadwick, in his "New Science," says:

Upward, onward, striving still through the elemental forms;
Cradled in the monster trees, rocked by earthquakes, nursed by
storms,

Out of weakness growing strong, working still the heavenly
plan,

Learning what the beast must do ere he finds himself a man.

Never severed from my heart, never parted from my side,
Still as in that later dawn in thy bosom I abide.

And man, the Self-conscious, is learning this. Stumblingly and with great labor he has been slowly spelling it out in the great manuscript of God. And as he learns it he realizes that he is divine, imperishable, and infinite. He is daily learning that he IS. He is learning to say, I AM. He is beginning to see that he must never admit even for a moment that he is not. He is learning never to put a limitation of any kind on himself, and to give no definition of I AM. For it is as impossible to define man as it is to limit God, Infinity, the universal expression, by a definition.

And every expression of the Sub-conscious which enlarges man's self-consciousness is a step toward his goal. It is a step toward a conscious unity with the One whom Jesus called "Father." Each individual stands on a point of consciousness that may be likened to any point of an

infinite circle which we might call the circumference of God. From his point of consciousness he is every moment traveling toward that imagined Center which we term God, toward that great systole and diastole of the Universe which we like to think of as God whose heart beats are our own. This thought is finely expressed by Rev. W. C. Gannett in his poem which he calls "The Highway." Its motto is "Whatever road I take joins the highway that leads to thee."

When the night is still and far,
 Watcher from the shadowed deeps!
When the morning breaks its bar,
 Life that shines and wakes and leaps!
When old Bible-verses glow,
 Starring all the deep of thought,
Till it fills with quiet dawn
 From the peace our years have brought,—
 Sun within both skies, we see
 How all lights lead back to thee!

'Cross the field of daily work
 Run the footpaths, leading—where?
Run they east or run they west,
 One way all the workers are
Every awful thing of earth, —
 Sin and pain and battle-rise;
Every dear thing,—baby's birth,
 Faces, flowers, or lovers' joys,—
 Is a wicket-gate, where we
 Join the great highway to thee!

Restless, restless, speed we on,—
 Whither in the vast unknown?
Not to you and not to me
 Are the sealed orders shown:
But the Hand that built the road,
 And the Light that leads the feet,
And this inward restlessness,
 Are such invitation sweet,
 That where I no longer see,
 Highway still must lead to thee!

HENRY HARRISON BROWN.

SOUL ENERGY.**A Practical Lesson on the Reception and Application
of Power from on High.****PART II.**

Not only may you "feed" upon the Universal Energy and Force until you are satisfied, but you may actually absorb its wisdom and intelligence, its love and its happiness, and the process is the same. The Universal Energy includes the very perfection of Harmony, and it works in a most harmonious way, as, for example, the writer having an unusual duty to perform from which he shrunk, not wishing to meet the conditions which appeared would be involved; the whole thing in all its proportions being distasteful to him. Yet he could see no way of avoiding it. However, knowing the truth, that power to harmonize conditions exists in the Universal Spirit, and knowing that this power was his to appropriate and use, he turned towards the Source, opened his consciousness to It—this the night before the duty was to be performed—and lo! the morning found him going forth with perfect confidence that the duty would be done in a most harmonious and grateful manner. He was conscious of extra power and assurance, and it was quite evident to him that the "elements were magnetized" by the Spirit of Harmony and he would have no trouble, and so it proved. His consciousness was a channel for the outworking of the vibrations of Harmony, and his task made simple and easy.

Open yourself to this wonder-working Power! By accepting its guidance and relying upon its power, you may accomplish all things whatsoever you truly desire.

Application of this Spiritual Force is really Direction. When you desire to "magnetize conditions," you give them a bath in the Silence, that is, you hold them up in your consciousness and direct the waves or vibrations from the Silence to flow over, around, and into them. You mentally hold up conditions to Spirit for its vibrations of Rhythmic Harmony to play upon, and you lend yourself, your consciousness, to these vibrations and literally become yourself pulse-beats of perfect har-

mony—you become, as it were, the harmony you desire, and all that is related to you is "magnetized" by this Harmony that you *are* or have "become"—your *be*-coming is only a coming to consciousness of that which you already are in Spirit.

Does your business bring you some unwonted exigency? or does there arise some unforeseen obstacle in the pathway of progression successward? Then turn your thought inward to the central source of All Power, and feed upon IT until you are satisfied that you are prepared to go out and meet the angel in disguise and wrest from him the blessing which is yours.

More energy for my task! More strength to accomplish my purpose! More power to meet the demands of my expanding Ideal! More and yet more wisdom to run my course! It is all mine awaiting my mental embodiment, for I and the Source of ME are ONE, and that One is Infinite! What mortal condition can stand before the Power and Wisdom of the I AM that I AM? There is none.

O, my friend, believe me, when I say, whatever may be your need of strength, it will be met with full supply, if you will but turn to your *own* great Source of Energy, Wisdom and Power!

O, friend, believe me, there is a vaster Energy and Force awaiting your reception than you have ever imagined.

Spiritual Energy! There is more than enough for all your ideals. You may transmute this Spiritual Energy into "physical" strength; you may transform it into mental force; you may turn it into a current of healing love, and you can vitalize your financial affairs, and magnetize your business relations from this Mighty Stream of Spiritual Power.

WILLIAM MORRIS NICHOLS.

In being hospitable to the elect of the earth we become the elect.
Horace Traubel.

Wicked men spring from bad things. Therefore let us correct the things.—*Victor Hugo.*

HOW TO INCREASE YOUR PUNCH.

We are all seeking for the way to increase our mental punch. Just what is meant by this modern slang phrase "punch" is in reality hard to define, yet we all recognize punch when we come up with it. Punch in reality is a certain mental condition that is expressed in physical action. I think that the term came into vogue with the popularity of the stories by the late O. Henry. These stories possessed a certain strength, charm and quality of surprise that made necessary the coinage of this term. When we speak of Fairbanks or Chaplin in the movies, and try to explain their popularity to our own minds, we simply say that their power is due to their remarkable quality of punch.

All successful men are in possession of this wonderful mental and physical quality. Without the possession of this peculiar form of personal magnetism you cannot hope to make your proper impression upon your fellow-men or the world.

Is punch a quality that is inherent in the individual, something that finds spontaneous expression? Is punch a quality that can be developed by the man who desires to do so? Personally, I am satisfied that any person can increase his or her mental and physical punch. Many years ago all the magazines and papers were carrying ads. of various instructors who claimed that they could by a course of simple instruction develop the personal magnetism of the individual to a remarkable degree. In those days the term punch had not been coined, and I am certain that the two terms are in reality the same. Punch is personal magnetism applied to every day life and action.

Dr. Frank Crane says that the world of men and women is divided into two classes, the potent and the impotent. This is true. The potent are in active possession of that remarkable quality punch, and those who represent the impotent class have not called this mental quality into expression. This is the only difference that exists between the successful and the unsuccessful. One class of men are awake to their inherent power, the other class

have not as yet been born into the realization of this quality.

It is true that a man must be born again. He must be born into the mental realization of himself as power. Unless this quality is born into the consciousness of a man, he will be mentally asleep all the days of his life—in fact he will not rise very far above the animal in his personal expression. He will not be the true creative man. He will simply be that eating, drinking and sleeping man that Emerson describes.

To exercise punch there must be more than ordinary power back of the individual. Man can do nothing of his ordinary physical self. He needs to be born again into the new realization of himself as inherent power. When this new consciousness is awakened in the mind of man then he is ready to manifest in the realm of reality as Power. That is what is meant when we say that a man is in possession of punch. That man has come into the realization of himself from the standpoint of power, and creative ability.

It is only by this method of reasoning that the difference between men can be explained. Modern psychology tells us that in the inner life or subconscious mind all men are the same. They differ only in the expression that they personally give to the power within. A great many teachers today, especially those of the Divine and Christian Science schools of thought, claim that they do not use the law of suggestion, that they have entered into a new realization where they do not have to use this law. In other words that they are giving expression to a form of divine consciousness. When this statement is made by any teacher it does not matter who he or she may be, it simply shows that he is a poor psychologist. He is not conversant with the first principles of mental science. A mental scientist *does not* deny spiritual power. He knows that all men are *in reality* spiritual power. But there is only one way that this power can be reached, and that is by recognition, and recognition and perception of power, even *though it be divine*, must be a mental quality. If I am to have a new conscious-

ness of power it cannot be anything that is to be added unto me by a new birth. The new birth must be a recognition of unexpressed qualities that now slumber within me *unexpressed*. Before there can be unfoldment there must have been enfoldment. That which is brought to the surface must be within.

All the power you are to use as an individual must be within. Therefore means must be used to bring this power into expression. The philosopher who is inclined to be religious will use what he calls "*statements of being*." A statement *cannot* be other than a suggestion. For a statement must be a thought that is used as recognition of unexpressed power within. If the statement has effect in the personal life of the individual, it means that the subconscious life, mind or divine power of the individual has been reached, touched and directed by the thought of the individual. There is no other method that can be used by man to develop personal power or punch other than this law. We may camouflage all we will by the use of religious terms, yet it is the Law of Suggestion that operates in all cases where subconscious unfoldment is *consciously* brought about by the individual. The development of punch is therefore in its first impulse of development a mental quality, it is the conscious use of the law of suggestion in the recognition of the principle that there is but one mind in the universe, and that all men are inherently in possession of *all the powers* of this mind in the subconscious, or inner self.

Emerson says, "Do the thing and you shall have the power." Mental science says the same thing: Direct your thought forces along the lines of your desires in perfect faith. Knowing that the inner power *always* responds to thought or statement that the individual makes of *himself*. Of course it must be taken for granted that the individual will accompany the thought with proper physical action, for to get results we must do *the thing*. The secret of the development of personal punch is belief in the self as power that responds to any thought that is accompanied by proper mental and physical action. "*Do the thing and you shall have the power.*"

SAM. E. FOULDS.

TRAINING CARD.

"The Father in me, He doeth the works."

Transcendant Declaration, Adapted from

Rexford Jeffery.

Many soldiers are using this card.

"As Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up."

I am the Beloved of God!

In my integrity within me, where I know and see as God, I know and see myself to be free, wise and immortal!

I am unfettered and unbound, triumphant, glorious, splendid!

I am unweighted by human thought of limitation!

I am unweighted by matter!

I am unbounded, undiseased—buoyant!

I am strong and mighty; I am forceful, powerful Divine!

My eye is lit with fire from on high!

My tongue is tipped with Celestial Instructions!

I behold myself bright, happy, joy-bringing!

I am victorious; undaunted; *a bringer of good!*

I am spotless and beautiful!

I am deathless, undying—abiding!

I am flawless, fearless, transcending myself and all my affairs—independent!

I see myself smiling—sound, sane, strong!

I see I am the strong Son of God, and joint heir of the Father to the Kingdom!

I am alive with God and upheld by his Free Spirit forever!

All the world sees me as I really am in His Presence, now and evermore!

HELENA J. MARTIN.

I have said that the soul is not more than the body,

And I have said that the body is not more than the soul,

And nothing not God, is greater to one than one's Self is,

And whoever walks a furlong without sympathy, walks to his own funeral dressed in his shroud,

And I or you, pocketless of a dime, may purchase the pick of the earth.

—Walt Whitman.

CONQUERING THE FEAR THOUGHT WITHIN YOURSELF.

Part I.

(Copyright by Austin Breed 1918)

When the traveler first encounters a severe storm at sea, he is invariably awed by the resistless might of the waves. Even though his steamship may be of ten or fifteen thousand tons, it is cast about on the waters as if it were a chip. Never before did the passenger feel so small and so helpless.

We have harnessed the power of the mighty waters of Niagara, so that we have an idea of its stupendous energy. But has it ever occurred to you what untold power resides in the waters of the ocean and the great lakes? The passenger may go from days of quiet and ease into a fierce gale of wind, and yet in two or three days he may come into seas that are calm. There is infinite variety.

But suppose that all of the power of the ocean were directed at one spot. Suppose that, for days at a time, the winds of the Atlantic Ocean should blow violently from the same quarter, driving all of its waters in one direction.

Why, the result would be unthinkable! The destruction would alter the map of the world. The nearest idea that we can get of the resulting destruction would be to think of that caused by the tidal waves of Samoa and Galveston, and then multiply this destruction several million times.

But I want you to forget the idea of destruction. What I want you to realize is the immense amount of force and energy that would be exerted if the waves of any ocean were all to exert their irresistible force all at the same time and in one direction, all together. The energy thus developed would be several billion times that which we get from Niagara Falls. The only reason that this untold energy is either not exerted, or else goes to waste, is because the energy of the ocean is never exerted all together, at the same time. There are conflicting winds, and the waves exert their energy against each other, so

that their energy is to a large extent neutralized and wasted.

The thought-energy of a man bears great resemblance to that of the waves of the ocean. The winds and the waves of this ocean develop tremendous power, but the total net power is often pitifully small because the waves of thought-power rarely act continuously in one direction. A man is torn and harried by the conflict of his thought-forces. In one line of thought he may develop tremendous power, but often this is neutralized by conflicting thought currents which neutralize and dissipate the tremendous energy. Without internal conflict, that man would have been resistless.

In the development of humanity there arises once in a while a man whom the world calls a genius—and yet this genius is nothing supernatural, or occult, or uncanny. He is simply a man who utilizes a large part of his forces in one direction. The ordinary man actually actualizes effectively only ten per cent of his forces, because he allows his forces to act against each other and neutralize each other. The genius directs perhaps seventy-five per cent of his possible energy in one direction, and the world marvels! The reason that the ordinary man never becomes a genius is not because he is lacking in powerful forces, but because his forces neutralize each other.

Wherein lies the charm and the power of the child of three, which has developed naturally? If you were to try to analyze this, you would say that the charm lies in the fact that it is absolutely unconscious and natural. *It lets itself go.* All of its energies are used in one direction.

In the child these thought-forces are as yet undeveloped and immature. Compared to the thought-forces at our disposal, with our experience and education, we would naturally think that a child is ill equipped. The reason why this unconscious and unspoiled child dominates its elders is because it focuses all of its thought-forces, whereas ours are constantly in conflict with each other, thus neutralizing their energy.

Let us look at this child again, at the age of seven to nine years old. What has come over the child? At three years old it was charming—compelling—but at seven to nine years old, it is uninteresting and even irritating. What has caused this great change? The answer is, FEAR.

The world has systematically conspired to fill this child with fear-thoughts. Its parents and its playmates conspire to fill it with thoughts of fear. "You mustn't do that." Or, "If you do that you will get a whipping," or similar thoughts are constantly drilled into the child's ears.

The nurse girl, in order to save herself undue worry and trouble, tells the child that, if it doesn't behave itself, the "bogey man" will get it. Sometimes the bogey man is the policeman. Many of the child's natural impulses are suppressed by fear. The sum total of the thought force in the child has been decreased, because of the neutralizing, paralyzing effect of the fear-thoughts which have been ingrained into its nature. It never does an act naturally. Because its natural impulses are so neutralized by its fear-thoughts, that the resulting act is awkward and artificial.

It is a wonder that *any* children manage to survive this suppressing and neutralizing process. Some are fortunate enough to rise entirely superior, so that they are again able to focus most of their energy in a chosen direction. But most adults are not able to recover from the grinding, battering process of what we call "civilized education." The few that do arise above it are called geniuses. The ordinary person is such a complexity of natural desires, neutralized by fear-thoughts, that he is rarely able to be himself.

Fear of death, fear of sickness, fear of poverty, fear of failure, fear of unknown disaster have paralyzed millions.

Almost as insidious are the following: Fear of ridicule, fear of what people will say.

No sooner does a person get a strong impulse to do something fine and noble and good, something of ser-

vice to the world, than it is neutralized by the fear of possible criticism of his action, or possible failure of his undertaking. And the result is, he does nothing. If he makes any attempt at all, he makes a futile attempt. It is foredoomed to failure because of the paralyzing effect of his fear.

Unsuccessful salesmen usually have the faculty of fear very highly developed. Fear paralyzes their thought and their actions. At no time are they able to act wholeheartedly, throwing all of their mental and physical energy into the accomplishment of the task before them. Fear always hovers over them, constantly menacing, until the unfortunate salesman gives up in despair.

Even in some first class salesmen it is easy to detect lurking remnants of fear. In spite of the fact that the salesman has carefully reasoned out why he should not be afraid, nevertheless he is afraid. He isn't natural. He can't see himself. While he does achieve more than mediocre success, still the fact remains that, if he could eliminate fear from his system, his success would be phenomenal.

And now you are going to ask me for some formula for banishing fear. You are going to expect me to tell you, in a few magic words, just how to banish fear. You will expect to take this prescription of mine as you would a patent medicine, but you will get just as poor results.

Because, my dear reader, of myself I can do very little for you. The work will have to be done by you, persistently and vigorously. You will have to put yourself through a severe course of mental training.

I can make some suggestions as to methods which have been helpful to other people, but their success will depend entirely upon how you put these suggestions into practice. What I say to you will be nothing but empty words, unless you make them a part of the mental fibre of your being.

The man who wishes to conquer fear must deliberately undertake the job of revolutionizing his method and habits of thinking.

At this present moment I am a wonderful complex re-

sult of all my past thinking.

If I have allowed fear to become ruler in my personal universe, it is probably due to the fact that other people were constantly suggesting fear to me. But it is also due to the fact that I have attached undue importance to these suggestions of fear.

If I wish to make my future self free from fear, then I must start *revolutionizing* my thinking NOW.

Man differs from the lower animals in that he has the power of conscious thinking, whereby he can mould his destiny according to his will. Animals act instinctively, man acts consciously. He holds within him power to make himself whatever he will.

Now let's get down to fundamentals. Let's get straight as to our relation to the world, and our reason for being in the world.

Am I a worm of the dust? If I think so, then I had better quit attempting to be a salesman. No worm of the dust can ever be a salesman!

I do not propose to enter into a learned disquisition on modern philosophy, but I ask you to bear with me for a little while, until we can extract from these philosophies some of the vital, universal facts, on which most modern philosophers seem to agree.

It is a remarkable fact that, widely as modern philosophers differ in detail, most of them agree essentially in their conviction that there is in the universe a great silent, invisible force, which manifests itself everywhere throughout the universe.

Herbert Spencer calls it the "Universal Energy." Henry Bergson calls it "L'Elan Vital," the vital spirit. Another man calls it the "Universal Principle," another calls it the "Divine Urge," another calls it the "Cosmic Urge," another "The Absolute"; others call it "God," variously named by different nations.

It is quite immaterial what name you wish to give it. But in order to make individual progress, you must realize, *realize* deep down in the very heart of your being, that there is this universal something working within you, constantly impelling you to move forward to bet-

ter, higher things.

When you yield yourself willingly to this urge of your better nature, when you listen for its promptings and act upon it, you are happy. In any other condition you are unhappy.

If you will listen to the promptings of your better nature, and give intellectual assent, but don't, then you are unhappy. If you listen to outside promptings, if you allow yourself to be unduly influenced by other people, you are always drifting—at sea—consequently unhappy. Being the result of all your past thinking, if you have attached undue importance to negative thought and action, thoughts of fear and suspicion, then you are so clogged up with mental dirt and rubbish, that your whole mental machine is inefficient—the sand in the bearings is bound to make you unhappy.

Because of the infinite variety of the manifestations of this universal force, we are quite likely to lose sight of the fact that its workings are always *according to LAW*. In fact, it is *LAW*. It is our job to adjust ourselves to this *LAW*. It is different from man-made law in this respect, we cannot afford to fight it. We know that persistent agitation will quite often change a man-made law because it was inherently wrong.

But we can't change Universal Law. If we fight it, we suffer.

We continue to be truly happy only so long as we are in adjustment with this Law.

AUSTIN BREED.

THE GOLDEN AGE.

The Golden Age we will revive,
Each man will be a brother;
In harmony we all shall live;
And share the earth together.
In virtue trained, enlightened youth
Will love each fellow-creature;
And future years shall prove the truth
That man is good by nature.
Then let us toast with three times three
The reign of Peace and Liberty.

—Robert Burns.

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By Henry
3d edition ;

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FROM MSS. OF LETTERS TO MY PATIENTS.

Telepathy.

No. 7.

I believe mind to be independent of the body, and I look upon the brain as an organ of consciousness. It requires no stretch of imagination to regard man as living on two planes, the conscious and the subconscious, knowledge of action on each being impressed upon the organism within both spheres, but in such a way that on only one plane at a time is the consciousness made aware of it.

It looks as though there are many things in the subliminal storehouse which have never come to consciousness, though they have served as incentives to action and as modifiers of life expression. How much of pain and pleasure, of sickness and health, of fear and courage have found therein their source we shall never know. Inasmuch as the depths of the organism may extend into Universal Mind, it is possible that the springs of character have their source therein.

It also appears probable that a thought or impression transferred from another may be retained in the subconsciousness for an indefinite time before rising to consciousness. Our physical senses comprehend a certain range of vibrations, and are unconscious of all outside of it: but we do not know how much wider is the range open to the subconscious.

In telepathy the communicated thought is rarely literal. Sometimes the percipient receives it as though it came through the sense of hearing, again as though through the sense of sight, and still again as though through the sense of feeling. Reaching the subconsciousness it may remain latent for an indefinite time, seeking a suitable occasion to rise to consciousness; and, when it does come, it may assume the form of an impulse, a thought, or a mere emotion.

There is good reason for believing that very many of our thoughts which are accepted as the working of our

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The Lord's Prayer: A Vision of Today

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unprompted minds are really the thoughts of others, recently, or perhaps long since received by the subconscious, with, or without, our intention or knowledge. Incidentally you ask my opinion concerning the effect of frequent receptive states upon the health.

A sensitive person at best has a hard time holding his balance. His tendency is towards negative mental states, into which he ought not often to allow himself to fall. I have known many mediums, clairvoyants, and people of that type, and I do not now recall one among them who could be accounted healthy. Menacing disease is not always present, but there are signs of mental and nervous weakness.

If you want to be well, I advise you to keep away from negative practices. To develop mediumistic ability is a step in the direction of mental dissociation. AIM TO BE A MASTER, NOT A SERVANT.

No. 8.

To a Complainer.

You are pitying yourself too much. I fancy that you fear others will not realize how much you suffer, and so you rehearse your troubles, until you have acquired a phraseology of your own.

I know you suffer; and you will continue to suffer until you learn better ways of dealing with your feelings, and until you have put the knowledge into better practice.

THE MORE YOU REHEARSE YOUR ILL FEELINGS THE DEEPER THEY SINK INTO YOUR CONSCIOUSNESS.

I pray you to stop the practice. Don't enter into the particulars even with me. Keep them out of your mind by filling it with high aspirations and strong purposes.

Self-pity has a disintegrating effect on the organism. It tends towards mental dissociation. It is liable to cause a wide split in your personality. I warn you against it. Never mind about trying to make out that you are an unusual sufferer. Cease exploiting your wonderful

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self-command in the face of so much difficult truth is that most of the troubles you so heroically with are self-begotten. If you will only follow the course I have marked out, you will be entitled to commendation of all sensible people.

For fear that you have forgotten the course I wish you to follow I shall repeat it. Then listen:

Ignore all these pesky feelings. Refuse to let them have any influence over your conduct. ACT AS IF IT DID NOT PART WHETHER YOU FEEL LIKE DOING IT OR NOT. Feelings denied physical expression die out. That is the important thought for you to keep in mind. Bad feelings thrive on attention. They die when you ignore them.

Don't get the idea, my dear patient, that I am doing you wrong but if you think that is exactly what I am doing, I reflect that these words were made necessary by your conduct. I stand to you in the place of a wise parent. I can't let you go wrong without reproof.

No. 9.

Concerning Finances.

It sometimes seems as if my bank account is like a widow's cruise of oil. You know she could pour it out to meet every demand without diminishing the supply always on hand. FAITH WORKS WONDER. In forecasting my obligations it sometimes happens that I cannot see how I shall be able to meet all the demands which sometimes pour in upon me; and yet they all last through. In my experience, the greater the demand, the greater the supply.

My practice is to hold a confident mind, and to use, as best I can, that the resources of the Universe are at my command.

Fantastic, did you say? A practice can hardly be so fantastic that works out satisfactorily, can it?

SHELDON LEAVITT, M.

anyone who will live in its philosophy.

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THE ONE LAW OF LIFE.

The One Law of Life is Constant Unfoldment Evolutionary Progress. That which stimulates the individual to unfold his powers and possibilities is the fact that he chafes under bondage and his endeavor is to make himself free. Pain, sickness, disease, and poverty are the great bugbears of the human race, and man is at all times willing to adopt any means that may be presented to him that he thinks will free him from any of these. It is this constant seeking to be free from pain, sickness, disease, and poverty that accounts for the many systems for bodily healing, the many sects for spiritual development, and the many systems of civil government, each having for its aim the welfare of the masses, from the standpoint of bodily health and condition of affairs, the proper adjustment of which means the happiness of the individual.

This is man unawakened to the truth that he is a microcosm of the Universe, a miniature Universe, as it were, and contains within the power to make himself whatever he desires to be in body and affairs. Hence, he is constantly on the lookout for some system, or plan, or some savior or messiah, outside of himself, that will be the panacea for all of his ills. To a vast number of people the very acme of life would be to be assured of plenty to eat and wear, shelter from the elements, a reasonably healthy body, and more or less sense gratification.

Taking advantage of this feeling of the masses, autocratic governments have endeavored to bring about conditions whereby this could be accomplished, and a sort of paternalism in government has been instituted. So well has this idea succeeded in becoming established that it is at least indirectly, if not directly, the cause of the great war now going on.

Germany has always boasted of the fact that poverty was almost unheard of, and that its people were contented and happy. There was always enough to eat, and to wear, and a degree of social intercourse that kept them more or less cheerful. The government saw to it that

these things which constituted the *all* of the life of these people were provided, and as a result the autocratic rulers of Germany found themselves backed up almost to a man in beginning this world struggle. The feeling among the masses was that any government that could provide the bodily needs and contentment of the people, as the ruling classes of Germany had done, must certainly be right in their moves against other peoples.

Of course to thinking people the principle of paternalism in government is all wrong, for it virtually enslaves the masses, eliminating all semblance of individualism. Many people in our own country defended this very principle in Germany, advocating a system along similar lines for our own government, not fully realizing that it meant serfdom.

Slavery in America was but an example of this paternalism. Thousands of the slaves were far better off as slaves, from the standpoint of bodily comfort and care-free mind, than when and since the institution of slavery was abolished, but no right-minded person will today attempt to defend slavery, and not much longer will paternalistic government be tolerated on earth. All men are created with equal powers and possibilities, and while many suffer in their endeavor to develop them, where is the free man today who would sell his individuality merely for the assurance that he would have enough to eat and to wear, with a reasonable amount of sense gratification thrown in?

So the great war is being fought for individual liberty, and at its root or foundation is the great inner urge of human kind rebelling against any institution or government which tends to stifle individualism and to force some people to do homage to, or to meekly submit to, the dictates of those who arrogantly assume the role of king or emperor by divine right.

Paternalistic government obtains only so long as the masses remain ignorant of the great law of life—the constant unfoldment of the powers and possibilities of the individual. This system of government is opposed to equality in development of all the people. It fosters a

system of caste, and subservience of the masses to the few. It thwarts the urge of Nature to individual supremacy, by removing the need for individual responsibility. "Necessity is the mother of invention," and when the individual is thrown upon his own resources, his own responsibility, he begins to develop the latent powers within him. It is for this reason that America is the greatest country in the world. Its people are freer than any other people, and this freedom has caused the people to realize self responsibility more than anything else, with the consequent growth in all lines of development.

Freedom has fostered a desire for knowledge, and "knowledge is power." So the American people have evolved the most wonderful system of free education on the face of the earth, with the result that we have today the greatest body of individual thinking people to be found anywhere, and it is individual thinking that marks the difference between a rapid, healthy growth, and retrogression or disintegration, for lack of growth soon means deterioration and death.

In the science of Life itself we find the same differences among people that prevail in the civil and commercial world. The most distinguishing characteristic of the New Thought Truth people is that they are all students. In fact, it is this desire to study and to think for themselves that has led them from what is known as the old thought into the new. In what we are pleased to call the old thought human kind has already done all it possibly can do toward solving the problem of life and all that life contemplates. The path is mapped out and we are taught that only by treading in this path will we eventually, through the portal of death, reach the place where we will understand the trials and troubles, diseases and pains, that we have passed through, and will then rejoice in the understanding that the greater our misery in this short span of life the greater our reward of happiness in the great beyond.

And this thought is certainly an *old* thought, for it has held sway from the earliest and most primitive peoples to

the present. Self-sacrifice, pain, suffering, giving up that which is most desired, have been and are held to be the compensation for happiness and great reward to come. As to just *how* great suffering, self-inflicted or otherwise, could bring about ecstatic bliss, no one has ever ventured even a guess. It was one of those things which the finite mind was incapable of solving, and its solution postponed to the future state.

Just as study, thought, progressiveness, are characteristic of New Thought people, so apathy seems to be the leading characteristic of those of the old thought, and the most charitable thing that can be said of old thought people is that they have not begun to think for themselves, but have delegated their thinking to others whose business and livelihood have been the result of their keeping their followers soothed to sleep. To say that people of the old thought *really think* on this most important question would be stamping them as exceedingly primitive, so we shall exalt them by the assumption that they are evolving, but have not yet reached the place where they think for themselves.

It is this apathy concerning the realities of life on the part of people that is the cause of all of their troubles. It is the cause of sickness and disease, the cause of pain and distress, the cause of poverty and failure. The law which governs thinking is constantly operative, otherwise it were no law, just as the hand will be burned if placed in a fire, whether so placed consciously or unconsciously. I do not mean that people in the old thought do not think at all, as all people think, but they have not begun to think about the things that are essential for their health, and peace, and general well being. Having been taught that there was a power and intelligence—in fact, more than one—external to themselves; a power and intelligence personified as a being, or beings, having feelings, emotions, likes and dislikes, similar to their own, only of greater magnitude, they have accepted it as truth, and in an attitude of helplessness have accepted what came to them with a feeling of resignation. As

stated, the law governing thought is constantly operative, whether the thinker is conscious of it or not, and the mental attitude I have just described brings about a condition of receptivity or negativeness to any suggestions made to them by other persons, or by things, or the weather, or anything external to themselves. As long as these suggestions are good, pleasant, elevating, they are accepted as such, and health and happiness and contentment are the result. When suggestions of evil, such as anger, distrust, grief, malice, greed, jealousy, criticism, and a host of others of the infernal brood, are felt, they too are accepted, with the result that a long train of ills follow in their wake, and pain, sickness, disease, poverty, failure, and death are the inevitable result.

As we stand off and view Nature at work, it does sometimes seem strange that in mineral, vegetable, and the lower animal world, things move along with such little discord. The grain of wheat is planted, it sprouts, putting forth roots and blades, and flourishes and grows, produces grain, and seems to fulfill its mission perfectly, with no interference by itself at least to hinder it.

The animal comes into the world as naturally as grows the grain of wheat. It waxes large and strong, fulfilling its mission perfectly, without friction or hindrance in its ongoing, on the part of the animal itself. How beautiful the law which works with such precision, such ease, such exactitude! As we contemplate and think on all these things, and the myriads of other wonder workings of nature, we are filled with awe. Everything seems to have a fixed mission and form. The crystal of snow always has six points; the alum crystal always eight sides; the rain drops are always spherical, and the rainbow always the seven-colored spectrum. All of these are governed by the principles of the One Law that is absolute.

When we turn our attention to human kind, however, how different the picture that presents itself. Almost from the very start discord and friction seem to manifest. Instead of life moving along easily, smoothly, beautifully, it seems to be a constant struggle, both to

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maintain life in the body, and to keep it
ness, sickness, disease, distress, and
with sufficient food, clothing, and shelter.
Naturally, we ask the question, where
such vast difference between the high
festation of life and forms of life benea
be only one rational answer to the que
that human kind possess the facult
thought, reason, self-responsibility, wi
denied the lower forms of life manife
is true there is a primitive sort of thin
ing in some of the animal forms, it is e
but even in this, the fact seems to be
manifestation grows in power of self-
or reason, it seems proportionately le
life out free from friction and interfer
fect ease.

At first thought we are apt to feel tha
of the plant and the lower animal wou
for the human—free from care and wo
of other ill conditions that seem to bes
Such thoughts as this lead to paternali
ernment, with their attendant evils of
the beginning. But let us consider
question for a moment.

Life in the plant and animal is guided
by absolute law. There is nothing inh
or animal whereby it can change its
yond what it expresses all the time. Th
is nothing but a perfect oak ; it can be
less. The animal is an animal, just lik
ers of the same species, and it can be
There is nothing within these forms o
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Human kind, on the other hand, poss
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terfere with, or to change, or to interrupt, to divert, to direct, the life within them according to their desire. People have the ability to get in their own way, and it is this ability to get in their own way that determines the character of their manifestation.

Until we recognize our power of self-consciousness; until we awaken to the truth of self-responsibility; to the truth that our conscious thinking determines our manifestation; that determines whether we shall be happy or sad, well or ill, healthy or diseased, prosperous or poverty stricken, we are constantly interfering with ourselves, putting obstructions in the way of our ongoing. It is the conscious self misdirecting the soul or subconscious self in its unfoldment. The law of the universe is upward and onward, and through conscious thought human kind is enabled to work with the law, directing his unfoldment to higher and nobler and happier states and accomplishments; or by interposing this same conscious thought, can almost stop his progress, or even seem at least to force it backward for a time. This is why we have instances where it seems at least that human beings have actually descended beneath the animal in physical being and morality.

All forms in the universe, mineral, vegetable, animal, ethereal, and human, are potentially *one*, the same thing. This is a fact now even conceded by physical science. This One has been variously named God, Good, Universal Spirit. The forms differ only in their manifestation, and manifestation is determined by consciousness. The more self conscious a form is the higher may be its development, and in human kind we may become conscious of our Godhood. The philosopher Hegel says, "Mankind is God become conscious of Himself."

Free thinking is the key that unlocks the door to the hidden treasures of the universe. By free thinking I mean individual thought, self responsibility, not the thought of some one else, not thought based upon authority of some prophet, or the priesthood, or the ministry or even the scriptures, but thought which comes spontaneously when the individual realizes that he has within himself

all that it is possible for anybody to become, as a prototype of All-goodness, All-power, All-love, All-wisdom. Conscious thought then becomes the director of all these latent powers within, and the individual realizes that he is not only all these attributes potentially, but that they are his to use at will to gratify his every desire.

In this consciousness he realizes self-responsibility as supreme in his life. The Life, and Power, and Wisdom within him must not be dammed up or interfered with by his throwing evil thoughts in the pathway of their harmonious manifestation. So he must begin to control his thoughts, begin to think for himself with a knowledge of his responsibility for his thoughts. While thinking is the most marvelous activity of human kind, and while without it life would not be worth while, it carries with it grave responsibilities. Unawakened to this power within itself, humanity has cast responsibility for its condition or state upon something outside itself. In sickness and pain, and disease, and in want, it has been easy to place the blame for these conditions upon the weather, or the water, or food, or a neighbor, or an enemy; or when nothing else offered itself it has been convenient to manufacture an evil spirit called Satan, and when all else failed, God has been personified and the blame put on him. How easy it has been to thus shift responsibility from our own shoulders, but how disastrously has it resulted.

But when awakened to the power of conscious thought, responsibility begins to be placed where it belongs. As Grace M. Brown says, "When people begin to think they begin to squirm." But the squirming is the best exercise they can possibly get. This awakening to the power of conscious thought is like the awakening of a seed that has been planted. The warmth and moisture are necessary to stimulate it to a place of recognizing the force within itself, and it bursts forth in an endeavor to individualize itself.

The bursting of the seed is but representative of humanity reaching a place in consciousness where it begins to

think for itself on the subjects that are vital to its own well-being. It is the awakening of the individual to the truth of the fact that for lo these many years it has denied its own responsibility, thus hindering its progress, and causing its own illness and poverty; and this carries with it the startling and thrilling assurance that by accepting self responsibility in all things, thus enabling it to work in harmony with the law of soul unfoldment, instead of opposed to it, it becomes the cause of its own health, and peace, and success, and happiness. This is indeed a new birth, and what greater satisfaction and happiness can be experienced than that one has found that within himself, the development of which shall make him free indeed.

This sentiment of absolute self-responsibility is most aptly set forth in these beautiful lines of Sara Teasdale:

I would not have a God come in,
To shield me suddenly from sin,
And set my house of life to rights;
Nor angels with bright burning wings
Ordering my earthly thoughts and things;
Rather my own frail guttering lights,
Wind blown and nearly beaten out;
Rather the terror of the nights
And long sick groping after doubt;
Rather be lost than let my soul
Slip vaguely from my own control;
Of my own spirit let me be
In sole, though feeble, mastery.

CHARLES P. TILEY.

To every subscriber of NOW who will send me in a new subscription for 1919 I will give a copy of the new book, *Six Steps in Mental Mastery*; this book retails at 50 cents. To the subscriber that sends in two new subscriptions, I will send a copy of *The Lord's Prayer*; this book retails for \$1. Both these books are by Henry Harrison Brown. I am certain that every reader of NOW can get one or two new subscribers in the next three months. Remember that I am going to print Henry Harrison Brown's lessons in Psychometry, one each month during 1919. Just a word to a friend who is interested will get you a book that you want. The subscription price is: Domestic, \$1.25; foreign, \$1.50.

Of course you are welcome to send in three new subs. and get both books. Go to it.

CULTURE.

A new culture is being born in the spirit of humanity, gentle, kind, caressing in its exquisite expression, which will bring into being a new form of civilization, extracted from delightful "good breeding" of long ago. The real, sensitive, noble "gallantry" that held sway among the nobility—not of wealth but of real "gentility"—which was a feature of life in our northern and southern states, brought in from the best of European experience—this is being re-born and will soon supplant the coarse form of culture of the last half century, which was bred upon a purely financial basis. It will overthrow the cold, scientific expression commonly known as "Kultur."

To be courtly is simply to be kind and generous in thought, word and deed. A true nobleman is one noble in thought. A gentleman is one gentle in the expression of words and acts, that they may not wound others. Real culture is from the soul, and carries with it a spiritual atmosphere possessing a dignity of nature, rather than that product of humanity symbolized by the foolish fop and tailor's dummy, the educated parrot and the artificial hobgoblin.

Culture is the transcendental expression of liberty. We can learn much from the good old grand-dames and grand-dads of America's "first families." We have lost that fine good breeding of theirs, but are finding it again in gallant intercourse with our allies. We are taking from Europe their best. Our democracy will be sweetened by the interblending of European mothers in marriage with our sons. A new America will arise demanding a clean democracy. Cleanliness is artistic. That which is unclean in thought or act is inartistic. True culture is nature in action, whether it be the ploughboy or the silken exquisite. But for the farmhand to try to copy the truly city-bred man, or for the club connoisseur to try to pass for a plough-boy, makes a muddle of discordant mannerisms which are universally obnoxious. Truly, culture means every man in his place, and know-

ing his place. It is the unfolding of the individual man. A gentleman is nature-made, not a thing "built up." It is the Christ in man, infinite expression. Jesus gave us the key-note of all good breeding when he said, demonstrating a sweet and delicious culture: "Do unto others as ye would that they should do unto you." In this we get the true spirit of our allies. It is the new-born life of man, which friendship brings into expression, and which makes gentlemen of us all.

Simplicity, child-like trustfulness, taking the place of suspicion and distrust, and of the abhorrent, coarse and police-like system of so-called civilization, will give us all the artistic sense of living and make every man a work of art. For Art is Culture.

HAROLD F. PALMER.

It is said that the Lord helps those who help themselves. A wise saying and a true one. I remember once of reading that a New England merchant had this sign painted and hung it on the wall of his store, but on his apple barrel he had the foresight to place this sign: "The Lord help those caught helping themselves here." It is well for us to believe the first saying and it is also well for us to take the same precaution mentally towards the things that we draw, that this shrewd storekeeper did with his apples. It does not avail me much if I have the power to draw and do not hold for my own use that which I need for expression.

**STATEMENT OF OWNERSHIP, MANAGEMENT, ETC.,
OF NOW. October 1, 1918.**

Published in accordance with the Act of Congress of August 24, 1912.

Editor, Sam E. Foulds, 589 Haight St., San Francisco, Calif.

Publisher, Sam E. Foulds, 589 Haight St., San Francisco, Calif.

Managing Editor, Sam E. Foulds, 589 Haight St., San Francisco, Calif.

Business Manager, none.

Owner, Sam E. Foulds, 589 Haight St., San Francisco, Calif.

Known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities, are, none.

(Signed) SAM E. FOULDS.

Sworn to and subscribed before me this 26th day of September, 1918.

(Signed) N. E. W. Smith, *Notary Public*,
in and for the City and County of San Francisco, Calif.

(Commission expires April 12, 1921.)

AFFIRMATIONS FOR "I MUST."

"The Indwelling does all the work."

I have built my Ideal from what I desire to be.
 I know that I am Power to realize that Ideal.
 I am convinced that what I desire is right.
 I know that my Ideal is right.
 I hear the voice of Conscience saying, "Do Right."
 I am left to my own decision as to what is right.
 My reason testifies to the rightness of my desire.
 My reason tells me that I am Power to manifest that
 which I am convinced is right.
 Conscience, which is the Voice of the Divine I AM,
 commands me to do right.
 Reason says, "I Ought."
 Conscience commands, "Thou Must."
 I will listen to the Voice of Conscience.
 I can! I ought! I must!

AFFIRMATIONS FOR "I WILL"

I am Desire.
 Under desire I have wished.
 Under desire I have longed.
 Under desire I have planned.
 Under desire I have imagined.
 Now, under desire, I DECIDE.
 I WILL.
 I have decided upon that which I desire.
 I have decided that whatever I desire I can be.
 I have decided that I am Power to materialize my desire.
 I have decided that the Indwelling is power to realize desire.
 I now desire to trust the Indwelling.
 I decide that this desire shall be reality.
 I am Life that desires.
 I am Power that desires.
 I am the Life that decides.
 I am the Power that decides.
 I am my Decision.
 Desire and Decision open the way for Realization.
 I will let Desire become Expression.
 In this decision I find Peace.

THE NOW HOME



In the Heart of the
Commonwealth

No. 1 Ball St.,
Worcester,
Mass.

It believes that that union between God and man which every soul is seeking, consciously or unconsciously, is possible here and NOW.

Its aim is to bring health and happiness to its members. Being strictly a private home, a limited number, seven guests only, can be accommodated.

LEWIS M. BISHOP, D. O.

Physician in Charge

FRANK C. BRYANT, S. T.

Assistant

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letter

This is the simple, natural action in the dog, the cat, and the babe. When the demand for expression through the body ceases there is a natural reaction. Every muscle loses its tension and becomes flexible.

This is the secret of health, of eternal youth. In this condition new cells will continually replace the old, and the body will have no age. It will mature without weariness or pain. The spirit will ripen out of it with no illness. Gradually the spirit will spiritualize the body so that a physical transition, such as now takes place, will be unnecessary and even impossible. The individual soul will see and know the spiritual universe as it now knows the material; for spiritual perception will develop as the person matures, and spiritual things will be spiritually discerned while one is still in the flesh. This is the birth-right and privilege of all. Present immortality is a possibility. It is potentially yours. It is for you, my reader, and you can realize it whenever in Faith you shall desire it and let it develop as did your physical faculties, which are but an expression of the spirit that made and uses them.

Your great need is to learn how to relax. Take time to relax. The moment you find yourself in a tension, in a hurry, command yourself to relax. And then RELAX! Keep at it until it is your constant, natural mental condition. Use these Affirmations:

I am patient.

I am temperate in my thought.

I let the Indwelling do the work.

It takes its own time and selects Its way, and I am content.

HENRY HARRISON BROWN.

* * * * *

Remember the words of Emerson: "Who has more soul than I masters me though he raise not a finger."

Real kinship refuses to rule over any one.

It is only the puppets of Fate, called kings, who are jealous of their position.

* * * * *

The man who is king in his soul consorts with kings, and they unite in the use of Power.

One to anyone who will live in its philosophy.

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of Power from on High.**

PART III.

Yes, I repeat the statement, your Financial Affairs may be vitalized, and your business relations magnetized by the IN and OUT flowing through your consciousness of the Mighty Stream of Spiritual Power.

Gain that desired position!—you CAN by turning on the Wonderful Power inherent in and emanating from your own Spirit and letting IT guide and bear you along! Listen, a friend becoming dissatisfied with her position, and desiring to obtain another with conditions more to her liking, applied to the writer for "treatments": he turned on the "current" for her, she co-operating by believing where she "could not see." Desire was quickened, intuition awakened, effort followed, and the position was secured.

You can have a *successful* business—turn on the *Power*! What do you want? Capital for some splendid enterprise? Open yourself to the great deeps of Spiritual Energy, receive, use, co-operate, and that which you desire shall be yours.

In the pathway to the achievement of my purpose there lies a task to be performed which to my present consciousness of power is simply overwhelming. I am, let us say, quite appalled by the vision of the amount of power and energy which will be entailed in the performance of this task; and it appears all the more appalling because I must still carry on the accustomed duties of daily routine as usual—at least, there seems no way to get rid of them. What is to be done? The way is clear, through no other path does it appear possible to realize the Ideal or Purpose—I must "Follow the Gleam" or else fall back? Another might do that, but not I! But what shall I do? There is but one thing—"Seek the Source of ALL POWER," and call for more power, GREATER EN-

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The man who is obeying this Divine Urge within him is happy, in spite of poverty and persecution.

The man who is suppressing this Urge, who is afraid to trust his promptings, is constantly wondering why he is so miserable, even though he may live in the midst of wealth and plenty.

We are like flowers growing, growing, growing—constantly unfolding. If we stop unfolding, our natures are dwarfed and shrunk, or we may even wither and die. You know many cases of successful business men who, having achieved the height of their ambition, retire from business. And within a year they die! It isn't because they are old, it is because they have no ideals ahead of them. They have stopped unfolding. It is therefore time for them to die. The physician would diagnose the case as heart failure, pneumonia, etc. But the real reason was the lack of an unselfish ideal.

Sounds odd, doesn't it? But it is a fact, nevertheless. Many men and women die for the LACK OF IDEALS. By "ideals" I do not mean nice, polite phrases that serve to pass the time away at pink teas or church socials. What I mean is something eminently practical, always used by really successful men, no matter whether they are conscious of it or not.

Joseph Le Conte said:

"We build our ideals and they in turn make us."

Elbert Hubbard never spoke more truth than in the following: "Do not fear being misunderstood; and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then, without violence of direction, you will move straight to the goal. Keep your mind on the great and splendid things you would like to do; and then as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desire, just as the coral insect takes from the running tide the elements it needs.

"Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual.

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Thought is supreme. Preserve a right mental attitude—the attitude of courage, frankness, and good cheer. To think rightly is to create. We become like that on which our hearts are fixed."

To you is given the choice as to the direction in which you wish to unfold. You can select the big ideal which you wish to realize. But when you have realized it, you must build in your mind a *bigger* and *better* ideal. You cannot stop. You must keep on unfolding, or else sickness or possibly death will come upon you.

The rosebud, when it is nothing but a tight little knot of leaves, does not say to itself, "Whither am I going: what am I going to become?" It does not refuse to continue unfolding, simply because it does not know what its ultimate end is to be. It goes on unfolding, and thereby fulfills its purpose.

To those human beings who are ignorant of the fact that the universe is run by law, and that they can adjust themselves to the law, it is perhaps unfortunate that they are not like the rosebud, free from consciousness of their place in the universe. Such a person possesses what the rose does not—the power to reason. But, not possessing that inner sight which enables it to use its intelligence rightly, he is constantly falling into the pitfalls of suspicion and fear.

He wants to argue the thing out before he will take the step. He wants to see the end of the story immediately. He is not content to take the journey step by step.

Fear cramps him in every move. He cannot let himself go. He dare not obey the impulse within him. Of course he makes a mess of his life.

The man who is on the right track knows that, deep down within him, there is a power "to respond absolutely to every need or demand of the outer life."

He must stand on his own bottom, he must rely absolutely upon the impulses from within him. He cannot afford to take his dictation from other people, but follows the gleam within.

Emerson says: "What I must do alone concerns me—not what other people think."

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