

from all Life's grapes I press sweet wine.

---Henry Harrison Brown

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JUNE, 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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BEYOND KNOWLEDGE.

SAM E. FOULDS, Editor and Publisher  
589 HAIGHT ST., SAN FRANCISCO, CALIF.

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Peace Through  
Victory.



# NOW

## *A Journal of Affirmation*

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No. 6

### THE SENTINEL.

*(Dedicated to a Soldier Friend at Camp Fremont.)*

The dawn is near! How still is all!  
Two hours I'm here alone.  
Now birds begin their morning call,  
For Nature's waking from her swoon.  
And I? . . . Have I been really here?  
Is it I, that's walked this beat?  
The landscape to my eye is clear;  
Sweet come those bird notes to my ear;—  
My every sense 's complete.

'Twas lonely when I left my tent  
And took my place on guard.  
Musing on many things I went;—  
I thought my task was hard.  
Then spoke the Spirit Voice,—“I come!”  
And I was not surprised.  
For since the universe is one,  
I should never feel alone!—  
Then Peace I realized.

It seems that now I walk on air,  
With blessings all around!  
And all the Love and Friendly Care  
I've ever had I've found.  
And all the Joy I've ever been  
Is with me now! My loved ones come;  
I bask with them in bliss serene;  
I re-live every pleasant scene;  
Share the delights of home!

I now am One with The All-Good!  
Am One with all that's true!

Am One with Nature's morning mood!  
 Loved One, I'm one with you!  
 I'm conscious now that "All is well!"  
 Love makes the hours fly fast.  
 'Tis this that brought the mystic spell,—  
 I'm now no lonely sentinel!—  
 I will this PEACE shall last.

HENRY HARRISON BROWN.

### THE REALIZATION—I AM.

The man down in nature occupies himself in guarding, in feeding, in warming, and multiplying his body, and as long as he knows no more we justify him; but presently a mystic change is wrought, a new perception opens, and he is made a citizen of the world of souls; he feels what is called duty; he is aware that he owes a higher allegiance to do and live as a good member of this universe. In the measure in which he has this sense he is a man, rises to universal life. The high intellect is absolutely at one with moral nature. . . . The moral is the measure of health, and in the voice of Genius I hear invariably the moral tone, even when it is disowned in words;—health, melody and a wider horizon, belong to moral sensibility. The finer the sense of justice, the better poet. . . . All forces are found in nature united with those which they move; heat is not separate, light is not massed aloof, nor electricity, nor gravity, but they are always in combination. And so moral powers; they are thirsts for action, and the more you accumulate, the more they mould and form.—Emerson, in "*Sovereignty of Ethics*."

The Ideal directs the Sub-conscious, the Real Man, in its objective expression.

As the contractor follows the blue print of the architect in the construction of the edifice, so does the Soul of man, the Ego, follow, in its expression of life, the mental plans which form the ideals of desire in the mind of each person.

The real and perfect rose is within the rose-bush, and the whole rose, from the tiniest rootlet to the latest leaf, is interested in the rose which is to express the completion of the whole bush's effort. When the full-blown rose appears it is but the materialization of the idea which nature held in the bush when that bush was but a seed.



So does the Soul of man take the Ideal which it finds, and builds to it. All the forces of the Being are concentrated to the one end, and that end is, to express Itself in the line of the individual command. For Man, being self-conscious, does, at desire, that which nature does automatically. The perfect rose is in the bush; the perfect bird is in the egg, perfect under the One Absolute Law. But Man, being himself the Law, does consciously and, at desire, decide what his expression shall be. The block of marble in the hand of a sculptor is not more perfectly at the command of the sculptor than are the spiritual forces which compose his Ego. As the sculptor's hands obey the mental picture which he holds over them, so do all the silent, latent forces obey man's ideal by bringing it into objective reality and building his life according to it.

Upon this mighty fact of self-building—of self-creation, all true philosophy must rest. When this fact of self-direction of the mighty forces of Life is impressed on the consciousness so that it becomes the sub-conscious, instinctive urge to conduct, then self-responsibility also becomes a motive factor and the individual will not only carefully build his ideals on Eternal Principles, but he will naturally declare his ability to realize them as he declares his ability each morning to draw a breath of pure air.

This realization of Power to build and to live will next develop into the consciousness of rightness of his every act. For no person who truly trusts himself and has faith in the righteousness of the universe will ever trouble himself about the rightness of his conduct.

*I love Truth; for this reason I can not tell a lie.*

*I love Goodness! for this reason I can not do evil.*

*I love Beauty; for this reason I can not make ugliness in conduct or in environment.*

*I have such faith in the rightness of my desires that I do not stop to weigh my motives, for they are so immovably fixed in my love of Truth, Goodness, and Beauty, that I absolutely trust my Soul to build accord-*

*ing to those standards. So, in the unvarying consciousness of the Power of the Indwelling Soul to build, and also of the rightness of my desires, I let my Soul build, without interference, my ideal into my life. I let it thus materialize my ideal, day by day, without criticism. I never doubt that the daily experiences which it brings me are the best possible for me, and indeed the only ones that could come to me under my mental conditions and the ideals which I have built for myself.*

Since I am that which I think I am, I am that Ideal which I hold over myself; and since I am not body but Mind, my Ideal is a reality in the Mental World. Then I, as Mind, immediately become the Ideal which I have created in my mind. It must follow then, that all there is for me to do is to recognize the fact that I am already, in reality, my Ideal. I have only to affirm that I am that which I have builded in my mind, and I am to live from that Ideal. That is, I must *let*—permit, that which I have mentally builded materialize. This means that I am in faith to follow the promptings of that Ideal which I have builded. For the Ideal prompts to action, and in that manner builds itself into the actual life. Thus each act is but a pushing of my Ideal out and into expression, even as each unfolding petal of the rose bud is a pushing out and into expression of the perfect rose, which is nature's ideal within the bush. When external conditions are not what I wish, it is because I have neglected to build ideals according to my desire. This is a correct diagnosis of the ill conditions of most of us. We have not builded wisely. We have not built perfect ideals. We have not built in faith. We have not held to our ideals until they have had time to manifest.

Many years ago when I was impatient for certain conditions to come I was admonished to be very patient with nature and with myself. The admonition came in these words: "Don't spoil the rose by picking open the bud." Then I saw that I had often done that very thing. It reminded me that once when I was a boy I

became impatient with the mother hen because the egg did not hatch fast enough; so I picked open the shell and killed the chick.

By our impatience we neither build properly, nor wait patiently, for our ideal to materialize. Our lives are the result of improperly made, and immaturely projected, ideals, because we give proper consideration neither to what we wish to be—not to what we wish to do—nor do we give sufficient time for the patient realization of that Ideal which we wish to manifest in our lives.

I said "To what we wish to *be*—not to what we wish to *do*." For, my doing ends with my building my Ideal. The realization of that Ideal is the work of the Indwelling. Not that I have nothing further to do, but my further doing consists in attending to the details, and in performing the duties of my daily life, always in the calm assurance that thereby the Indwelling is, in its own way, working out my Ideal into the actual. All human responsibility lies in *building the Ideal*. When that definitely and clearly expresses the desire, and is held as a reality, then the life of the individual, who so builds and so holds, is one of success and happiness.

This consciousness of the working of the Indwelling Spirit is what each person must attain in the evolution of his life. He must realize such Unity of himself with Life and Power as was exemplified in the life of Jesus of Nazareth. He often expressed his consciousness of this Unity: "I and my Father are one." "He that hath seen me hath seen the Father." "It is not I that speak, but the Father speaketh in me." In the clear consciousness of the Unity of himself with the Indwelling Power he was able to do all mighty works and to live in that sublime serenity and self-poise which were his most striking characteristics.

If we analyze the external life of the average person we find it a composite of innumerable incomplete ideals—ideals defaced by doubts, fears and impatience. Probably our most common mistake is that we build our ideal of details and not of principles. The Father—the

Indwelling—cares for the details. We, as the Conscious Builder, as the Master of our Fate, are to use the material which the Universe has given us, and this universal material consists not of details, but of universal principles; that is, of principles that are capable of universal application. Whitman perceived this when he said: "I will accept nothing which all can not have their counterpart of on the same terms."

We must recognize that Health, Success, Happiness, Justice, Truth, Love, Charity, Sympathy, Philanthropy, Loyalty, Courage, Faith, are Universal Principles, capable of universal application. They belong to the Soul-life. They are properties of the Over-soul which has individualized itself in Man for the purpose of expressing them in his life. From these universal Principles—these properties of the Oversoul—we must build our ideal. Then the Indwelling, which is the Universal Power, builds that Ideal into our objective life. These ideals, formed of Principles, become actualities. The Indwelling cares for the details. I can not plan the details in and through which my Ideal of Success, of Health, of Happiness, will manifest. Any attempt on my part to fix them will only hamper and thwart the free action of the Indwelling.

I do not know what environment will make me happy. Every conscious attempt to make one's self happy fails. Happiness does not lie in position, in external conditions, or in the possession of things. Such an ideal would be formed of objective details—of things. Happiness, however, is not objective, but subjective, and in the subjective life there are no details. In that life there are only eternal Principles.

Life, in all its forms below man, is always directed by Inviolable Law, and Law is but the unvarying method of Causation. It is always working towards universal ends and in those ways which are best for the development and preservation of the individual and the species. If that were not true the species would become extinct. This same Power, same Law, and same Purpose to pre-

serve the type by doing the best under conditions are manifest in the race. For this reason the first law of human expression is the universal one of Self Protection.

Under this, the one chief desire to live, man, having reason, will, and conscience, does subordinate conditions to his ideal of life, and directs the Universal Power according to his conception of what is best to insure him not only long life but also a happy life.

Since Life is a manifestation of the Universal Mind, and Mind is continually seeking channels of expression, it follows that Life in man must of necessity care for itself and always do the best it can for itself. It will constantly endeavor to perfect its channel of expression. For this reason we should absolutely trust Life to work out the details of our Ideals, fully aware that since it is Universal Mind, it knows its way and is absolutely trustworthy. When once we feel this trust and know that Eternal Principles direct Life, we will "trust the current that knows its way." We will build our Ideal carefully and stick to it and *let* the Indwelling, in its own way, build that Ideal into our objective life.

If a sculptor should start on a block of Carrara to carve a Jupiter, and the next day should change his plan and determine to make of it a statue of Mars, and the next day, by another change, a statue of Juno, and the next day a statue of an athlete, and so on, changing every day, he would never bring any one of his conceptions to completion. The marble would be ruined. Instead of a work of art the statue would be a jumble of all the ideals he had ever had.

So is it with us as sculptors of life. We change our ideals constantly, and by changing them we make it impossible for the Indwelling to realize any one of them. We flit from one ideal to another. Today it may be business success, tomorrow amusement, the next day popularity, and so on. And at the end, what have we? Certainly not a well rounded life, of one perfect pattern, but a "thing of shreds and patches."



*And you shall find it a present Reality.*

*The time to think is NOW.*

*The time to talk is NOW.*

*The time to act is NOW.*

*The time of Doing is NOW.*

*"I AM" means "I live NOW."*

There is no other time. "Yesterday is already a dream, and tomorrow is only a vision." The only time is NOW.

Let these words of Whittier be your affirmation:

Man sees no future—a phantom show

Is alone before him;

Past time is dead, the grasses grow,

And flowers bloom o'er him.

Nothing before, nothing behind;

The steps of Faith,

Fall on the seeming void and find

The rock beneath.

The Present, the Present is all thou hast

For thy sure possessing;

Like the patriarch's angel hold it fast

Till it gives its blessing.

Then of what is to be, and of what is done,

Why quierest thou?

The Past and Time-to-be are one

And both are NOW.

HENRY HARRISON BROWN.

#### EFFECT OF THE SUGGESTION OF FEAR.

Probably the slopes would not be difficult if there was not a fissure at the lower end; nor would the fissures cause fear if they were but a few feet deep. It is curious how a little obstacle becomes a great obstruction, when a miss-step would land a man in the bottom of a deep chasm. Climbing the face of a cliff, a man will walk along a step or shelf but a few inches wide without hesitancy, if the landing is but ten feet below if he should fall; but if the foot of the cliff is a thousand feet below, he will crawl.—*Maj. J. P. W. Powell, in "First Through the Grand Canyon."*

I believe it is about my conduct, and not my views, that God will ask me in the day of judgment.—*Laura Ormiston Chant.*

**SOLDIER PROTECTION.****PART 2.**

It is undoubtedly true that the average soldier needs some mental instruction before he goes to the front, and takes his place in the battle line. I promised last month to give what I thought this needful instruction to be. This article fulfills the promise.

The average American young man has never expected to be at any time of his life a soldier. In fact, the very idea of military discipline is distasteful to him—for in his mind it represents the surrender of all personal liberty.

The first idea that should be instilled into his mind is—that the soldier does not surrender any personal liberty, even in the slightest sense. Under selective service he is picked as the man most fitted to represent his government in a position of trust and responsibility. In other words, he is one who is picked from among many as being fitted mentally and physically to represent his government as a soldier. He is a man.

The man should be first of all permeated with the idea of Duty—the desire to perform all duty no matter what the cost might be to himself. The private soldier as well as the officer fills a position of trust, and the duty that is part of this office of trust cannot be performed without the thought of consecration of himself to his country.

In New Thought we believe that Life is Limitless—that we are not confined to this one expression in the body. In other words we absolutely believe that we are Immortal Souls—and that we are immortal Here and Now.

The ideal of Consecration to Duty, and the Realization of Immortality are the two mental conditions most needful to the soldier—he that is possessed of these two thoughts will not be after any mental protection. He will rather say, "O Lord, show me the way of service," and in that service he will glory, for it will represent to him the opportunity of giving concrete expression to

his ideal. It will not matter if the service be in office as clerk or in the thick of the battle—all will be done cheerfully without any mental reservation.

In the realization of Immortality, he will be satisfied to fall, knowing that he will pass on to something better in the unfoldment of his life and personality. Teach the soldier his need of Consecration to Duty, and the great Truth of Personal Immortality, and he will need nothing else.

SAM E. FOULDS.

### THE INDWELLING GOD.

The doctrine of God as the all-filling Life of the material universe, the soul, the spirit, is so clearly the teaching of science, or scientific philosophy, that no one of intellectual leadership now denies it. It is the voice of orthodox as well as of liberal pulpits. Yet we cannot say that we have mastered the situation so as to feel this vital, all-filling presence. While it was never easy for the common mind to grasp the idea of an everlasting Cause, it was comparatively easy to conceive a God who made everything and governed everything,—to whom we were accountable precisely as to earthly powers. The new conception of an immanent, universal Soul, in whom we live, is novel, if not more difficult; and the minds of the people do not readily re-adjust themselves to such a conviction of nature. It abolishes the supra-natural. It sweeps away the whole theory of an angry Creator and of pacificatory atonements. It brings us into living relations with a Father. It does not lessen responsibility; while the end of duty is no longer to win Paradise, but to gain a clearer view of the Eternal Good, a warmer home in the Eternal Love, and a stronger hold on Eternal Life.—*Christian Register*.

\* \* \* \*

### BE AN OPTIMIST.

This little chicken just out of the shell  
Lives now in a new world and thinks all is well.  
Says, "What is the matter, you earth folks, do tell?  
Don't know why you're grumpy? I do and I'll tell,  
Fate isn't against you, you're cracking some shell.  
And when you get out, sir, you'll say: 'All is well.'"

—*Henry Victor Morgan*.

\* \* \* \*

The account of the body is to be sought in the mind.

—*Emerson*, in "*Domestic Life*."

**MIND: A SUCCESS DYNAMO.****PART VI—A BIRD'S SONG.**

There sometimes happens in New England a morning in Spring so exquisite that one literally holds one's breath for the very loveliness of it all. On such a morning as that, I am sitting under a favorite white wood tree to whose straight trunk and symmetrical branches I have come to gather inspiration for this my final article on this subject. The sunshine is sending sweet warmth into the good earth, laying a carpet of emerald green and decking the trees and shrubs with foliage of a like color but of a more tender hue, while the soft, breeze-stirred atmosphere is filled with fragrance, and the myriad sounds of Nature's Spring awakening. The whole country side and woodland feels the touch of God's Creative Impulse. Tree toads are calling to each other, and the love songs of mating birds permeate the air. Everything is steaming and teeming with glorious life. Who could fail amidst such an environment to drink from the Fount of Inspiration and be filled?

Whilst listening to the bold, brilliant notes of a newly-arrived oriole, I find this question forming in my thought, "Whence comes his power of song, and how does that power operate to produce the beautiful notes?" And the answer comes, "The Creative Power of the Universe is the Source of the Marvel, that Dynamic Energy which is the Source of all things. That Power *moves upon* the bird's vocal organs and the musical sounds pour forth." IT sets the oriole's "sound-box" quivering or vibrating, and the result is song. Without that Power the bird would be songless.

Does not this thought illuminate the words of Jesus, "Without ME (Creative Energy of Universal Thought) ye can do nothing"? The will to sing is in the bird, from whence it knows not, and it sings without understanding how! But, still, the fact remains that it sings. And you have thought while having the *will* to succeed, that the Power from whence came that will had neglected to give you the *power* to succeed. "O ye of little

faith"; it is with you as with the bird. Having the *will* to sing the Song of Success, you also have the *power* to sing that song. In other words, you have the power to *manifest* materially and outwardly your Ideal of Success. And it is not you, but that Power which worketh *in* you to *will* and to *do*! See and understand. It is just as easy, simple and natural for the Dynamic Creator to sing Success in or through you as it is for IT to sing the oriole's beautiful song.

This Dynamic Power can and does produce according to the demand made upon IT. The office of the Individual is to will and to think; that of the Universal is to create or produce according to that which is willed or thought into being.

If you will and think SUCCESS, expecting to get just what you have willed and thought, you will get SUCCESS. For you should know if you ask the Universal Father for the Bread of Success, He is not going to give you the Stones of Failure. If you have thought this ALL-SOURCE is ready to hand you a stone when you have asked for bread, you need to change your thought and get a new idea of Him. He or IT is LOVE, and the nature of LOVE is to give GOOD gifts.

"Neither be ye of doubtful mind," said One who knew. That is what works the mischief—*doubtful mind*! Doubtful mind never succeeds. Get rid of it, that you may know the Mind of Certainty!

God is the Creative Energy, that Dynamic Thought of the Universe which lives and moves in your own heart and mind, with ITS Power you may create all things. It stands to your consciousness as your Greater Self and supplies all the needs or demands of that which seems to your consciousness as your lesser self. The *seeming* two are ONE, and that makes you the DYNAMIC ONE, the Mighty ONE who will be what IT wills to be. I will be what I will to be!

Thought mighty worlds shall have their day,  
And into Oblivion's darkness flee.—

MY WORD, IT shall not pass away!



I will be what I will to be!

Naught stands before ME, nothing may:  
Nor earth, nor air, nor fire, nor sea,—  
MY WORD, IT shall not pass away!

I will be what I will to be!

MY WORD, omnipotent ITS sway:  
Who hears, becomes at ONE with ME;—  
While shadows take their flight away.

WILLIAM MORRIS NICHOLS.

---

LINCOLN IN INDEPENDENCE HALL, 1861.

I have often pondered over the dangers incurred by the men who assembled here and framed and adopted the Declaration of Independence. I have pondered over the toils that were endured by the officers and soldiers of the army which achieved that independence. I have often inquired of myself what great principle or idea it was that kept this federation so long together. It was not a mere matter of the separation of the colonies from the mother land; but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country but hope to the world, for all future time. It was this which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence. . . I would rather be assassinated on this spot than surrender it.

—*Abraham Lincoln.*

\* \* \* \*

I am a sincere believer in a higher power than that of man. All my investigations have led me away from the idea of a dead, material universe, tossed about by various forces, to that universe which is absolutely all force, life, soul, thought, or whatever name we may choose to name it. Every atom, molecule, plant, or animal, is only an aggregation of organized unit forces held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive.—*Luther Burbank.*

\* \* \* \*

The law which connects radiation with absorption at once enables us to read the riddle set by the sun and stars, is then simply the law of sympathetic vibration!"—*Norman Lockyer, in "Chemistry of the Sun."*

## TO THE WORLD OF LOVE.

You are Power to use just as you will,  
O restless soul be still.  
And in the silence you will find the Master Mind,  
The mind that dares to rule.  
And all the lesser things of day will surely pass away,  
For you are Power.

Sunlight, radiant, clearing all the night of gloom,  
Your path the path of joy, the highway of the soul.  
And fields of happiness abound,  
And world of pleasure all around;  
You dance and skip upon God's holy ground.

For you are Power, you claim the hour and dare to win,  
O child of holy life, you are Divine.  
But think in Love's constructive way,  
And you will find that every day  
A holy day will be.

For happiness is found within thy soul.  
Be still and know, be still and know.  
And as you give your happy thoughts away,  
Where stones abound  
Sweet flowers will grow.

The highway of the soul is beautified:  
For as we go we sow the seeds on either side,  
And magic flowers in dreamy way unfold  
Until we find the path of gold, the path of gold.

You are the Power where e'er you go  
Changing darkness into Light.  
You are the Power, and the desert waste must taste  
The joy of you.  
For you awake the slumbering things of clay  
Into the fairyland of heavenly day.

Garden beds, and bubbling streams, and fields of verdure green;  
A path between—a dream-path,  
Your path of gold leading to the heights,  
For you can climb your mountain side to dizzy heights;  
And worlds unfold, new worlds of gold untold, untold.

To world of Love that magic world,  
The make-believe of souls,  
O walk with me, my comrade true, upon the path of gold.  
And you will find that dreams come true.

HAROLD F. PALMER.

# TRAINING CARD FOR SELF-DEVELOPMENT.

"The Indwelling Mind does the work."

I am to—

Have *powerful* determination to demonstrate my good.  
Have *marvelous* persistence and perseverance in doing it.

Be poised, serene and calm while doing it.

Be unhurried, deliberate, patient, intelligent, pure, sweet, gentle.

See that I am receptive, and freely open to my good.

Be protected and immune where the undesirable is concerned.

*Ignore* the unpleasant.

Be utterly indifferent to that which may annoy or irritate me.

Provide capacity for my good. Arouse consciousness of it, and be receptive to it.

Have Divine attraction for my good in all ways it may come.

Vision clearly my good.

Picture vividly, image definitely, plan intelligently, mould wisely, pattern exactly, do this frequently, repeatedly.

See perfectly, here and now, the places, the uses, the results, the on-going of my super-abundance.

HELENA J. MARTIN.

No endeavor is in vain;  
Its reward is in the doing  
And the rapture of pursuing  
Is the prize the vanquished gains.

—Longfellow.

\* \* \* \*

Patience is powerful.  
He that oercometh  
Hath power o'er the nations.  
Stronger than steel  
Is the sword of the spirit.  
Swifter than arrows  
The light of the Truth is!  
Greater than anger  
Is Love and subdueth!

—Longfellow.

**HYPNOTISM  
INNOCUOUS**

This fact understood, away goes the fear of hypnotism and all belief that one person can hypnotize another to commit crime. This is a groundless fear, a fear that arises in ignorance. The editor of the "Suggester and Thinker," in a recent number of his magazine, says of this belief in the evil of hypnotism: "It originated in fancy alone and belongs to the age of superstition, darkness and witchcraft and cannot exist today upon any legitimate grounds."

Every Suggestion that is repugnant to a person is by him rejected. This principle of Self-Protection is the most deep-seated in our lives. Ever alert to protect against danger are all the instincts of man. In this Art the reason is never appealed to. Should one attempt to reason with the subject to induce him to accept a Suggestion, every condition of acceptance would be destroyed. Perfect tranquillity of mind is the necessary condition for hypnosis. This tranquillity can be obtained only through consent of the subject. Consequently, whenever a Suggestion given antagonizes the Will or Conscience of the subject, he passes out of the condition of subject and is under the control of his own Auto-Suggestion. It is utterly impossible for a person to accept another's Suggestion to perform an act which his conscience does not approve and which he would not freely do at his own suggestion.

This fact is well known to practitioners in Suggestion and to all careful investigators. Each person controls his own life at all times. He does nothing that he does not will to do. The only way one can be brought to do that which he has previously willed against is not by using hypnosis, but by using, when he is in a normal condition, the ordinary Suggestions in persuasion, argument or command. All of these are powerless in hypnosis.

**PHILOSOPHER'S  
STONE**

Voluntary Concentration upon a chosen thought is

something better than the long sought "Philosopher's Stone." He who has acquired it, is Master. It is the secret of the power of hypnotic subject, of "Christian Science," and "Hindoo Fakir"; it underlies all occult phenomena of every name and is the secret of the success of men in every rank and walk of life. Is it worth attaining? Is it worth the time and effort? Can you afford to learn it? These are not questions for a wise man to consider. Can you afford *not* to have it? Remember, all possible power lies within the Ego, awaiting expression. The only safe ways of manifestation are those directed by Self. The more faith in Self, the more power. They who have influenced the world have been those who had faith in themselves. Self-Assertion led to CONCENTRATION. The Affirmation of success has ever been, "I CAN!"

Here is the quatrain worth memorizing for the Philosophy of Life it contains. It is from Mrs. Helen Williams:

"He who dares assert the I,  
May calmly wait,  
While hurrying Fate  
Meets his demand with sure Supply."

Outside Emerson's essay on "Self Reliance," no better words than these have been uttered. To that essay I recommend the reader as we turn to another phase of the subject.

—From "*Not Hypnotism But Suggestion*."

---

To look only a little way into the mystery of any living thing is to stand upon the brink of an infinity, inwardly as deep as that which looms above us outwardly, circling the farthest marches of the shining stars. The soul sinks upon her knees at thought of it. Not the bee alone but every flying midge,—yes, every cell of protoplasm—is embodied Mind, working before us momentarily the miracle of Life. Some speak of Matter with lofty scorn. I don't know why. It was good enough for God to make a world of and I believe with Tyndal that the devoutest soul can say:—It contains within[ itself] the power and potency of all life.—Harry Sutherland, in "*The Book of Bugs*."



**A DEFINITION**

What is Suggestion? And what is *a* Suggestion? SUGGESTION IS THAT WHICH CAUSES A SENSATION OR A THOUGHT. A SUGGESTION IS ANYTHING USED WITH AN UNDERSTANDING OF ITS POWER TO PRODUCE A CERTAIN MENTAL RESULT WHEN ACCEPTED BY ANOTHER PERSON.

Suggestion is the objective side of life. The subjective is Affirmation. An Affirmation is a statement of Truth. Each person is controlled by his convictions of Truth. He cannot get away from these convictions. On arising in the morning, he sees a fog. The thermometer tells him it is 20 above zero. These are Suggestions and he says: "It is cold." This decision is an Affirmation born of the Suggestion. The Suggestion produced a feeling which was transmuted in the brain to the Affirmation of Truth, "It is cold." But the rugged school-boy in New England would say as he saw the thermometer, "Oh, a jolly morning!" and off he would go for a December skate. Each makes his own world. The Suggestion awakens different thoughts in each, different emotions in each.

Suggestion being anything from without coming to the consciousness, it follows that, when a person acquires power over himself so that he ignores unpleasant Suggestions and receives only those he wishes, he has acquired the power of making his life what he chooses it to be. He then rules the "Kingdom" within. Like a king, he receives from without only that which he chooses and that which comes with the credentials of pleasure and health.

—From "*Not Hypnotism but Suggestion.*"

—o—  
"Truth is never discovered in committee."

It is strange how some people who see the great need of reform, run into an extreme quite as evil in its logical effect as that from which they hope to escape.—*American Whip.*

\* \* \* \*

Anything for human rights is constitutional.—*Charles Sumner.*

### WAR FOR HUMANITY.

War, in a good cause, is not the greatest evil which a nation can suffer. War is an ugly thing, but not the ugliest of things; the decayed and degraded state of moral and patriotic feeling which thinks nothing worth a war is worse. When a people are used as mere human instruments for firing cannon or thrusting bayonets, in the service for the selfish purposes of a master, such war degrades a people. A war to protect other human beings against tyrannical injustice; a war to give victory to their own ideas of right and good, and which is their own war, carried on for an honest purpose by their free choice, is often the means of their regeneration. A man who has nothing which he is willing to fight for, nothing which he cares more about than he does about his personal safety, is a miserable creature, who has no chance of being free, unless made and kept so by the exertions of better men than himself. As long as justice and injustice have not terminated their ever-renewing fight for ascendancy in the affairs of mankind, human beings must be willing, when need is, to do battle for the one against the other.—*John Stuart Mill.*

This was written a half century and more ago, but it might have been written yesterday it applies so well to today's conditions. The truth is the same yesterday, today and tomorrow.

I have learned that if one advances confidently in the directions of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty, poverty; nor weakness, weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.  
—*Thoreau.*

Then the dying soldier, looking up into the skies, again said, "God!"—whispering it softly, "God! God everywhere!" There a new phrase came into the soldier's heart, a phrase he had heard in a church somewhere in boyhood—"And underneath are the everlasting arms." He sighed like a contented child as the phrase repeated itself in his mind—"And underneath are the everlasting arms." "And, sir," the lieutenant added, "since I read that phrase I am not afraid. Underneath are the everlasting arms! is to be my comfort, too, whatever happens.

—*Interview of William L. Stidger of the Y. M. C. A., reported in The Christian Advocate, Pittsburgh, Penn.*

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Vol. XV.

JUNE, 1918

No. 3

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**THE PASSING OF HENRY HARRISON BROWN.**

It is with profound sorrow that I announce that Henry Harrison Brown passed to the higher life May 8, in Berkeley, Calif. The end came very suddenly, for he was not sick nor did he manifest any signs of weakness whatsoever. He was a delegate to the State G. A. R. Encampment held in Oakland, Calif., and attended the session held Tuesday, May 7th; he did not get home until after midnight. Wednesday morning he was at his literary work bright and early; crossed the bay and attended the Encampment Session and marched in the parade with his comrades. After the parade he returned to San Francisco, and lectured at the Noon Meeting of the Metaphysical Club in San Francisco, ate lunch and returned across the bay to Berkeley, where a G. A. R. ceremony was being held in the Greek Theatre. There he simply passed on. His body was cremated at the Cypress Lawn Cemetery in San Francisco, Saturday, May 11, the day he was to start on an extended motor trip to the Colorado Grand Canyon. He desired that his ashes be deposited in the Pacific Ocean. This has been done according to his desire.

His was a great soul, and while I will miss him greatly, both as a friend and teacher, I, as he requested, will not repine or grieve. He will be with us in Love and Truth. The magazine will be printed as usual, and all business conducted as before his passing. The Editor desires to be worthy of your support, and to prove worthy of the great trust that the passing of our friend and teacher has put upon him. If these few words seem weak—in excuse I will say that they are written hurriedly, for there is no time to get a carefully prepared article for this issue.

SAM. E. FOULDS.

\* \* \* \*

Hush, Little Thrift Stamp,  
Don't you cry;  
You'll be a War Bond  
By and by.

—*Christian Science Monitor.*

## BEYOND KNOWLEDGE.

Although, meseems, the world were gone awry,  
 As black despair blots out the blue of sky,  
 Yet do I know—above the swirling storm  
 The sun shines down, benign, serene and warm.

And though the tempest rages 'round about  
 And fear-infecting demons, dammed by doubt,  
 Assail the mind on every several side  
 Yet do I know that Faith will still abide.

And if proud Mind shall totter on its throne,  
 And Honor, gasping, on the sward lay prone—  
 Yet do I know, the last shall rise amain,  
 And Mind, once more, its kingly mien regain.

So if the sun go out and endless night  
 Enwrap me in its arms, a hapless wight,  
 Yet do I know that all is well for aye;  
 That clay may crumble, but the soul not die.

A. F. GANNON.

## MARTIN LUTHER'S MIND CURE.

When the "Sweating Sickness" was causing a panic even in Wittenberg itself, Luther watched without terror the supposed symptoms of its appearance and remarked that the sickness was mainly caused by fright. He told a friend that the night before he awoke bathed in sweat and tormented with anxious thoughts so much that had he given way to them he very likely had fallen ill like many others. He mentioned several of his acquaintances whom he had drawn out of bed when they lay there fancying themselves ill who were now laughing at their own fancies.—*From Kostlin's "Life of Luther."*

The great physician Hufeland remarks that "The benevolent sentiments are favorable to health and the malevolent opposed to it. Violent and sinful passions irritate, inflame and carry trouble into the organism as well as to the soul. The benevolent affections preserve the harmonious play of all the functions. The greatest longevities pertain to wise and well regulated lives. Thus for health, strength, and long life virtue is better than vice.—*Cousin (Hufeland, 1762-1836).*

\* \* \* \*

Bill Strothers, "The Climber," says: "Any one with muscle, skill and nerve can climb. The only thing he must do is to get out of his mind 'the fear of distance.' He must make himself feel just as much at home on the edge of the fifteenth story as he does on the sidewalk. If he can do that even comedy stunts are not hard."



---

## ALL AMERICANS CAN SERVE.

Every man, woman, and child in this country, who wants to serve the country, can serve it and serve it in a very simple and effective way, Secretary McAdoo says. That service is to lend your money to the Government. Every 25 cents loaned to the Government is a help at this time and practically every man, woman, and child by making sacrifice, some denial of a pleasure, of giving up some indulgence, can render the Government that support.

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The Secretary of the Treasury says this question is before every American—"Are you willing to help the fighting men of our Nation, and in helping them to help yourselves? Are you willing in helping them and helping yourselves to make liberty supreme throughout the world and to make the atrocities, the infamous and unspeakable crimes against civilization committed by Germany impossible forever in the future?"

---

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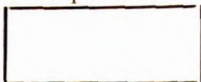
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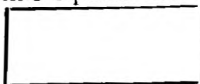
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