

APR 10 1916

From all Life's grapes I press sweet wine.

---Henry Harrison Brown

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APRIL, 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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SAM EXTON FOULDS, Assistant Editor
589 HAIGHT ST., SAN FRANCISCO, CALIF.

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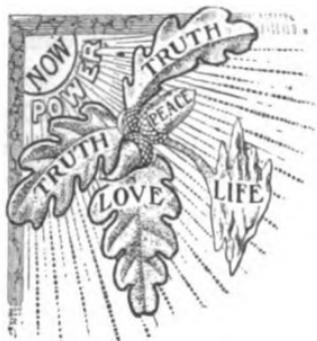
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No. 4

THE ONE KNOWETH.

(Trust the current that knows its way.)

—Emerson.

O Life, how faithful is thy flow!
I trust myself upon thy wave.
The ocean whence thy breezes blow
I neither know nor care. I save
All thought of worry or of pain
By trusting thee. So to thy main

I'll float with thee. Thou know'st the way!
Or wind or calm, I peaceful rest.
What matter, be it night or day,
Placid or stormy be thy breast?
Born of my trust my soul is still!
No matter where, so it be thy will.

O Life, thy current's free and strong.
From mounts beyond all vision come!
I am! And by thee born along,
Thou art my rest, my joy, my home!
Where'er I am I do not pray,
But trust thy flow! It knows its way.

HENRY HARRISON BROWN.

A NATURE STUDY.

"What is the noise?" asked little James
Out walking in the park;
"That noise you hear," his father said,
"Is but the dogwood's bark!"
"And tell me why the dogwoods bark,"
He urged with much ado.
"I think," his father said, "they hear
The pussy-willows mew!"

—Cleveland Leader.

THE COMMAND—"THOU MUST!"

Having decided "what I want" and the possibility and righteousness of it, I have now to ask, What is there to compel me to action? Can I not pass all my previous reasoning by and leave the future to adjust itself in the most convenient and pleasant way and "take mine ease" and forget all my conclusions of right?

All these conclusions are of my intellect. They are my individual conclusions. I have reasoned them out. But my reason is not absolute. It is circumscribed by the limitations of my Individuality. Now there is a greater than my individuality, and that greater is the Absolute. There is in me a commanding power which is the Indwelling God. The righteousness which I have reasoned out is relative, but His righteousness is absolute; it is the truth of all existence.

"Nothing can harm the universe," says Emerson. Man, the individual expression of the One Mind, is compelled to obey the Righteousness of the One Mind. This is, in fact, but obeying himself. "In trusting yourself, you trust God," said Channing, eighty years ago. To me is given the freewill of choice. My choice must be either voluntary, through the use of myself as Intellect, or involuntary, through instinct or fear, for, on the animal plane, instinct and fear are the controlling emotions. But having chosen, the One Mind, being Law, compels me to act in the line of my choice.

The higher than reason in me, being the voice of the Absolute, gives the command, "Thou Must!" "Thou Shalt!"

I think this is what Emerson meant when he wrote:

So near is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must!"
The youth replies, "I can!"

Thus Duty may be defined as, the consciousness of the necessity of obeying the Soul's command "Do right!" This sense of duty is the Imperative, "The Ought!" This consciousness of duty is the soul-side of ethics. It

arises in the soul, and Emerson says that soul is the only fact. It is the last tribunal. It is the Lord of my universe. Its utterance is the voice of God. This consciousness of Ought is commonly called "*Conscience.*" It commands obedience to the decisions of choice.

I can not depart from the realm of the Soul. It will be the one and deciding factor in my life. I must obey or suffer. Obedience to conscience, even when all the world is adverse, means happiness. Disobedience to that voice, even when all the world applauds, is sure unhappiness. And for every departure from Conscience I pay a just compensation in happiness, in health, and in prosperity. For every departure from what the Conscience says "Do" is a departure from the harmony of the Universe, and, inharmony means disease and ultimate failure.

But we must not mistake the province of Conscience. Conscience has nothing to do with deciding the question of right and wrong; that is purely the work of the intellect. Now, my intellect, being mine alone and limited, can not give a universal decision, one that is binding on all other men. Neither can I rely on any ethical system for authority. For ethical standards change and vary, those of each generation being the results of the cumulative experiences and decisions of the past.

The Universe and all its phenomena and conditions are non-ethical. The individual in and through his own intellect is a free agent. He makes his own ethical world and has power to use any event either as right or wrong in his own life. But there his power ends. His decision in regard to right and wrong is not binding on any one else. What he thinks is right or wrong for him may be wrong for another.

Unfortunately man has not always observed this principle of conduct. He has denied to others what he has demanded for himself. Ignoring the right of others to personal liberty and responsibility, he has used the prison, the sword and the stake to force his individual standard of right and wrong upon others.

Each individual having decided what is right for him,

the Inner Voice, the Indwelling God, the Conscience, commands: "Do right!" To obey it is heaven; to disobey it is hell.

A Hebrew Rabbi in the time of Jesus said, "Do right, my boy! This is the essence of all religion!" But the Hebrew's idea of right was very different from that of the Roman, or the Egyptian, or Phoenician, whom he met on the street.

Theodore Parker, in recounting one of his youthful experiences, gives a fine illustration of Conscience and the distinction between it and the intellect. When a lad a few years old he started one day to go to his father, who was in a field some distance from the house. On his way he came to a small pool in which he saw a frog. He picked up a stone to throw at it when immediately something within him said, "Don't!" and, startled his arm fell to his side. He soon recovered, however, from the shock and again raised his arm to throw. Again the voice said, "Don't!" Frightened, he ran home and after telling his mother what had happened to him, he asked, "Mother, what is it that said 'Don't'?" "It is Conscience! The voice of God in the soul. Always listen to it and you will never do wrong." was the mother's answer.

The question of right is determined by the intellect. We reason it out from experience. But the obedience to the decision of the intellect is a command of Conscience, the Most High authority of the Soul. When, therefore, I have decided what I want and that I have the power to obtain it and that it is right for me to do so, then I pass the question to this Highest Tribunal and all it says is "Do Right," leaving me still free to revise my decision, should any sufficient reason arise between the time of the decision and the time for the action. My intellect tells me what is right and what is wrong; my conscience merely commands me to do the right.

We must remember that it seems to be the purpose of nature—of the One Mind, to individualize itself in each human being in order that through each it may express

some one phase of the Absolute Truth. Each individual, because he is different from all other individuals, must, of necessity, express a special phase of the Absolute Truth, differing from that expressed by every other individual.

The Divine Idea which I represent can be expressed only by me, and by me, only when I, as a free agent, choose, and then carry out my decisions. The purpose of my incarnation is that I may individualize Truth from my point of view. The gold goes through the same furnace and through the same process, but, when minted, comes out as different coins, each passing from its own press, one becoming an eagle, another a double eagle.

So the emanations of Truth from the One Mind pass into each individual consciousness, but in passing into thought, each thought receives the stamp of the individuality through which it passes.

Only when I speak my own truth am I true to myself. To utter anything which my reason says is false, is virtually suicide for that moment. For then I am not expressing myself, but some one else. I am trying to express conceptions which are not my own and which can not become a part of myself, of my own consciousness, because my reason has declared them to be false. I can build into myself only conceptions of truth, not of falsehood. For error is the absence of truth and consequently is nothing; and I can not build myself out of nothing. I can build myself only with realities—with those conceptions which my reason tells me are true. All false conceptions—conceptions which are not really my own and which I have not built into myself because my reason tells me they are false—are, in my mouth, like counterfeit coins. Having been coined by some one else, they do not bear my stamp of truth. When I utter them they do not ring true. Consequently, every person, no matter how materialistic in his philosophy he may be, is compelled at last to render obedience to that Spirit, that One Mind, which is the common inspirer of us all. For as Emerson says: "There is one mind

common to all individual men. Every man is an inlet to the same and to all the same."

But we must remember that, while we are receivers of an inflow from the Oversoul, we are in expression its outlet. For the Soul is all.

To quote Emerson again, we see more clearly that "The soul in man is not an organ, but animates all the organs. . . . It is not the intellect or the will, but the master of the intellect and the will; is the background of our being which these lie—an immensity not possessed and that can not be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. . . . The soul whose organ he is, would he let it appear through his actions, would he make our knees to bend. When it breathes through his intellect it is genius; when it breathes through his will it is virtue; when it flows through his affections it is love." (*Oversoul*.)

"We lie in the lap of an immense intelligence, which makes us receivers of its truth and organs of its activity. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage of its beams." (*Self-Reliance*)

"The soul's communication of truth is the highest event in nature, since it then does not give something from itself, but gives itself, or passes into and becomes that man whom it enlightens; or in proportion to that truth he receives, it takes him to itself." (*Oversoul*)

When, therefore, I refuse to obey the "Thou Must" of the soul, in refusing to be the Truth which the Soul has communicated to me, I am so much less a man, so much less myself, than I would have been, had I obeyed the divine mandate.

That I may not miss this opportunity of being still more conscious of myself as soul, I must give instant obedience to the Soul's command. This obedience results in a still closer union between the subconscious soul and the conscious man. Truth will flow still more readily

and copiously into the consciousness. This is the secret of inspiration. .

I must trust myself, which is merely trusting my perceptions of truth and I must have the faith and the courage to express what the inflowing soul reveals to me.

This is the secret of the poet, of the artist, of the inventor, of the statesman. Each declares "It is truth to me and I dare." This was the spirit of Martin Luther when he declared, "Here I stand; God help me, I can no other."

"God will not make himself manifest to cowards," says our oracle again. Help can not come from within, the Inner Light can not shine, unless there is faith and obedience to the voice of conscience. When we obey, it becomes clearer.

This obedience enabled Jesus to say, "I and my Father are one." He made no distinction between the revelations of the soul and himself. To see truth was, in his case, to act, to live it. This consciousness of unity gave him power.

The same Power is within and around each of us. To each a similar expression is possible. Each may express his individuality in the same confidence as he. He was an ethical teacher. Plato was a philosopher, Raphael an artist, Shakespeare a dramatist, Edison an inventor, Jenny Lind a singer, Lincoln a statesman, and Napoleon a warrior. Each had equal access to the One Mind. In each was the one power, but each directed it through his own particular channel of expression. But only insofar as each trusted self and was obedient to what he felt was right, only so far as each obeyed conscience, was he strong. Paul was "obedient to the heavenly vision." No matter whether my reason agrees with the reason of another or not, still the same conscience in each of us says: "Do Right." For in reason each is an individual, but in Soul we are one. The reason says, "What is right"; the Soul says, "Do Right." The ethical attitude we should take toward ourselves and toward each other is beautifully indicated in Lowell's poem,

"Above and Below." The dweller on the mountain height accuses the dweller in the valley of delay because he himself is early at work "with sickle keen, while yet the valley skulks in night." The dweller in the valley replies:

Thou hast thine office; we have ours;
 God lacks not early service here;
 But what are thine eleventh hours
 He counts with us for morning cheer.

But not the less do thou aspire
 Lights earlier messages to preach;
 Keep back no syllable of fire;
 Plunge deep the rowels of thy speech.

Yet God deems not thine acried sight,
 More worthy than our twilight dim;
For meek obedience too is light,
 And following that, is finding Him.

AFFIRMATIONS FOR THE "I MUST."

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!

"Hunger for love lies back of many a sufferer's malady, and people have been healed just by being loved. Many a person is a good nurse and an unconscious healer because that one is so full of love."

THE SCULPTOR.

Chisel in hand, stood the sculptor boy,
 With his marble block before him;
 And his face lit up with a smile of joy,
 As an angel dream passed o'er him;
 He carved it then on the yielding stone,
 With many a sharp incision,
 With Heaven's own light the sculptor shone;
 He had caught that angel vision.

Sculptors of life are we, and we stand
 With our lives uncarved before us,
 Waiting the hour when at God's command
 Our Life-dream passes o'er us.
 If we carve it then on the yielding stone,
 With many a sharp incision,
 Its heavenly beauty will be our own,
 Our own that angel vision.

—Anon.

MIND: A SUCCESS DYNAMO.
PART IV.

“He succeeds who thinks he can.”

The above statement is true enough, but there is much more to thinking for success than appears on the surface of things.

It is an old saying that “Nothing succeeds like success.” and the fact is quite obvious, for we know that like creates like; so that success *must* beget success because it can beget nothing else than itself. Success *is* success. Dynamic or creative thought, in which adheres the power to create success, wells up or radiates from the Heart or Center WITHIN—the Inner Mental Dynamo.

Starting from the point of view of a separate, fleshly ego one may think “I am success” but that will produce little or no effect; but when “I AM success” is affirmed under recognition of the Great Thought Dynamo Within, MYSELF, then there is ACTION, E-motion or out-movement of creative energy, a FEELING of POWER to SUCCEED floods the outer consciousness of mind, and success is manifested or demonstrated physically. One then KNOWS success.

When one turns, in thought, completely away from a

sense of failure in the without to a sense of SUCCESS WITHIN, one is thinking *for* success, and will begin to succeed outwardly.

It is the making *nothing* of the sense of outward defeat, and the making *much* of the sense of success-power within.

I succeed because this Dynamic or LIVING Mental Energy works IN and THROUGH me to create my success-ideal.

This power never fails to create; therefore, when I think and will success, by ITS action success is created. "In the Will, work and acquire," says Emerson, "and thou hast chained the wheel of Chance, and shalt ever drag her after thee."

My Will encloses my IDEAL, the Great DESIRABLE—I will BE this, I will DO that, I will have such, etc.: my won't or will-NOT is my NOT ideal, of which *nothing* is to be made. "In the *Will*, work and acquire," and forget the won't or will-not, the undesirable.

As my mental horizon widens and broadens, my Ideal enlarges and expands, so that I will to BE a different this and I will to DO a different that, but the Will Principle never changes, that remains always the same, a sure guaranty of the certainty of Success, so that I ever will BE what I will to BE, or, in other words, I always am that which I already am.

My Will is the nozzle to the pipe through which plays the Dynamic Mental Energy which flows forth from that wonderful inner reservoir of wisdom and power that I AM. In the Will I work *with* this Mighty Mental Energy to create in the visible and tangible my own Great Desirable. Go *thou* and do likewise, for you CAN.

WILLIAM MORRIS NICHOLS.

Fast as the rolling seasons bring
 The hour of fate to those we love,
 Each pearl that leaves the broken string
 Is set in Friendship's crown above.

—O. W. Holmes.

THE AEROPLANE.

(The following poem was printed in NOW for March, 1910. Little did the author or the Editor think then that so many of the prophecies would be fulfilled in seven years.)

Away with me where the lark has sped!
 We'll upward soar with a sense serene.
 Below the river, a silver thread
 That's seeming shot through a robe of green.

My ribs of steel, and my throbbing heart,
 Are pulsing quick, and my silver wings,
 As here and there, in the air we dart,
 Seem birdlike, sensate and living things.

The tasks are many that I must bear,
 For Love and Gain in unborn years.
 The laugh of Joy I shall often share,
 The curse of Hate and the scald of Tears.

I'll bear the Poet on high with me,
 Away from earth and its spirit-slings!
 The Lover bold and his bride-to-be,
 Shall snuggle close 'neath my widespread wings.

*Grim men shall cast from my dizzy height
 The cruel death of their wanton tears!*
 And others, grave, in the deep of night,
 Shall scan and scale the approaching stars.

By day I'll fly with a burdened back,
 While eager hands at the call of Gain
 Will urge me on my beaten track,
 O'er pigmy mountains and pregnant plain.

At times I'll skim on a message bent
 Of mercy, mourning or of grace,
 Athwart the blue of the firmament;
 Lo! I shall people the paths of space.

A. F. GANNON.

You are undertaking a great duty. The heart of the whole country is with you. Everything that you do will be watched with the deepest interest and with the deepest solicitude not only by those who are near and dear to you but by the whole Nation besides, for this great war draws us all together.—*From President Wilson's address to the soldiers of the National Army.*

MENTAL SELF-EXAMINATION.**PART II.**

Last month in the first part of this lesson it was shown that on self-examination it was found, that lack of faith in the real self is the fundamental reason for the cause of the lack of power in the individual. The student was instructed to search his secret thought life, and find therein the thoughts that are having the effect of nullifying the power of the real self. There is no doubt that those who have followed this line of self-examination have found many secret thoughts that have had this effect of stopping the flow, or expression of individual power.

All thoughts of weakness have their original birth in this universal lack of faith in the power within the individual. Faith in the self as original power is the thought that governs the manifestation of Health, Happiness, and Prosperity. It is safe to say that nearly every one who takes up the study of Mental Science, studies, that he may enter into the realization of one or more of these conditions.

Today I may be enjoying the best health that it is possible for a man to delight in, but if I have not entered into the consciousness that health is an inherent condition of the real man, there is no real warrant for me that I am going to continue to live in this ideal expression. It is not a consciousness, it is a condition that I at the moment enjoy, and does not enter into my consciousness as a realization over which I have any control whatsoever.

In the personal establishment of health that the condition may be a reality, there must be built into the mind a new and instinctive mode of thinking; this mode of thinking must become automatic; in other words, it must become—an automatic attitude toward life. In the first place the individual must find health within himself. Health is a form of individual power, and it is certain thoughts and attitudes of a mental character assumed by the individual that prevent his manifesting

normal health. If the individual places faith in food, medicine, doctor or healer, he will not, while thinking these thoughts, ever come into the personal realization of health. I am not writing this because I do not believe in these, but because I do not believe in the individual placing his whole faith in any thing or personality. If I take medicine I *must* know that it is something that is used to awaken the power that is within me, and that it is only used as a temporary form of action. Medicine is not to be depended on by the individual; it must in time be replaced by intelligent thought action—action that is brought to play upon the subconscious in perfect faith. The same thought applies to the doctor or mental practitioner. As long as I need either doctor or healer I do not have control of my own health supply. Every thought that gives power to pill, liquid, doctor or healer must be wiped out of the consciousness and in the place of these thoughts must be sown an instinctive faith in the power within. If it necessary to stay with the old means of help for a time, let it be in the consciousness that these means and personalities are calling you into a state of consciousness where you will have full control of your health supply by intelligent thought direction.

The same thought and principles apply to the demonstration of Prosperity. We must first of all establish an opulent condition of mind. It is needful that I hustle as well as hold the thought; yet without the personal recognition of the drawing powers of the mind, I can not draw the success that I desire. Put all your imagination at work. See yourself drawing the things that you need. See them in perfect faith. They will come as surely as the morning will follow the night. I draw for myself. I am the magnet. Every thought that lacks faith in my own personal drawing power must be put in limbo and be replaced by the instinctive thought condition of perfect trust in myself as a drawing center of Power.

The special thoughts that hinder the power in its work can be detected by any intelligent individual, and, once

discovered, they can be rooted out by the two simple methods that are given in this lesson.

Now is the time for demonstration, and saying that we will commence tomorrow puts off the time far into the realm of the never-to-be. Start and believe in your power now, and the new man that you desire to bring into actuality will be created now in the realm of the ideal.

SAM E. FOULDS.

HARNESSING THE SUBCONSCIOUS MIND.

From an article in *N. Y. Sun* I take this fact concerning Secretary William McAdoo:

With many men who think deeply the subconscious mind takes over many of the day's problems and gives back the answer at unexpected moments. Mr. McAdoo has found that his mind is at such tricks and he places a tablet and pencil beside his bed. He is awakened at night by reports of this busy mind, and jots down on the pad notes bearing on these problems. In the morning he goes to his office and once he has started the machinery he pulls out from his side coat pocket a number of sheets of paper from the night's ledger. On the sheet are rude notes. These notes bring back to him the thoughts which had barely time to register themselves on his conscious mind before he fell asleep. In this connection is the statement of Mr. Giragossian's in regard to his discovery of the form of energy he calls "Garabed." "It has been hovering about my mind in a general way for two or three days. I was in the habit of getting up at various hours of the night to write down my thoughts, and kept paper and pen on a table by my bed. When I awoke in the morning it was there plain. That had been working in my mind while I slept, without my being conscious of it, just as everybody's mind is working.

* * * *

What is it that before all convinces us that there is an intelligent Self in our fellowmen? It is that he has a will and purpose, a *Character*, doing what you will, tends to push out to Expression. You put George Fox in prison, you flog and persecute him, but the moment he has a chance he goes and preaches just as before. And so with all of us. Our lives, despite all the blows of fortune and misfortune, spring again and again from a mental root which we recognize as our real selves; which we want to express; which we must express and which to express is our very life.—*Edw. Carpenter.*

ARE YOU HAPPY?

Are you happy? If not, why not? Are you waiting for some event to come to pass to bring you joy? Are you expecting something just to happen to change the mood of you?

Surely not waiting for stars and planets to bring you good fortune, or have you discovered with Walt Whitman, the open road, and can say, "Henceforth I seek not good fortune, *I am* good fortune"? Everybody's fortune is good if their thoughts are good enough to make it good.

Are you not glad that you are alive, fully appreciating the many things that you ought to be thankful for? Of course you are glad that you are alive, glad and happy. To be able to walk this green earth. To feel the soft turf beneath your feet. To walk with a spring. To smile at your fellow travelers. To be liberal and tolerant to ideas and beliefs of others. To believe in the wonderful joy of nature. Glad that you are the master of your thoughts. Controlling and ruling conditions. Thinking constructively, conceiving new ideals, harmonizing and getting methods out of discord, radiating, vibrating contagious health thoughts, that others may absorb as they come in contact with you and be glad that you are alive.

Here's to the joy of the day, to heaven of Now, to the death of the glooms. You, you are it, the optimistic, joyful you, to whom I hereby pay my homage; for you, oh! joy and vital life, will live forever. For only the happy shall remain, for it is decreed that misery shall die.

HAROLD F. PALMER.

TELEPATHY.

Dr. S. Weir Mitchell's avowal of his belief in "mind reading" is of much more consequence to the world than all of the great Osler's lucubrations on the decline of mental powers after the age of forty. If it is true, as this eminent neurologist and clear seeing author say it is, that a knowledge of facts and occurrences may be gained without vision, touch or hearing, its is plain that physical science as it is now authoritatively needs revision.—*Tribune, La Salle, Ill.*

FOLDER FOR EVERY DAY.

I am—
 To be honest.
 To be honorable.
 To be sincere.
 To be earnest.
 To have Divine initiative.
 To be resourceful.
 To be ingenious.
 To have creative ability.
 To be original.
 To have executive ability.
 To have conscious knowledge.
 To have keen insight.
 To be discriminating.
 To be discerning.
 To have Divine wisdom.
 To have good judgment.
 To have good sound sense.
 To do *my own thinking, and to follow it.*
 To be very optimistic, glad, happy, joyous, cheerful.
 To see only the best in everyone.
 To see the brightest side of everything.
 To be quick to see opportunities.
 To keenly realize that all things work together for good.
 To be deeply calm, serene, well poised, deeply peaceful,
 tranquil, deliberate, unhurried.
 To do all things easily.
 To never tense or strain.
 To be conscious at all times that *I am that I am!*

HELENA J. MARTIN.

The triphammer: The Giant of Matter bound by the Imp of Mind.—*E. J. Brady.*

* * * *

William Penn is quoted by the *Friends' Intelligencer* as saying: "It were better to be of no church than to be bitter for any church."

THE UNEXPLORED, UNCONQUERED.

Out of the clouds come torrents, from the earth
 Fire and quakings, from the shrieking air
 Tempests that harry half the planet's girth.
 Death's unseen seeds are scattered everywhere.
 Yet in his iron cage the mind of man
 Measures and braves the terrors of all these;
 The blindest fury and the subtlest plan
 He turns or tames or shows in their degrees.
 Yet in himself are forces of like power,
 Untamed, unreckoned; seeds that brain to brain
 Pass across oceans, bringing thought to flower—
 New worlds, new selves, where he can live again
 Eternal beauty's everlasting rose
 Which casts this world as shadow as it grows.
 —John Masefield.

"HYPNOTISM AND NEW THOUGHT."

Under this caption William E. Towne, in his department "Views and Reviews" in *Nautilus* for September, 1917, has these wise words which it were good for the metaphysical teachers working under various names to ponder well. For those versed in the ways of the various cults of Metaphysical Healing and of Christian Science and who at the same time *know* the law by experiment and study, well know that all these work under the One Law of Suggestion. The only difference lies in their various methods of applying this Law. The ignorance displayed of Psychology as exemplified through the phenomena of Suggestion and especially of those phases known as "hypnotism" is deplorable. I speak as an expert. I KNOW that there is no phenomenon in all these healing cults that is not paralleled today by Suggestive Therapeutics. The same phenomena have also been manifest through all past time and among all people. The Law under which all Healers work is also present in every religious and political revival. I also know that when the teachers along these various lines, Christian Science included, shall take lesson from the professional hypnotists, there will cease to be these divisions, for they all will unite under one classification. Today "Suggestive Therapeutics" comes nearer Truth

(Continued on page 102.)

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

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APRIL, 1918

No. 4

NOW

HENRY HARRISON BROWN, Editor
SAM EXTON FOULDS, Asst. Editor

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N. B.—After April 30 the Editor is open for lecture and Class engagements.

* * * *

Mr. Brown's "Emerson Classes," on Tuesday and Friday evenings at NOW Parlors, 589 Haight Street, are fairly well attended. At present the two classes are studying "Self-Reliance" and "The Over-Soul." Other essays will be taken up as these are completed. Lessons in these Classes 25 cents each. These Classes will continue till April 30. After that date Mr. Brown can be engaged to visit other cities.

* * * *

J. G., writing from London, England, enclosing his subscription to NOW, adds: "I am glad to say that I bought some old odd numbers of NOW at some booksellers, and cannot get any more, which I sent to my son-in-law at the 'Western Front.' He and all his comrades were delighted with them and are eager for more, which I shall send later."

Have YOU not some one "at the front" that would like NOW? I've back numbers that I will send if you will send address and postage. Can you not subscribe for the present year for him? Its positiveness will do him good. Forget not those that stand between you and slavery and *worse*.

* * * *

Fortunes are built on deals that are largely the impulse of the moment. Those who take questions to bed with them are not the ones who are making the most money. It is better to fail once in a while than never to have the courage to succeed. Courage is as much of a necessity to the man or woman who would build up a fortune as it is to a soldier on the battlefield. There is, of course, a psychology about it. Not every man can always be fortunate. Some are never fortunate. But I believe that the biggest things in business are done on the impulse of the moment. I have always made that my rule. I can't now, as I look back, recall a single instance where I have thought long over a successful business operation. Opportunities present themselves and they must be grasped. An hour's deliberation and they are gone.—*Geo. M. Reynolds, President Commercial and Continental National Bank of Chicago.*

(Continued from page 99.)

than any other, but my objection to the term is the absence in it of the spiritual factors which are made over prominent in these cults. Those who by experiment have learned the power of Suggestion *know*. Those who know only one side, and this is the condition of most of the teachers, are not allowable witnesses in this Court of Common Sense. The only person who does not use Suggestion is the Idiot. The only person who is not influenced by the Law, died before birth. The Law is one and Universal.

I recommend a careful study of my book "Not Hypnotism But Suggestion."

Here are Mr. Towne's words:

"There are some who seem to feel that there is no relation between hypnotism, with its allied phenomena, and New Thought.

"To me this view does not seem to accord with fact. Hypnotism is only one form (a minor form) of suggestion and suggestion is the *method* by which all Christian Science, Divine Science and New Thought healing is accomplished.

"Affirmation for healing and self-development is simply self-suggestion and is most effective when the conscious mind is passive.

"Hypnotism is simply a condition of induced sleep, during which the conscious mind is in abeyance and the subconscious mind is free to carry out suggestions and manifest its powers.

"In the hands of the trained physicians of Saltpetriere Hospital in Paris, hypnotism has produced many almost miraculous cures, and modified and developed to a wonderful extent the nature of some of the criminal patients treated there. Many intelligent physicians in our own country have employed hypnotism in special and peculiar cases with success.

"You may say that it is the Truth which accomplishes the healing. But *how* does the Truth heal? First there must be an *acceptance* of it on the part of the patient. This is usually brought about by the appeal of the printed statement, by the affirmation of a healer or by self-

made affirmation. By one or more of these methods the subconscious mind of the patient is led to accept, and hence act upon, the statement of Truth thus submitted to it. The principle in each of these methods is suggestion. Suggestion does not heal, but it makes the healing possible.

"It is a fact widely recognized that one method of mental therapeutics will often succeed where others have failed. New Thought should be broad enough to recognize all mental healing methods that can show satisfactory results, especially those methods which are based upon a common principle.

"It seems to me that most of the objection to hypnotism arises from a fear or prejudice against the name itself and from misconception and misunderstanding regarding its power (or rather lack of power) to produce harmful results. The best authorities have found that suggestion may be made quite as effective while the subject is awake as by the use of hypnotism, except in some peculiar and unusual cases, but there is no reasonable ground for the denial or condemnation of hypnotism by New Thought people."

Mr. Towne quotes some passages from Winbigler's "Christian Healing" and then this passage from NOW. It is of sufficient value to be repeated here.

"Since beginning this article I have received copies of two New Thought magazines containing articles which coincide with the view I have just expressed. I take pleasure in quoting the following from Dr. Winbigler's "Christian Healing" Magazine:

"Suggestion is the method of imparting ideas that carry power and help to the whole personality, whether it is normal or abnormal in manifestation.

"Hence when cults or persons say, "We do not use suggestion in treating and recovering people from an abnormal condition," *they tell what is not true.* Every cult, class or person who treats the afflicted uses suggestion in some form by which to get the mind centered on the object of help or to bring the mind to a full realization of its own power which is augmented by the incoming of a new potent idea carried by suggestion. When either

thing occurs the mind commences the work of realization and so a healthy normal condition of the body follows and other corresponding effects.

"It is an untrue conception on the part of some cults that in using suggestion the one treated either loses or surrenders his mentality to another. *It is a bare assumption without a fragment of truth.* Another assumption is that the recipient loses his will-power. One can hardly understand how any reasonable person can make such statements.

"The arguments presented, as arguments against the use of suggestion, are arguments against rendering any assistance to those in need, or sick, or controlled by adverse conditions."

"And Henry Harrison Brown in July NOW has this to say upon the subject of 'Suggestion the Only Law':

"From its inception NOW has stood upon the One and Only Law:—Suggestion and its personal side of Affirmation.

"Hypnotism is the bugbear of the average teacher of New Thought. I affirm that no person is in reality a Truth teacher that has not had a drill in the conscious use of Suggestion, as taught by those who understand the Hypnotic Law—"I am that which I think I am."

"This knowledge will forever disabuse the mind of the belief in evil influences, evil spirits, evil thoughts and their power to obsess another person, and that bugbear of Christian Science, malicious animal magnetism (M. A. M.). Evil thoughts have power, terrible power, over the one who holds them, even as good thoughts have power, life and peace bringing power for good over him that holds them. But neither good nor evil thoughts of one person have any power over another until that other has accepted them as his own, then they have all the effect of his own thoughts *because he has made them his own.*

"One person's power ceases when he has given the Suggestion. The other person's power begins when he accepts that Suggestion as Truth, and affirms that it is so.

"So the *real* Mental Science teacher teaches his student to affirm that which he desires to realize in life's expres-

sion. Hypnotism has but one purpose and it is the Master purpose of life: to develop the perfection of character, which is Self-Control.

"Do you control your thoughts? Can you control your thoughts? Do you wish the power of controlling your thoughts? Do you wish to learn the power of your thoughts? Then take a course in Hypnotism. Learn through it, that you can *think*, upon your body, pain or its immunity. That you can *think* upon yourself a mental state of peace or of misery; learn that you *can* control your thoughts and thus create any condition you desire; learn that through *voluntary concentration*—which is all the hypnotist can teach you to do—you can be "Master of Fate and Captain of your Soul.""

AFFIRMATIONS FOR THE "I OUGHT."

"The Indwelling Does All the Work."

As a free agent I have built my Ideal according to my desire.

I have voluntarily chosen my principles of conduct.

I am responsible for my choice.

I have built my Ideal out of the fundamental Principles of Truth, Love and Justice.

These are qualities of the Indwelling.

They are a compelling Power.

I am Power to do that which is right.

Knowing that my Ideal is right and that I have Power to realize it, I now that I ought to realize it.

"Conviction is a word that has a generally accepted meaning. New Thought has found that man's invisible convictions are responsible for his visible conditions, good or bad. If New Thought stopped at this point, man would not be bettered by its advent. But New Thought goes on to say that man makes his convictions.

Man's convictions make his conditions. Man makes his convictions. Because man makes his convictions, man can change his conditions. If New Thought based its claims upon a less self-evident fact than is contained in these two statements, there would be some reason in refusing to look into its statements.

—Alma Galen in "Expression."

A NEW BIRTH.

O thou in lonely vigil led
 To follow Truth's new-risen star
 Ere yet her morning skies are red,
 And vale and upland shadowed are,—

Gird up thy loins and take thy road,
 Obedient to the vision be:
 Trust not in numbers; God is God,
 And one with Him majority!

Soon pass the judgments of the hour,
 Forgotten are the scorn and blame;
 The Word moves on, a gladdening power,
 And safe enshrines the prophet's fame.

Now, as of old, in lowly plight
 The Christ of larger faith is born:
 The watching shepherds come by night,
 And then—the kings of earth at morn!

—*Frederick L. Hosmer.*

HYPNOSIS AIDS SHELL SHOCKS IN U. S. SOLDIERS.

New York, February 20.—Power of suggestion and hypnosis are elements of mental therapy treatment which a corps of physicians are using on a number of soldiers from General Pershing's army who have been sent home suffering from shell shock and mental reaction due to nervous strain and exertion. The men, who arrived here a few days ago, are in base hospital No. 1 in the Bronx. Major William H. Bishop is in charge of the physicians attempting to bring the nerve-racked soldiers back to normal mentality and he reported today that a favorable start already has been made. Confidence was expressed that perhaps all can be restored. Some of the returned men are apathetic and it is necessary constantly to keep them aroused. A few have sat for hours gazing into space.—*Exchange.*

The highest expressions of human genius in the past are but suggestions of that which is to be the steady consciousness of the world-men of the future.—*W. L. Comfort.*

All of Mr. Brown's books and NOW on sale at this office, at Metaphysical Library, 165 Post Street, and at Occult Bookstore, Post near Sutter St. Books for sale at The Emporium and Hale's.

—○—

STATEMENT OF THE OWNERSHIP, MANAGEMENT,
CIRCULATION, ETC.

Required by the Act of Congress of August 24, 1912, or NOW, published monthly at San Francisco, Calif., for April, 1918. State of California,

City and County of San Francisco, } ss.

Before me, a Notary Public in and for the city, county and State aforesaid, personally appeared Henry Harrison Brown, who, having been duly sworn according to law, deposes and says that he is the Editor and Publisher of the Magazine NOW, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Name—	Post office address—
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Publisher: Henry Harrison Brown, San Francisco, Calif.

Editor: Henry Harrison Brown, San Francisco, Calif.

Managing Editor: None.

Business Managers: None.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) Henry Harrison Brown, San Francisco, Calif.

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HENRY HARRISON BROWN.

Sworn to and subscribed before me this 24th day of March, 1918.

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(My commission expires Aug. 2, 1918.)

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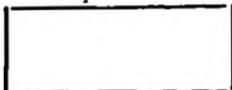
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arises in the soul, and Emerson says that soul is the only fact. It is the last tribunal. It is the Lord of my universe. Its utterance is the voice of God. This consciousness of Ought is commonly called "*Conscience.*" It commands obedience to the decisions of choice.

I can not depart from the realm of the Soul. It will be the one and deciding factor in my life. I must obey or suffer. Obedience to conscience, even when all the world is adverse, means happiness. Disobedience to that voice, even when all the world applauds, is sure unhappiness. And for every departure from Conscience I pay a just compensation in happiness, in health, and in prosperity. For every departure from what the Conscience says "Do" is a departure from the harmony of the Universe, and, inharmony, means disease and ultimate failure.

But we must not mistake the province of Conscience. Conscience has nothing to do with deciding the question of right and wrong; that is purely the work of the intellect. Now, my intellect, being mine alone and limited, can not give a universal decision, one that is binding on all other men. Neither can I rely on any ethical system for authority. For ethical standards change and vary, those of each generation being the results of the cumulative experiences and decisions of the past.

The Universe and all its phenomena and conditions are non-ethical. The individual in and through his own intellect is a free agent. He makes his own ethical world and has power to use any event either as right or wrong in his own life. But there his power ends. His decision in regard to right and wrong is not binding on any one else. What he thinks is right or wrong for him may be wrong for another.

Unfortunately man has not always observed this principle of conduct. He has denied to others what he has demanded for himself. Ignoring the right of others to personal liberty and responsibility, he has used the prison, the sword and the stake to force his individual standard of right and wrong upon others.

Each individual having decided what is right for him,

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fully into the consciousness. This is the secret
ion. .

trust myself, which is merely trusting my per-
f truth and I must have the faith and the
o express what the inflowing soul reveals to

the secret of the poet, of the artist, of the in-
the statesman. Each declares "It is truth to
dare." This was the spirit of Martin Luther
declared, "Here I stand; God help me, I can

not make himself manifest to cowards," says
again. Help can not come from within, the
nt can not shine, unless there is faith and
to the voice of conscience. When we obey,
clearer.

ence enabled Jesus to say, "I and my Father
He made no distinction between the revela-
e soul and himself. To see truth was, in his
t, to live it. This consciousness of unity gave

Power is within and around each of us. To
ilar expression is possible. Each may express
uality in the same confidence as he. He was
teacher. Plato was a philosopher, Raphael
Shakespeare a dramatist, Edison an inventor,
d a singer, Lincoln a statesman, and Napoleon

Each had equal access to the One Mind. In
the one power, but each directed it through
rticular channel of expression. But only in-
ch trusted self and was obedient to what he
ght, only so far as each obeyed conscience,
ong. Paul was "obedient to the heavenly
o matter whether my reason agrees with the
another or not, still the same conscience in
says: "Do Right." For in reason each is an
but in Soul we are one. The reason says,
right"; the Soul says, "Do Right." The eth-
e we should take toward ourselves and toward
is beautifully indicated in Lowell's poem,

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By Henry Harrison Brown; pp., 66; 3d edition; paper, 25c. In this book the important Law of Suggestion is further evolved, and the phenomena of Hypnotism explained.

Grant Wallace, in some valuable editorials which he wrote for the *Bulletin* of this city, twice referred to it as a very valuable little book, recommending it as a textbook on Suggestion.

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normal health. If the individual places faith in food, medicine, doctor or healer, he will not, while thinking these thoughts, ever come into the personal realization of health. I am not writing this because I do not believe in these, but because I do not believe in the individual placing his whole faith in any thing or personality. If I take medicine I *must* know that it is something that is used to awaken the power that is within me, and that it is only used as a temporary form of action. Medicine is not to be depended on by the individual; it must in time be replaced by intelligent thought action—action that is brought to play upon the subconscious in perfect faith. The same thought applies to the doctor or mental practitioner. As long as I need either doctor or healer I do not have control of my own health supply. Every thught that gives power to pill, liquid, doctor or healer must be wiped out of the consciousness and in the place of these thoughts must be sown an instinctive faith in the power within. If it necessary to stay with the old means of help for a time, let it be in the consciousness that these means and personalities are calling you into a state of consciousness where you will have full control of your health supply by intelligent thought direction.

The same thought and principles apply to the demonstration of Prosperity. We must first of all establish an opulent condition of mind. It is needful that I hustle as well as hold the thought; yet without the personal recognition of the drawing powers of the mind, I can not draw the success that I desire. Put all your imagination at work. See yourself drawing the things that you need. See them in perfect faith. They will come as surely as the morning will follow the night. I draw for myself. I am the magnet. Every thought that lacks faith in my own personal drawing power must be put in limbo and be replaced by the instinctive thought condition of perfect trust in myself as a drawing center of Power.

The special thoughts that hinder the power in its work can be detected by any intelligent individual, and, once

discovered, they can be rooted out by the two simple methods that are given in this lesson.

Now is the time for demonstration, and saying that we will commence tomorrow puts off the time far into the realm of the never-to-be. Start and believe in your power now, and the new man that you desire to bring into actuality will be created now in the realm of the ideal.

SAM E. FOULDS.

HARNESSING THE SUBCONSCIOUS MIND.

From an article in *N. Y. Sun* I take this fact concerning Secretary William McAdoo:

With many men who think deeply the subconscious mind takes over many of the day's problems and gives back the answer at unexpected moments. Mr. McAdoo has found that his mind is at such tricks and he places a tablet and pencil beside his bed. He is awakened at night by reports of this busy mind, and jots down on the pad notes bearing on these problems. In the morning he goes to his office and once he has started the machinery he pulls out from his side coat pocket a number of sheets of paper from the night's ledger. On the sheet are rude notes. These notes bring back to him the thoughts which had barely time to register themselves on his conscious mind before he fell asleep. In this connection is the statement of Mr. Giragossian's in regard to his discovery of the form of energy he calls "Garabed." "It has been hovering about my mind in a general way for two or three days. I was in the habit of getting up at various hours of the night to write down my thoughts, and kept paper and pen on a table by my bed. When I awoke in the morning it was there plain. That had been working in my mind while I slept, without my being conscious of it, just as everybody's mind is working.

* * * *

What is it that before all convinces us that there is an intelligent Self in our fellowmen? It is that he has a will and purpose, a *Character*, doing what you will, tends to push out to Expression. You put George Fox in prison, you flog and persecute him, but the moment he has a chance he goes and preaches just as before. And so with all of us. Our lives, despite all the blows of fortune and misfortune, spring again and again from a mental root which we recognize as our real selves; which we want to express; which we must express and which to express is our very life.—*Edw. Carpenter.*

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ARE YOU HAPPY?

Are you happy? If not, why not? Are you waiting for some event to come to pass to bring you joy? Are you expecting something just to happen to change the mood of you?

Surely not waiting for stars and planets to bring you good fortune, or have you discovered with Walt Whitman, the open road, and can say, "Henceforth I seek not good fortune, *I am* good fortune"? Everybody's fortune is good if their thoughts are good enough to make it good.

Are you not glad that you are alive, fully appreciating the many things that you ought to be thankful for? Of course you are glad that you are alive, glad and happy. To be able to walk this green earth. To feel the soft turf beneath your feet. To walk with a spring. To smile at your fellow travelers. To be liberal and tolerant to ideas and beliefs of others. To believe in the wonderful joy of nature. Glad that you are the master of your thoughts. Controlling and ruling conditions. Thinking constructively, conceiving new ideals, harmonizing and getting methods out of discord, radiating, vibrating contagious health thoughts, that others may absorb as they come in contact with you and be glad that you are alive.

Here's to the joy of the day, to heaven of Now, to the death of the glooms. You, you are it, the optimistic, joyful you, to whom I hereby pay my homage; for you, oh! joy and vital life, will live forever. For only the happy shall remain, for it is decreed that misery shall die.

HAROLD F. PALMER.

TELEPATHY.

Dr. S. Weir Mitchell's avowal of his belief in "mind reading" is of much more consequence to the world than all of the great Osler's lucubrations on the decline of mental powers after the age of forty. If it is true, as this eminent neurologist and clear seeing author say it is, that a knowledge of facts and occurrences may be gained without vision, touch or hearing, its plain that physical science as it is now authoritatively needs revision.—*Tribune, La Salle, Ill.*