

MAR 6 1918

om all Life's grapes I press sweet wine.

---Henry Harrison Brown

10 cts.

MARCH, 1918

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A Year

NOW

A Journal of Affirmation

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

THOUGHT IS POWER

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Peace Through
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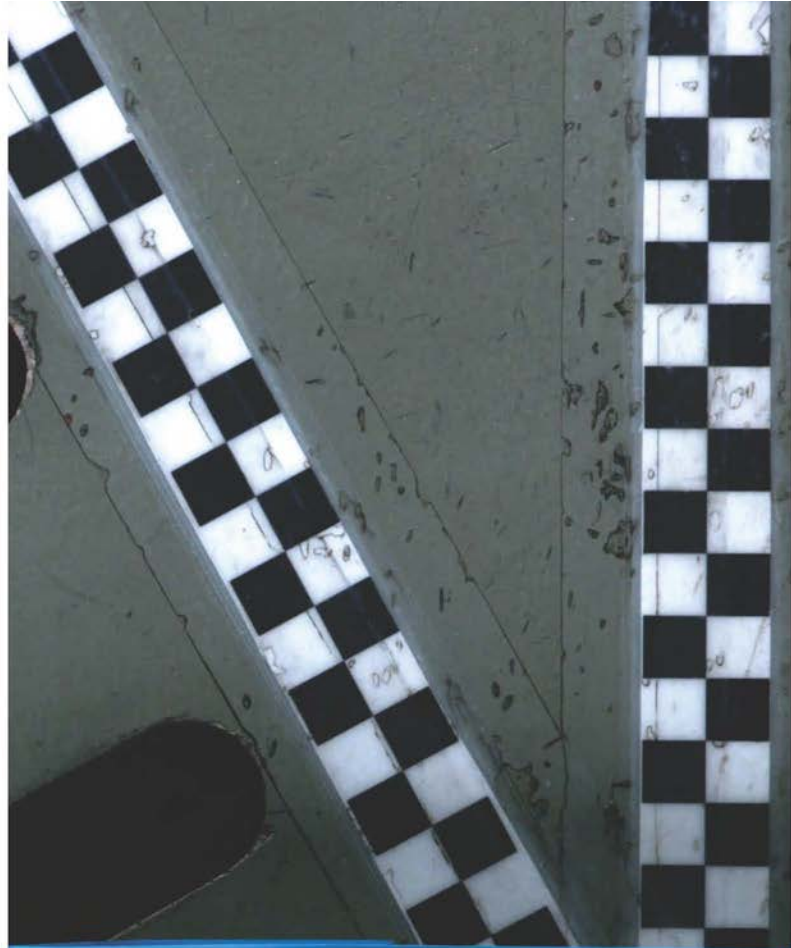
THE THEFT.

I had a friend! He died! And dying, stole
From me his hand-clasp and his smile!
Ah! greater still the theft! He filched the whole
Of all the plans, the hopes, that while
I shared his thought and knew how wise his power,
I dreamed he would unfold, and give
A radiance, sweet with song, making each hour
A world of joy in which we'd live.

He was too young! Life offered him o'er much!
Why did he rob me in his prime
And go alone so far, beyond the touch
Of lover's hands? Alone to climb
Celestial heights? O, that is now the thorn!
He should have stayed! Together we
Should have this change, should know the veil with-
drawn,
Together joy as Spirits free!

'Twas not his time! His cup of Life was full!
Rich drafts of Truth were his to drink!
Fate seemed for him her fragrant fields to cull!
My happiness was great to think
Sometime, he'd win for Truth deserved applause
And I'd rejoice! My love would blend
With his in labor for some righteous cause!
I'd share the triumph of a friend!

He tried, by death, to steal from me the joy—
The rarest Life can know, and leave
To me life poor, without the rich alloy
Of Friendship! Ah! for this I grieve!
But no! Yourself, you could not steal; for aye
We, Friend with Friend, united live!
Love's sunshine still will glorify the day!
And Death I heartily forgive!



Principle must be involved in me, that consciousness that I am, toward the end in my incarnation. That Principle I dwell in!

I know what I want! I know that I can't. What prevents my settling down into a calmness and unconcern? Why should I not toward attaining my Ideal? Ten times have I tamely settled down and so have

..... "Gone down
To the vile dust from which they sprang
Unwept, unhonored and unsung!"

Why should not I do the same? What is it that prevents me from succumbing to conditions that seem unbearable? There is some common desire that all men aim. There is some common desire that all men strive. Were there not, nature would be a monstrous fraud, a delusion, a snare, and a lie.

mates of our prisons are averaging better health than those who live outside, because better hygienic conditions are observed in prisons. Our soldier camps are today developing better morals than the colleges because of better obedience to hygienic law.

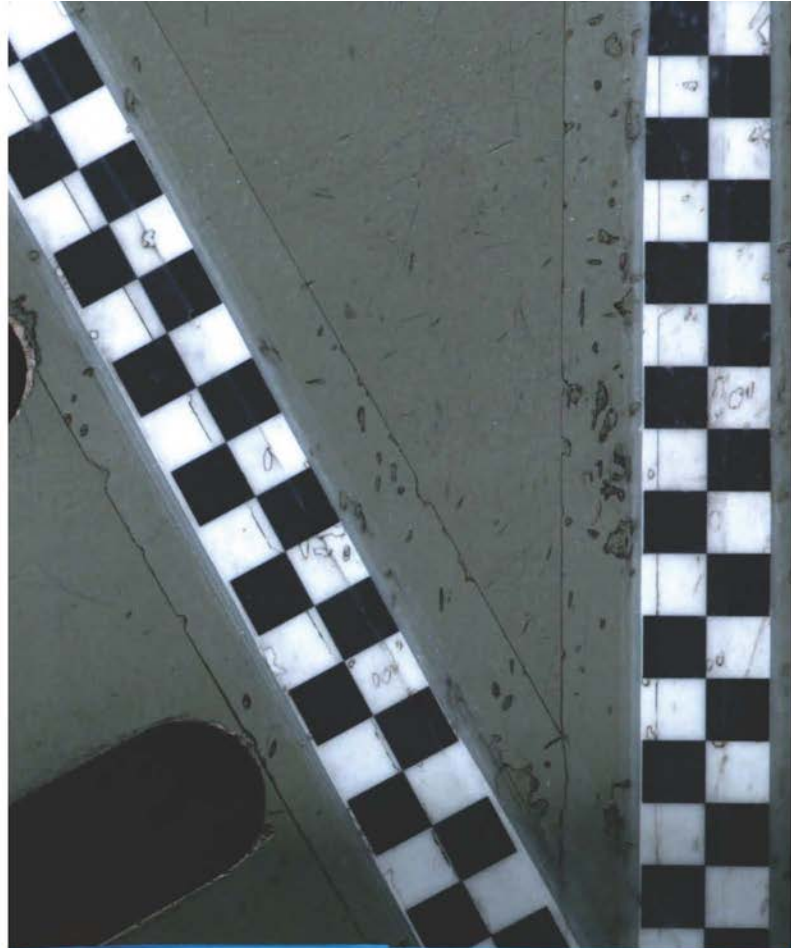
Moral standards differ in different countries and even in different sections of the same country. There is no "moral law" that is accepted by all mankind. Yet if there is a "moral law," if God has promulgated such a law, it must be a universal law. Now I lay it down as my premise that the only law that can be called Moral is the universal law of Compensation—the Law of Balance—the Law of Justice.

The "moral law," about which we hear so much, is man-made, is an artificial law. A truly moral law is in harmony with the purpose of nature, and it will be as natural for man to obey it from choice as to obey from necessity the law of gravity. He will build his character plumb to this Law—the Law of Justice—as he builds his house plumb to the law of gravity.

The universe IS Law in every detail.

Man's first conception of God is one of power, and not of morality. Through experience, however, man develops moral conceptions—a moral law, which he then attributes to his God. Thus he bolsters up his conception of good and evil, which he has developed out of himself, by giving it the authority of his God. His God of power has become a God of righteousness, and his conception of good and evil has developed into a system of divine rewards and punishments. Man's conception of good and evil and of divine rewards and punishments is an imperfect recognition of nature's law of cause and effect, which is the Law of Compensation, of Justice. The heathen in sacrifice, equally with the Christian, holds Justice to be fundamental in conduct.

From this we see the goal toward which human ideals all tend. The rich and the poor, the learned and the ignorant, the civilized and the barbarian, all grope for the same end. They do this because they are human. Because they are human they choose the road which they



think, or which by experience they have already leads towards the goal. And that goal is what the Pope saw this when he said:

“O Happiness, our being’s end and aim!

Good, pleasure, ease, content, whate’er thou art,
He solved the problem—the universal goal of man’s
ness. Man pursues this goal instinctively. He
fulfills the purpose of his incarnation. He
reason it out, but primarily he acts from the
desire for happiness. Never yet was there a man
did not every moment do that which he thought
make him more happy. He may never realize
but if we analyze the motives underlying all his
duct, we shall find that they all arise in the
happiness. Our free will lies in our choice,
er choosing that which we feel will tend to our
happiness.

evil, Professor James tells us, is an "ideal one." It exists entirely in the conception of the individual, and has no reality in nature. The universe is non-ethical. There is in Nature neither good nor evil. Nature merely exists. Facts are, and they are material for me to use as I will. Facts, be they of Nature or of human conduct, are neither good nor evil. They simply are. Nature knows neither good nor evil in her manifestations. I am to define them as good and evil in accordance with my experience. By my decision I import moral qualities into them according to whether they add to, or detract from, my happiness. Baldwin, in his Handbook of Psychology says, "Good and bad are words used to indicate man's approval or disapproval." Food may be "good" to one, and "bad" to another. An act may be "righteous" to one, and "evil" to another. All so-called "moral principles," or "moral precepts," are not the cause, but the result of conduct. They are the consensus of race experience. Not upon divine authority, but upon the evolution of psychic consciousness through race experience are based the rules of conduct—of all just government even.

Moral teaching which is based on external authority does not improve moral character. On the contrary, it impairs it by taking away the necessity of individual decision. It prevents the development of individuality and destroys self-reliance. Any instruction which bases standards of conduct on an authority outside the child, is positively vicious. In an ideal society each person will evolve for himself through experience his standard of conduct, even as the race has evolved through its experience all its standards.

Life is here to develop. The individual consciousness intuitively holds onto life because the goal of happiness is before it. And out of the instinctive desire to reach this goal is born the urge of self-preservation. Naturally the incarnate life in each one rebels against any condition that tends to destroy its body. It will welcome any condition that tends to give it larger and better opportunities. All decisions as to good and evil and the



conduct arising from them are based upon
tive perception of the value of life to the in
decisions as to conduct are psychical. They
marily belong to the intellectual realm.
first and reasons afterwards. Whatever tl
make life more sure of its body will be intu
And intuition will welcome whatever makes
ditions for developing the possibilities of lif
When my conduct harmonizes with the pu
nature has in my life, then I shall be happy.
piness is the one and only proper test of co

natural condition is moral. Whatever conduct tends to disease is immoral."

We must study the mental states that lead through happiness to health. In studying these mental states I realize that I am what all men are. And therefore what is for my good is for the general good, and what is for the general good is for my good.

We are all under the one law. The one Mind acts through each and all. Consciously or unconsciously—and more often unconsciously—all, civilized and savage, obey the same natural laws; intuition is the same and conscience is the same in all, because we have traced all decisions back to emotion, and emotion is the same in all. Emotion being psychical, each individual must intellectually evolve for himself laws in harmony with those of all other men. And sooner or later each individual will come to see that goodness and happiness are one, just as he will sometime see that health and happiness are one. Through comparison of the mental relations of himself to others and to nature he will learn more and more of the Law of Causation, and from it he will evolve the principle of Justice.

This was long ago embodied in the golden rule, which is also the first moral law that every man evolves for himself. Boys early discover this law of compensation, as a few minutes' observation on any playground will convince you.

We demand justice. Justice is Nature's one fundamental Law. "God is just." The classic statement and development of this Law is found in Emerson's essay, "Compensation." This Law of Balance, of Cause and Effect, is the underlying principle of all human decisions. If I feel that I am treated justly by my neighbor and by Nature, I am willing to submit. All domestic and foreign wars, all broils in home or state, are born of a sense of wrong, of injustice. All revolution is a demand for justice.

Our standard of morals must be based on our sense of JUSTICE.

Next in importance after health is the untrammoled lib-

erty to think, and to express my thought, always keeping in mind, however, that I must, in principle, act for the general good, for the universal good is identical with my own. For every other man has the same right to his good that I have to mine.

This then is our ethical Law, our Standard of Morals: *Whatever makes me more healthful, useful, and happy, is right.*

Let us test this by Spencer's list of duties. He says that I have duties to myself, to society, and to posterity. My first duty is to use every opportunity for the broadest self-development. To society my duty lies in my giving it my best in health, thought, and conduct. To posterity I am to leave strengthened tendencies in the line of evolution toward a better manhood.

Where lies the Ought? let us ask again. It lies in obedience at each moment of my existence to that which I have decided is right and best. It lies in obedience to my reason, and in obedience to my Conscience. It lies in doing right according to my decision. It lies in doing right for right's sake.

The Imperative, therefore, is centered within myself. Thus am I again brought to the stern fact that I am the architect of my own fortunes. I alone am responsible for any lack of health or happiness. The Imperative—the Ought—lies in my duty to myself. It is summed up in this: "To thine own self be true!"

HENRY HARRISON BROWN.

GRAINS OF WHEAT AMID THE CHAFF.

In the answers by Dr. Harvey W. Wiley in the press to his correspondents I find these grains of truth: "What is the effect of food?" etc. Ans. "The effects which certain kinds of food have upon a person are largely due to the idiosyncrasy of the person . . ." So mind does have some effect? But where does the power of mind over food stop? Another question: "I am perfectly healthy except I suffer from what my doctor calls nerves

in the head. He gives me some pills and tells me to forget it. But how can I forget those nerves when they are quivering most of the time?" Answer: "One of the beauties about nerves is that when they perform their functions properly we are not aware we have them. Your doctor's advice to forget it is excellent, provided you can. . . . I believe if you would begin at once to do your bit about the war and keep it up you would be on the right road to forgetfulness of your nerves!"

The Doctor no doubt understands that we cannot think of two things at the same time and that attention to personal matters are disease bringing, and attention to thoughts of helpfulness, thoughts of impersonal matters, are health bringing. Thousands of women are in the same condition as this one from brooding on self. Get out among the needy and "do your bit," is the advice few doctors dare to give, but it is a needed one. The faithful Mental Healer will administer it even at the loss of practice. He will gain self-respect and by so doing that will be of more value than anything he loses.

A SOLDIER'S PRAYER.

Grant me, O God, a precious boon,
 'Tis all that I would ask—
 That I may serve Thee night and noon,
 And do my dreadful task;
 With cheerful heart and ready hand
 To serve Thee well in this brave land.

Grant me, O God, an open heart
 Free from war's burning hate,
 A steadfast will to do my part
 For Thee at Satan's gate;
 Give me the trust that children know
 When I am hurled against the foe.

Grant me, O God, that I may dwell
 As in Thy Presence, calm—
 Though ranks of death around me swell
 I may not feel alarm:
 And if I fall let me embrace
 Pale brother Death with smiling face.

SAM EXTON FOULDS.

MENTAL SELF-EXAMINATION.

PART I.

Self-examination is the first step necessary to be taken by the student for the organization of his thought-forces in conscious demonstration. The reading of good books, and good courses of study, it is true, enable the student to comprehend the manner in which thought operates upon the Inner Power; but before the student can consciously begin to demonstrate, he must, as it were, take himself apart mentally, and, in this examination of his thought life, find out wherein he is wrong in the fundamental ideals, that he instinctively holds over himself.

Demonstration is change of thought life. Demonstration accomplished is the result of the application of a *known* psychological law. There is no accident or chance in demonstration. When we have realized an ideal that has been held in the mind, it has been brought into the realm of the actual by the working of natural law within ourselves. Therefore do not think of demonstration as being of a *miraculous nature*; but know that thought always works in the *same* manner when a proper quality of thought is brought to bear upon the Power that is within *yourself*.

In this self-examination ask yourself: "In what power do I place my greatest trust?" To different individuals there will come different answers. To one the answer will be God, to another, Money, and so on. Generally it will be found that men put their greatest faith in those things which, to their imagination, represent material power. This self-examination represents a fundamental mental need of the student; for all demonstration of the use of power, in a conscious manner, depends upon the correction of this *false* idea, or unconscious ideal.

The student must bring himself to the sticking-place, where he can answer this question in but one manner, and that is: "I Trust My Own Power." It is upon this conception of self-trust, in the power within, that all demonstration rests. It is true that many have demonstrated the power of prayer and thought who have not

had this personal conception of power; but all such demonstration has in reality been *unconscious* on the part of the individual, and in a scientific study of Truth, we are not seeking to demonstrate by hit and miss methods; we desire conscious and intelligent demonstration. In one instance it is the operation of undirected power, but in the other it would be the individual consciously directing his power to a certain end.

Self-examination will always show the student that lack of faith in the real self is the fundamental reason for cause of the lack of power in the individual.

When the student has found that false ideal of power on the without, to which he has been subservient, then he must pull it *out* of his consciousness, root and branch, and supplant it with the ideal of *self trust*; belief in the Self as the *real* source of Divine Power. This is the faith that makes the vital connection with the Divine within. This connection, which we are all seeking to realize in the realm of the actual, can be established as a permanent consciousness in this manner only: Personal Mental Identification with the Divine Power Within Myself. Next month I shall give a list of thoughts that hinder the Power Within from responding to Ideal Affirmation.

SAM E. FOULDS.

CONSTRUCTIVE IMAGING FOLDER.

"The Indwelling Mind Does the Work."

I am positively

1. To realize that every demonstration is the result of thinking.
2. To know that every time I think I open a channel for expression.
3. To realize that constructive thinking is right imaging.
4. To know definitely what I want.
5. To image only that which I wish to manifest.
6. To remember that perfect images produce perfect demonstrations.

8. To make the picture clear, distinct, vivid.
9. To make the picture a moving one, an acting one.
10. To dramatize my demonstration.
11. To rehearse it mentally.
12. To remember that it is INTELLIGENT REPETITION of the SAME IDEA on the same mental plane that brings the awakening in the form of demonstration.
13. To remember that the Indwelling Power does the work.
14. To realize that the Outer Mind decides; the Inner Mind expresses, does the work.
15. To have deep faith in the "I AM THAT I AM."
16. To understand the law of demonstration.
17. To use the law in a very matter-of-fact way.
18. To have heroic persistence and perseverance in using it.
19. To live always the Law of Constructive Thought.

HELENA J. MARTIN.

THE SEEKER.

Athwart his vision crossed a luring shape
That filled him with a fierce, unfeigned desire
To follow and accost, ere she escape
And merge amid the mass her drab attire.

At last he found her in the homely haunts
Of Toil, and on her brow was written—TRUTH;
Loud he acclaimed her and as loud their taunts:
In such habilments? Not she! Forsooth!

Awearied and in doubt, he passed along,
Forever seeking down the empty years,
Until upon a day the noisome throng
Arrested him with lusty shouts and cheers.

Bedizened, in their midst a figure walked,
Beneath some sorrow her cowled head was bowed.
And in her wake a pompous pedant stalked,
Who lavishly addressed the eager crowd.

Up from her grief the rich-garbed captive glanced,
To find The Seeker's eyes aflow with ruth—
And in that instant did he stand entranced,
For on her troubled brow was written—TRUTH.

A. F. GANNON.

MIND: A SUCCESS DYNAMO.

Commit thy works unto the Lord (Dynamic Thought) and thy thoughts shall be established. Prov. 16:3.

It is the nature of Thought or Mental Vibration to seek and find outward expression. "for there is nothing covered, that shall not be revealed: and hid, that shall not be known."

A cause is never without its effect, and that which is done in the secret chambers of thought will surely find manifestation in the external world. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Dynamic Thought most certainly does create success ideals visibly and tangibly *in the degree that IT is trusted to perform its work*. IT may be trusted fully and perfect manifestation thus be realized. IT does not fail to create. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word (Thought) be that goeth forth from my mouth (Universal Mind): it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Those who make connection with this Mighty Dynamic Thought Force radiating eternally from the Soul's Inner Dynamo: those who with strong and steadfast grip lay hold on that Great Affirmative Force which is the life of the Soul, will be lifted above the negatives of "the world" into a career of living creation and achievement.

One begins *really* to LIVE when he has made this connection and receives into himself and his affairs this Power which WILL BE what IT WILLS TO BE, and ever promises and prophesies the achievement of all desirable ideals.

Don't wait. Don't put off, but commence NOW to live

the life of creation and fulfillment. Make the connection with your own Inner Dynamo, by recognizing its presence within, and its willingness to lend its power to the actualization of those things that are worth-while to yourself. IT IS, and I AM as IT IS!

"Put me (Creative power of Thought) in remembrance: let us plead together (co-operating by connection or merging the "little" thought with the Great Universal Dynamic Thought Energy): declare (affirm) thou, that thou mayest be justified (made firm or solid in that which is affirmed)."

WILLIAM MORRIS NICHOLS.

LETTER TO A YOUNG SOLDIER.

"I believe you will do your bit by a complete and conscientious performance of duty; my thought and prayers shall be with you constantly, but I do not mean by this that the occupation of the soldier places you in any greater need of divine protection than obtains with all mankind. 'Preparedness' is the saving word. I believe it. The army compares favorably with our educational institutions in forming character, and, owing to peculiarity in discipline, seriousness and the cosmopolitanism of their formations, I believe there is more real uplifting of men in the army and navy than obtains in any other one service or occupation, all things considered. . . . Don't abuse your mind with imaginary dangers . . . men like you who have no cause to fear, will feel a thrill of patriotism and courage never dreamed of. . . . I do not mean that you will not think of home and friends but try not to think of your loved ones as depressed in spirit: for there is too much at stake in this war, and as the fact becomes apparent it will ameliorate their distress and increase their pride."

I quote the above from "Counsel to a Young Soldier" in the *Outlook* for January 9, written by Thomas E. Clark, Assistant to the President of the Delaware, Lack-

awanna and Western Railroad. Mr. Clarke served for two years in the Civil War, being at the close on General Sherman's staff. He speaks from the common experience of the G. A. R. boys. I italicise his thought of protection. I fully sympathize with his remarks on the influence of army life upon the development of character. I am sure that no education in any school or in any occupation compares in the development and preparation for the duties of citizenship, with that of the present cantonments of the CITIZEN soldier. I copy this portion of this letter, that the friends among my readers of the soldiers now called to defend the liberties my grandfathers helped to win, and I helped to save, may by these words be disabused of the disloyal idea which is spreading concerning the morals and dangers of the soldier's life. The present soldier has a thousand helps and opportunities for development and ten thousand times better care, hygienically, sanitarily and medically, than had the "Boys of '61." The boy of today is prepared: is a Soldier. The Vounteers of '61 to '65 went to battle crude and unprepared. Let no thoughts of evil intrude into your minds concerning our camps. Visit one, and be glad your son, husband, or brother, or lover has the opportunity to show his value as citizen and as man.

Then I object to the danger and the "Protection" thought. The tendency is to accentuate the dangers. Probably each 1,000 men in the army will experience no more danger than 1,000 in civil life. Probably but few more will die in battle than would have died had they remained at home. Surely better health conditions will be theirs than they would have at home; and the saving of life before and after battle is greater than ever before in human history. Anything in word or deed that tends to turn the soldier's attention to danger is a disloyal suggestion. He is in the care of the All-Good there as here and can have no more. He will do his duty as a man, no matter whether in civil or army life. The faithful man never thinks of danger or of dying. He is always prepared to live or die. But he is never prepared to shirk or fear.

Soon the good ship Freedom's voyage is o'er
 And anchored safe she'll swing,
 And loud and clear with cheer on cheer
 A joyous welcome we'll ring.
 Hurrah! Hurrah! It shakes the wave,
 It thunders o'er the shore,—
 One flag, one land, one heart, one hand!
 We're Freedom's evermore.

—O. W. Holmes (altered):

And is the old flag flying still
 That o'er your fathers flew,
 With bands of white and rosy light
 And field of starry blue?

Ay! Look aloft! Its folds full oft
 Have braved the roaring blast,
 And still shall fly when from the sky.
 This black typhoon has passed.

—O. W. Holmes.

BUY A WAR SAVINGS CERTIFICATE.

In this war the only effort that is of any value is that which is ultimately translated into gun fire on the field of battle. The gun fire that will win this war cannot be delivered until all America recognizes individual responsibility, until the whole people join in the effort by giving up things that they can do without, so that the labor that would have been employed in making those things can do work that will ultimately result in gun fire. The government has offered the opportunity to translate at once every one's personal patriotism into the sort of help that will win the war. Forego buying something that is unnecessary; loan the money you would have used to the government by buying \$5 war saving certificates. You will thus have released labor, you will have given credit to the government, you will have acquired the best security in the world, a United States government bond.—*Frank A. Vanderlip.*

* * * *

Yesterday is already a dream, and tomorrow only a vision, but today, well lived, makes every yesterday a dream of happiness, and every tomorrow a vision of hope.—*From the Sanskrit.*

* * * *

"Now we have money enough to send our minister away for a two months' vacation."

"Isn't that a long holiday?"

"Yes; but then we feel as though we deserve it."

* * * *

—*Chicago Inter-Ocean.*

War, harsh as it is, is a great maker of men.—*Field Marshal Haig.*

MAKE OF MAN THE STATUE.

Make of man the statue, the priceless piece of art.
 All that Greece has given,
 All that time has striven
 For ages to impart,
 Weld it in his sinews, mold it in his thought,
 Till the humblest scavenger is gloriously wrought.
 Shame upon the galleries, filled with treasures fine
 While the work of Heaven—MAN, who is divine,
 Shivers in the hallway, shuffles through the street,
 Shambles down the alley, with weak and ragged feet.

Make of man the statue, make of man the building.
 What avail the gilding
 Of altar or of dome,
 What the gorgeous tapestries blooming in the home,
 What avails the splendor where stately mansions stand
 If men who made the mansions are homeless in the land?
 Shame upon the church spires climbing to the sky,
 While the drudging million suffer, starve and die.

Make of man the poem, make of man the theme;
 Fruiting of the vision, flowering of the dream.
 All that Rome has given
 All that Art has striven
 For centuries to say,
 Breathe it in his spirit, coin it in his heart,
 Till the poorest laborer can share the loveliest part.

Make of man the shining, pure and perfect thing;
 Give him room to grow in,
 Give him fields to sow in,
 Teach his lips to sing.
 Shame upon the white streets, brilliant with display,
 While the hungry people struggle on their way.

Make of man the towering, the beautiful emprise,
 Great as any temple that reaches to the skies.
 Take your "worthless derelict, ignorant and vile,"
 Give him skies to dream in,
 Love a chance to gleam in,
 Teach his soul to smile.
 Give his toil its payment,
 Clothe him sweet with raiment,
 Give him food to nourish,
 Help his thought to flourish;
 Proudly lift his head, then,
 Freely let him stand . . .
 All the rest is said, then;
 Clasp his godly hand!

—Angela Morgan, in "Utterance."

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NOW

SAM E. FOULDS, Editor

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 7534.

Mr. Brown contemplates an auto trip this month and in June to the Grand Canyon of the Colorado. Friends within 100 miles of his tour line can have him for some lectures and classes if they will write and fix a convenient date.

* * * *

NOW readers have noticed since the January number we have carried the advertisement of "NOW HOME," Worcester, Mass. The proprietors are warm personal friends of NOW and its editor. I have known Drs. Bishop and Bryant since they were boys. Their mother was a natural healer of great power and the sons inherit that same power in a great degree. They have also studied and hold diplomas so that both Nature and Education are in this NOW HOME. It is situated in one of the most beautiful sections of New England. I know of no Sanitarium, or resting place for invalids, superior in surroundings, comforts and personalities to this. I recommend all persons in need that are within reasonable distance to pay them a visit. All will be welcomed socially for NOW's sake.

* * * *

A new and improved edition of "NOT HYPNOTISM BUT SUGGESTION" is now ready for distribution and at the same price as the old, 25 cents; postage, 2 cents. I regard this book as most timely and hope those who in ignorance have fears of Hypnotism will read it.

* * * *

Dr. Sheldon Leavett, the well known author and practitioner of Suggestive Therapeutics of Chicago, who is not only well versed in Suggestion but was for twenty years a Professor in the Rush Medical School, writes in a letter renewing his subscription to NOW: "I am very fond of your ideas, very largely, perhaps, because we are in so good accord. There is always more helpful matter in NOW than in any other magazine that comes to my desk. . . ."

It is good to be judged by our peers. NOW has for its purpose to be a *Thought* provoker and to fit into the lives of *Thinkers*, of men *free from limitations*. As such it is finding its way, and also is it a *Message Bearer*.

WORDS OF GOLD.

I am delighted with letters from subscribers concerning NOW's new dress. My desire is to make NOW *wanted*; to make it a companion. That I have done so is evidenced by the letters I get. Here are a few sentences from them. "I like NOW in its new dress. It is more companionable!" "I like NOW and should not like to be without it for it has done me a world of good!" "Lots of good folk would miss an anchor were you to cut from NOW!" "I love the little journal and read it over and over!" "Its contents is always helpful so it does not make so much difference what garb it wears!" "I cannot well get along without NOW. The change gives me a beautiful, helpful book. I want to thank you for the helpful lessons it has for me!" "My sister gave me a copy of NOW. She is so happy, contented, full of confidence, possessing poise, and radiating love and tranquility that I felt she had what I wanted. I can recognize Truth whether it comes as Christian Science or New Thought or whatever it may be!" "I am more than delighted with NOW in its new dress. It is just the size to make it a constant companion. You start with a fine number. I feel sure that the new form will be approved unanimously."

"NOW provides exactly the sort of inspiration and information I need!"

"NOW never grows old or stale. My copies of fifteen years ago are just as fresh and helpful to me as are the latest numbers. I wish to congratulate you upon the new dress of January NOW. I like the style very much and it doesn't take up so much room on the reading table!"

"Congratulations upon the new form of NOW are in order. The January number is fine. We like the new form as well as the old if not better. Am glad to welcome the return of 'From all Life's grapes I press sweet wine!' A friend wrote me last year she had received her copy and the first thing she noticed was the

absence of that motto, and was sorry. I am sure she will be glad to see it again."

* * * *

The monthly report from the I. N. T. Alliance tells us that the Movement is spreading in Europe, Mexico and South America. The Paris Center notifies the Washington Headquarters that they will receive and make comfortable all American soldiers that call upon them. 51 Chardon Lagache, Auteuil. A New Thought magazine is published in Spain. The Centers in America report excellent work and progress.

BOOK NOTICE.

DREAMS, A SYMPOSIUM. Edited and compiled by Ram Narayan, L. M. S. "Practical Medicine," Delhi, India. This is a book of 270 pages dealing with the cause and the solution of dreams. It contains contributions from very many persons in India, in Europe and in the United States. These persons narrate their dreams and give their opinions. The solutions are as various as the writers. The tendency among many is to ascribe as cause some outside influence, the idea of something akin to the supernatural is prevalent in many. Some consider dreams the result of physical sensations, others of mental, and others of psychical. Probably there would be more unanimity were we to consider dreams as capable of being divided into classes. No doubt the mind in sleep is less limited than when the person is awake, and that there are channels of communication of which it is not possible to be cognizant when awake. The book is very readable, is interesting. It is valuable for its discussion, but it does not solve the question of dream, nor does it enable one to come to a decision as to cause or purpose.

* * * *

COSMIC CONSCIOUSNESS, by Ali Nomad, published by The Advanced Thought Publishing Co., 168 N. Mich. Ave., Chicago, Ill.

A remarkably interesting book; in fact, the most complete compendium of illumination that it has ever been my good fortune to read. The author, the well known Dr. A. J. Melvor-Tyndall, has made a study of all religions, and while he does not subscribe to the tenets of any in particular, he shows that spiritual illumination as attained by the great ones of the earth, both past and present, is in reality *one* experience. The comparisons of the spiritual experiences of Jesus, Paul, Mohammed, Swedenborg, and others too numerous to name in this review, are worth any student's time.

HARRY LAUDER'S EXPERIENCE.

I am indebted to the *Literary Digest* for this extract from an article of Harry Lauder's in the *American Magazine*. It is an indictment of the old theology in its inefficiency to bring peace to friends in the hour of death, more effectual than many pages of reasoned refutation could be. Yet they who claim positive knowledge of reunion after the release from the body are termed anything from cranks and imbeciles to maniacs. Yet Lauder has found what thousands of others have found, Peace, and in the only way it can come, i. e., through knowledge of the presence of and assured union with, now and here, of the loved but *not* lost.

Edwin Arnold asks:

Who will believe he heard *her* say,

In the same loved voice, in the dear old way:—

"I am your angel that was your bride!

And know that though dying, I never have died!"

The Scotch singer says:

"While pain and grief had been blinding my eyes, God had been patiently waiting for the first sharp agony to pass away, and when it did, he gently lifted the veil from my eyes and showed me the promised land. I mean, that suddenly I realized that I had not seen the last of John and that we were sure to meet in another world. Oh, that I could convey unto you the healing balm, that thought was to my soul. I would that I could picture to you the joy of the thought, that I was to see my John again at some time, just as if he had simply gone on a long journey, and was waiting for his mother and me to come to him. I brought his image before me and imagined him holding out his arms to his mother and myself to fold us in his loving embrace, and in the joy created by that picture. I was able to assuage some of my pain and distress, and return to an almost normal state of mind. . . . This is what every American father and mother who loses a son must do—have strong unbreakable faith in a future life in a world beyond, where you will see your son once again."

With discipline comes freedom—spontaneity led by will.

—Caro-Delvaile.

PREVISIONS OF POWER.

In NOW for October, 1917, I wrote of some previsions I have had. In connection with the instances copied below as occurring in the lives of Secretary McAduo and the discoverer of "Garabed," I will tell of a prevision that, so far as I know, has not yet been verified in practice.

Some twenty, or more, years ago, I awoke one night; that is, I was mentally awake. My body was not. I have learned in these states that the moment I place my thought or will upon my body, make the slightest movement, I pass at once out of these conditions. I am very careful to lie passive till they pass away. This night I seemed to be in a large manufactory. The part I most clearly saw was where iron from the ore was being worked into plates. These plates were at least ten feet square.

I saw them rolled and then noticed large vats. I thought I was transported to a tannery. But soon I saw workmen place clamps on two corners of one plate and immerse it in one of the vats. I noticed many others filling that vat as I had seen hides in the vat in a tannery. A man then went to a small machine in a corner of the building and turned a key. A wire went through the vat and soon there was a commotion. I could not tell what caused it, but I knew it was boiling from something that went with the wire. I asked "What is this for?" With the answer I awoke. The answer was: "We are tempering steel." Making it from iron plates." I had always supposed that it was being done by a current of electricity, but it may have been by some power to me unknown.

Had I been developed as chemist, electrician, or mechanic, and this idea had possessed me, I might have made and applied this discovery. But as I was after truth, I thought no more of it.

All inventions are formulated, I believe, in minds in the immortal life, and by creating a thought atmosphere around some sensitive mind or minds, ultimately brain

and psychic conditions become such as make possible the clear conception in some mind, and the invention is made.

I often have glimpses of such new inventions years before I know of their materialization. This is one great reason for my work to instill into the public mind the Principle—I AM SPIRIT AND MAY LIVE CONSCIOUSLY THE IMMORTAL LIFE HERE AND NOW.

HENRY HARRISON BROWN.

◆
THE CHOICE.

I sing no song to urge men to fight.

But this I hold as fact:
Whoever thinks a course is *Right*
Should prove it by his act.

Jesus believed the Temple filled with foes
And made a whip of cords.
Beaten, they fled before the vigorous blows
Of this great Lord of lords.

That was His *Action*. Yet elsewhere His voice
Counseled a way more meek:
Beside the lashing whips we have this choice—
To turn the other cheek!

Our Country is our Temple. Is that shrine
Menaced by foes today?
Two methods 'wait us, sanctioned as divine;
Choose one, *And Go That Way*.

—*Lilla Wheeler Wilcox, in Los Angeles Herald.*

◆
All sins, literary and aesthetic and scientific, as well as moral, grow out of unbelief at last. We must needs meddle ambitiously, and cannot quite trust that there is life, self-evolving and indestructible, but which cannot be hastened, at the heart of every physical and metaphysical fact. Yet now we thank and greet almost adore the person, who has once or twice in a lifetime treated anything sublimely and certified us that he beheld the Law.—*Emerson, in letter to Sterling.*

* * * *

Yes, the fight with the gun and the sword must be made. But there is another and a greater fight—the fight for beauty. It is the true fight for civilization. When you put beauty in every brain, in every heart, in every soul, you will have no other fight. The condition of beauty forbids war. For beauty is harmony.

—*Henry Reuterdaahl (School of Art League).*

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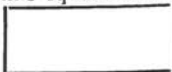
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