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THE WORLD'S NEW THOUGHT JOURNAL

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A Year

NOW

THOUGHT IS POWER

A Journal of Affirmation

HENRY HARRISON BROWN,

Editor

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



SOUL CULTURE

ART OF LIVING

PSYCHOMETRY

INSPIRATION

SPIRITUAL HEALING

MENTAL SCIENCE

SUGGESTION

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Santa Cruz Mountains

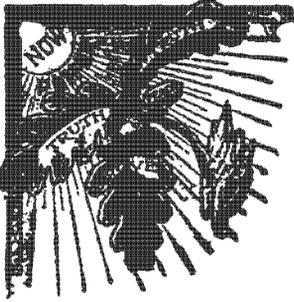
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RANCHES = ORCHARDS
AND VINEYARDS

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From all Life's grapes I press sweet wine.

—Henry Harrison Brown

NOW

A JOURNAL OF AFFIRMATION

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No. 3

Love's Awakening Power

I've reached a lull in the flow of Life!
At the parting of the ways I stand!
Only desert in view! Wild winds in strife!
Alone! I sigh for a guiding hand!
"ALONE! ALONE!" to the wilds I cry:
My cry's lost in Silence with no echo-reply!

In gathering clouds doubts 'gin to come!
Chill their dark shadows about me fall!
From cactus plain where coyotes roam,
The phantom Fear weaves her wizard pall!
But still within the Deep-of-Soul
I sense the power of Self-Control!

"God! A time has come when a Hand I need!
A truce is declared 'tween the foes within!
O Father, to my cry give heed!
Send the Light of Soul that I need to win!
A friend! a smile! a conquering thought!
O send the friend I long have sought!"

Good cheer! The clouds of doubt divide!
The desert smiles into Beauty rare!
Murmuring streams from the mountains
glide!

The wild becomes a garden fair!
My pulses thrill like boyhood's prime!
All my complaints are turned to rhyme!

Comrade! YOU were that conquering Light!
Your hand touched the rock as Moses' rod!
Your coming was music! Your Presence was
might!

Your touch brought flowers from barren sod.
God sent you as answer to my cry
—"ALONE!"
And out of the Silence I hear you—
"I COME!"

I've touched deeper in Soul than before I've
known!

A clearer vision of Truth is mine!
The harp of my Life hath sweeter tone!
My cup o'erflows with choicest wine!
Your love brought a new faith to me!
And in Self-Control you've set me free!

In clearest Light of the Infinite One
We blend as drops on ocean's breast!
The regnant Soul has found its throne!
And in Eden bowers henceforth I rest!
And the Name engraved in Light above
Is the jewelled one—"Tis thine—MY LOVE!

HENRY HARRISON BROWN.

Detroit, Jan. 15, 1912.

The Law of Natural Selection

O while I live to be the ruler of life and not
a slave.

To meet life as a powerful conqueror.
To these proud laws of the air, the water and
the ground

Proving my interior Soul impregnable,
And nothing exterior shall ever take com-
mand of me.

—Walt Whitman.

He serveth the servant, the brave he loves
again,

He kills the cripple and the sick and straight
begins again.

For gods delight in gods and thrust the weak
aside,

To him who scorns their charities their
arms flow open wide.

—Emerson in "World-Soul."

He can already rely upon the laws of grav-
ity. * * We need not interfere to help it
on. * * Only by obedience to his genius;
only by the freest activity in the way con-
stitutional to him, does an angel seem to arise
before a man and lead him by the hand out
of all wards of the prison. * * Shall not
the heart which has received so much trust
the Power by which it lives? May it not quit
other leadings, and listen to the Soul that
has guided it so gently, and taught it so
much, secure that the future will be worthy
of the past?

—Emerson, in "New England Reformers."

In the world of life below Man there
are conditions which observers have
found ever recurring and therefore are
deemed essential to the evolution of
mind through the various organisms
whence it has evolved until it finds ex-
pression in man. These conditions are
orderly and are always found in like
circumstances. This recognition of the
regularity and order of the phenomena
of the natural world, which is the world
outside Man, the external world of Na-
ture, has been accepted as the Law by
man. Because Man has found and named
—the term "Natural Law" is readily ac-
cepted also as the Law that man is com-
pelled to obey. And Law is made a

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

—Edith M. Thomas

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Fetich to which we are expected to bow down and to which we must yield obedience. "It always has been and so it must be!" affirm the observers of natural phenomena. This is true in the world of all organisms below man. But it is not true of Man. It is not true of the Human race. Man is not repeating for one day the conditions and experiences of yesterday. He is not for two days on the same plane of unfoldment. Had the laws of matter (so called) been the laws of MAN, of the Human, there would be today only the earliest forms of primeval man. Man as a race never does the same thing under same conditions. Individuals may do so. These individuals are what we term "arrested development!" They have stopped on the road of evolution, and are merely repeaters, imitators, like the alge of early, and the clam of later evolution, of their One Mind. Early Man lived in trees. We live in palaces; early man killed with hands, club or stone; we use power and electricity; early man ate his food raw; we cook it; early man killed off the weak and a portion of the children; we let them live as long as we can artificially supply vitality and will to them. We care for those that cannot care for themselves. Early Man let the Laws of nature within him control him and we call him cruel, and yet, with the common inconsistency of men and women, we still claim that we must obey natural law. To obey natural law is to ever be animal. Ever to be that primeval Man. MAN—the Race—ignores Nature and the Law.

It is here that the mass of teachers and reformers fill the minds of students with serious error. Here many New Thought teachers fail in perception. Here Christian Science sees, but does not comprehend, and blinded by excess of light, ignores individual freedom. Here the ancient Hindoo stopped, and arrested in philosophy, because he was a non-observer of the evolution of the material world about him, and did not draw the distinction between Man and all nature

beside. As long as this distinction is not perceived and understood, so long can one find a necessity for transmigration and a less necessity for reincarnation.

To think of Man as only a developed animal, is to relegate all personal identity, all individuality, back to a starting point, and to believe in Nirvana as absorption, instead of its being, as best authorities of Hindooism tell us not absorption, but the perfection of individuality.

Man is a continuance of the Evolution of the One Mind, but not as previous to his appearance does that Mind evolve through a change of organism. It has evolved from simple to complex organism until it reached Man. When Man appeared, the Mind became a Thinker. This is the highest possible expression of the One Mind. In Man, Mind began to Know Itself. It became conscious of Itself and IT—The One Mind—God—said—I AM! Since the One Mind is that which is evolving—since the One Mind has been practicing evolution through lower organisms, when once it becomes Self Conscious—conscious of Itself—IT is not subject to any condition of evolution of those organisms in which it was becoming conscious. IT has, in Man, won the goal started for, and as far in Itself as Man is concerned it is independent of all those conditions. Because IT is the Power that has been learning, the Power that has been evolving, and IT having learned its lesson of Law in these, it is not subject to any natural law because it is THAT which is without Law, and can therefore do as IT desires limited only as IT always has been, by ITS ignorance of ITSELF. We have been blind to Truth by our old ideas of God, thinking He—IT—planned and wrought knowingly in all creations, as Man works, in his creation. Did God do thus there would be no need of Man. Through Himself as Man, he is still evolving, still creating, accomplishing that with a brain filled with grey matter,

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

—Emerson

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which HE—IT—could not do without that brain.

We are to see Mind everywhere—the Old conception of that Mind was GOD. We are to see Mind at work all along the line of evolution, from monad to Man, and then the same Universal Mind working the same creation through Man. In this conception of Unity, we may understand Nature and Man as Mind. "I and my Father are one!" is the simplest possible philosophy. These words of Jesus are the most profound expression of Truth. Rock and God are one! Tree and God are one! Bird and God are one! But neither bird, rock or tree as God is conscious of the fact. Man—God as Man—is conscious. That is the infinite difference between all other organisms, in which Mind expresses itself, and Man. In every other organism God has evolved and is arrested in his evolution. In every other organism God came and stopped. In Man he is constantly coming. In all other forms God was arrested, because the organism would not let him go any further. In Man he is eternally to evolve.

In Man are combined all the powers of Mind developed in every organism below Man, just as in each organism are embodied all the power evolved before it came. The biologist and anatomist will soon convince any one that the human skeleton has been produced by gradual and almost insensible modifications from the first sign of backbone that appeared; and the human brain evolved by the same gradual process from the first ganglion that appeared; and all organisms developed from the first center that appeared in the primitive albumen. Man today, as an individual, repeats in his Embryonic condition every step of the process from that primitive albumine center until IT—Mind—in that embryo pushes IT-self a new and a last step forward. It is this last step which makes IT-self Man. What is added in the physical that makes Man may be questioned—I premise it lies in the psychic development through SEX. But

what is added is answered by Emerson thus:—

Into the fifth Himself He flings,
And Conscious Law is King of kings.
God throws Himself as Self-Consciousness into the first human embryo, and being the ALL, He becomes in Man the ALL-IN-ALL.

Having gained the power of consciously expressing ITSELF in an organism in which IT thinks, IT begins to learn what IT has done; how IT come into Self-Consciousness! IT THINKS! *Thinking is God coming to knowledge of Himself.* Thinking is God learning as Man how IT did in all the previous manifestations of Itself. Each child born participates in the development of the individual Man from primeval ignorance to the present state of unfoldment, by repeating from birth to maturity every experience of the race. The child and the ever child-man does much that it has to learn how, and why it did it, during every year of its life. IT begins by nursing and it takes food, drink and exercise a long time before it realizes that it is thus keeping itself alive and furnishing itself material to build a body for future thinking. So with all the instinctive actions of babyhood, boyhood, youth, and with the spontaneous actions of mature life. For we only evolve by doing something we have never previously done and learning later why we do it, and by experience learning the necessity of choice. By doing, piling up a consciousness of ourselves in what we term Self-Knowledge. God may be consciousness but IT evolves into consciousness of Itself through humanity. It did not know It could carve a statue till It carved one. It began in cave man to express the consciousness of form. It did not know that It could paint a picture, build a house, print a book, send a telegram, till IT AS Man did it. All the possibility of these expressions slumbered in primitive Man, but he did not know it. But that Man was God; was the Kingdom of God: was the

(Cont. on page 37).

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

—Ingersoll

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* **AFFIRMATIONS** *

Brotherhood

"And He made of one people all the nations of the earth."

Human Life is One!

No matter where the individual is, he is a manifestation of the One Infinite Life. No matter what his condition, he is still a manifestation of the One Infinite Life, and in that condition is a manifestation of Infinite Wisdom.

No matter where, in the scale of Unfoldment I may stand, I am one with all the rest; the same life, the same wisdom, the same truth, and the same love. I am what all are.

All the possibilities of a human soul slumber in me.

All the passions that I feel all men feel. All the capabilities which I possess, all possess.

All the fears and doubts, all the antagonisms, and all the weaknesses in me, are one with all humanity. What I am all are.

In the Presence of the One we are all equal. The same air and the same sun cares for each. My share and my neighbor's share are equal.

I cannot possess, but I can use for expression, and in the using I unfold myself into consciousness; in like manner all unfold.

Therefore when I love myself, I love my neighbor.

In proportion, as I love and care for myself, I love and care for my neighbor.

Every good thought makes my world better. Every good deed is adding to the common stock, and I get my share.

Every flower that is blooming to-day is adding beauty to my world, and every human being that throbs with love and kindness is adding to the love and kindness of my world.

As the sunshine is all mine, so the love and trust of all humanity is mine.

I pass from the little things of self into the Universal. All is mine.

I throb responsive to every other human heart, and thus all selfish desire is burned away, and in oneness with my fellows, I become one with all that is.

"In my Father's House are many mansions," and there is a place for each; therefore, when I affirm I AM, I am speaking for all humanity.

I am Love! I am Life! I am Truth! I am Peace!

The Kingdom of Heaven proclaims itself in my consciousness of being Life, Love and Truth.

When I am at Peace within I know the "Kingdom of Heaven," which is within every man, is expressing itself in me. For the name of that Kingdom is Peace.



"I wish I could come a little nearer to a physical demonstration of the spiritual! Perhaps some think that we ourselves are the nearest approach to a demonstration of this kind and that none other is likely to be attained."—*From a letter of a prominent London physician to a friend in Detroit.*



If Only The Dreams Abide

If the things of earth must pass
Like the dews upon the grass,
Like the mists that break and run
At the forward sweep of the sun,
I shall be satisfied
If only the dreams abide.

Nay, I would not be shorn
Of gold from the mines of morn!
I would not be bereft
Of the last blue flower in the cleft—
Of the haze that haunts the hills,
Or the moon that the midnight fills!
Still would I know the grace
Upon love's uplifted face,
And the slow, sweet joy-down there
Under the dusk of her hair.

I pray thee, spare me, Fate,
The woeful, wearying weight
Of a heart that feels no pain
At the sob of the autumn rain,
And take no breath of glee
From the organ-surge of the sea—
Of a mind where memory broods
Over songless solitudes!
I shall be satisfied
If only the dreams abide.

—Clinton Scollard.

Intellectual Freedom vs. a Pledge

He had often taken the pledge to drink no more, and was a good sample of what that sort of unwisdom can do for a man—for a man with anything short of an iron will. The system is wrong in two ways: it does not strike at the root of the trouble, for one thing, and to make a *pledge* of any kind is to declare war against nature; for a pledge is a chain that always is clanking and reminding the wearer of it, that he is not a free man. The root is not the *drinking* but the *desire* to drink. These are very different things. The one merely require will—and a great deal of it, both as to bulk and staying capacity—the other merely requires watchfulness—and for no long time. The desire precedes the act and should have one's first attention; it can do but little good to refuse to act over and over again, and leave the *desire* unmolested, unconquered; the desire will continue to assert itself and will be almost sure to win in the long run. When desire intrudes, it should at once be banished out of the mind. One should be on the watch for it all the time—otherwise it will get in. It must be taken in time and not allowed to get a lodgment. A desire constantly repulsed for a fortnight, should die then. That should cure the drink habit. The system of refusing the mere *act* of drinking and leaving the *desire* in full force, is unintelligent war tactics, it seems to me.—Mark Twain "Following the Equator."



"Yes, I'm dying, but I still have my smile and I am going to die smiling," replied Mayor Tom L. Johnson. And he did.



There is no habit to which women and girls yield that is more absurd, more inelegant and common than chewing gum. If one must chew, it should be in the privacy of her own room, never in the presence of others.

Few young people seem aware how perfectly ridiculous they make themselves by emulating the placid contentment of a ruminative cow masticating her food. A mother who wished to cure her child of the gum-chewing habit made her sit before the glass and watch herself as she chewed. It was effective. The little miss decided her facial contortions were unbecoming and dropped the practice.

If women who chew gum through a theatrical performance could "see themselves as others see them" it would certainly cure them.

We advise those addicted to this cow-like custom to just watch their motions for five or ten minutes and then—stop.—Detroit Free Press.

A Telepathic Dream

A writer in the *Pall Mall Gazette*, London, tells in an article of a telepathy dream. After a preliminary explanation, he continued: Last Friday morning, I had a very short dream—it could not have lasted many seconds. Without any of the preliminary mysteries common to most dreams I found myself watching the violent struggles of a young man, who appeared to be tearing everything to tatters. In the midst of his struggles he crystalized into one of my colleagues, but whether he was fighting with any person or what was the cause of the struggle my dream afforded not the smallest clew. But I felt it was my duty to assist him in his gallant fight, so I sprang forward, gripped him by his coat collar, dragged him—my dream ceased on the spot!

Now for the sequel. I met my colleague in the afternoon, and at once asked him if he was a champion fighter, boxer, or anything of that sort. He was mystified at such questioning. Then it was explained to him how he had been concerned in a violent altercation the night before, and how I had bundled him out of the melee. When he was told that this occurred in a dream, he at once replied that he had had a very disconcerting dream during the night. He found himself suddenly surrounded by a herd of infuriated bullocks and he had usual dreamland struggles in vainly endeavoring to escape from his tormentors.

It was when the yard-long horn of the leader of the herd was almost about to pierce him that I rescued him! He had devoted his spare time on Thursday to reading exciting descriptions of the behavior of herds of buffaloes on the American plains in past times, and his dream followed almost as a matter of course. But why I should have been made a party to the incident is more than I can fathom.

I had read nothing and had not been out to dinner even, but I was unusually tired and had gone to bed a couple of hours earlier than usual. The explanation of this dreamland telepathy must be left in the hands of more capable investigators, but the facts stated above are incontrovertible.



To strike the blow!

Knowledge we ask not; knowledge thou hast lent,

But, Lord, the will—there lies our bitter need!

Give us the power to build above the deep intent—

The deed—the deed!

—John Drinkwater.

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

—Bayard Taylor

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Alight For a Month In Detroit

Henry Victor Morgan, an old San Francisco friend and student, has been doing for a year successful work for the New Thought Alliance here and as he wished to make a western tour, visit his old places of successful work, and also his old home in San Francisco, and did not wish to leave his people here without a teacher, he invited me with their consent to take his place. As he has always been ready to lend me assistance, I readily consented to supply his place for five Sundays. Commenced my work the 31 of Dec. Thus beginning my New Year with the good people of Detroit. I also began my NEW YEAR of absence from my loved Redwood Home with them, and in the city most like San Francisco of all I have been in.

My work has been strenuous and as my "Notes" this month will necessarily be short, I will tell something of the details of that work, as it is not unlike that which I find in all other places.

I have spoken twice on Sunday. These are the title of my addresses. And while I am always pleased with my lectures, I have been more than ordinarily so here, for the audience seemed to demand more than I usually find, of the profound philosophy of Soul Culture.

"Living, the Now"; "The Inner Kingdom"; "God's Own Good Man"; "Law of Agreement"; "Power of Mental Imagery"; "The Key to Success"; "Economy the Road to the Poorhouse"; "Power of Suggestion."

Every Wednesday evening we have had a Talk on Healing with a Healing Clinic at close. These meetings have been very successful not only in relieving conditions, but in developing a knowledge that will in future prevent a recurrence of them.

On two evenings a week I have had a class in "Self Mastery Through Understanding of Mental Law." It has been excellent in number and in timber. Here are the titles of the eight lessons.

"Unity"; "Adaptation"; "Vibration"; "Evolution"; "Individuality"; "Life and Love"; "Thought"; "Immortality."

On Monday forenoons, Thursday after-

noons and evenings, I have had a class in Emerson. This is my favorite work, for I feel that when students shall be grounded in him, they are safe from the fads and follies, the inanities and insanities, that are now with alarming increase following in the wake of this Great Spiritual Awakening. Soon it will be necessary for all sane, common-sense people, in the movement, to leave the term "New Thought" for something more distinctive. For all sorts of isms and fads are rallying under its banner. When asked, "Are you New Thought?" I do not know what to answer and usually reply—"That term is too indefinite for me to answer until I know what it means to you! I am calling my philosophy "The Now Philosophy" or "Soul Culture!" I never antagonize any one, or any statement of another, but I do refuse to be classed with all who would claim me. Emerson said—"I never found a church big enough to hold me!" I have never found a statement of Truth big enough to hold me, nor a definition big enough to cover me. So any limitation in name or in sect or in system is too small. Truth and Love are limitless and I am Truth and I am Love, and I am all else beside that may be in the Universal. Emerson more than all other influences brought me this freedom. Knowing he will bring freedom to all who study and absorb him, I find it my most congenial work to interpret Emerson to my classes. And I have yet to find a student of those classes that has not fallen in love with him. John W. Chadwick said—"If you do not wish to fall in love with Truth and Love, do not read Emerson!" We took a separate Essay in each class and "History," "Self Reliance" and "Compensation" occupied the time. Every session grew more interesting. I will have a warm Emerson class when I return, as I shall, for the last three weeks of March.

I have had a fair business with patients and consultants, and my correspondence has been large, so large I have had a full month.

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

—Julia Ward Howe

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I had anticipated that the zero weather I should meet here would be unpleasant for me. Would I demonstrate over it? It is with pleasure that I now realize that I have had nothing but pleasure in the snow and the out of door experiences. For two days the rooms were not warm enough, from the steam radiators, and I longed for my Redwood fireplace, but that soon passed and the jingle of the sleigh-bells has made a pleasant diversion for me. The bracing air of the snow storm found a cheerful response within me. I think my open air life in California has developed a good constitution and a resistant power that stood me in stead. But two winters east are enough. I shall rejoice to reach the land of the green and brown seasons and to exchange the snows of the present winter for the new green winters of the Santa Cruz Mountains.

I cannot close my report without telling how successful this Alliance is. As usual the success is due to the ladies who give time and effort for it. They are admirably sustained by the gentlemen of the Alliance. I have had fine audiences and words of good have always been mine from them all as individuals. Surely if any people deserved the term "Ye are the salt of the earth!" it is the New Thought people I have met in my tour across the continent. With such stock taking up the line of March heavenward, in Truth the nation will endure: all present evils be dissipated like this snow, when spring comes. Truth is the Saviour and it is Truth centered in the Affirmation—I AM DIVINE!

The 31 I am to be in Boston, beginning my work under the auspices of the Metaphysical Club, beginning at 3 P. M. that day with an address upon "Emerson as a New Thought Influence!" It is a theme that will find me at my best. A fee is charged and the Club and I will find not only financial benefit, but also a business impetus for my Emerson Classes which I propose to make prominent in my work there.

Detroit is the fastest growing city in

the U. S. The automobile manufactures call a large amount of capital and a large population. Because of this material impetus and prosperity it is difficult to awaken interest in metaphysical and spiritual work. It has ever been noticed that in "hard times" and times of panic churches flourished the best. When the material means fail people have ever turned to their gods. While business is prosperous it absorbs attention and it requires a stern self denial to turn to things of greater import. But such as do so turn become stalwart characters. One person who deliberately chooses the path of Truth is worth many who are by hard times driven. For this reason, the members of the Detroit Alliance are stalwart and self-poised men and women. Mr. Morgan has kept them clear of the pitfalls that lie in the way of the young metaphysician.

As my notes are necessarily short this month I will add to them my

Thoughts Upon Visiting Girard College, Philadelphia

From the time I returned from the civil war, I had a desire to establish a school upon a rational, common-sense plan. Since I came into my Soul Culture thought, have been especially anxious to do so. When "NOW" FOLK purchased their Mountain Home it was with the purpose of establishing there such a school. I did not at that time realize what a task it would be, neither did I anticipate that there would be such a dearth of dollars. I saw the need so clearly that I thought New Thought people would also see it and rally around the idea, and support me with cash and students. We had 11 boys and girls at one time, but the conditions following the San Francisco disaster have militated against that enterprise. But I still hold the Affirmation — *Dollars want to come for my school. Friends are supporting my School.* At the right time it will materialize. I was extremely happy to realize here was a school nearer to my idea than any I had ever before seen.

I thank whatever gods may be For my unconquerable Soul.

—W. C. Henley

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Girard College

The sustaining of Girard's will was one of the early triumphs of freedom of thought—Intellectual liberty. Daniel Webster with all his powers tried for contestants to break it and failed. Now here are the results. Sixteen hundred boys without fathers (for such are considered orphans in terms of the will) are fed, clothed, housed, instructed and will be sent out into the world of active life self-supporting self-respecting and loyal citizens. For one of the important things enumerated in Mr. Girard's will was that by every means honorable the boys were to be taught a love for the American Principles and the Government. CITIZENSHIP is here made not only theoretically but practically prominent. I have never found in our public schools equal manliness, respect for self, and for others, or more real citizenship than I saw here. It comes nearer to my ideal of a school than any I ever saw before. No visit to any institution has given me an equal incentive toward the School I propose for NOW HOME. One thing that struck me upon first entering the grounds, which here comprise forty acres, was the absence of overseers, and the freedom at once manifest. The gentleman at the gate said—"Make yourself at home. The buildings are all open to you. Visit any one!" But I said—"I'd like to visit the school rooms!" "Do so. They are all open to you and so is any of the other buildings!" It was a rare privilege. Whenever I saw a school-room that I wished to step into I did so. It was marvelous the absence of any show of discipline, and yet the most perfect that I ever saw. Each little fellow of ten seemed to feel that HE was IT, and attended to his business. There was none of that shy peeking, leering, sly making of faces, glances of derision or of the consciousness that they were outwitting teacher. No attempt was made to show off before the stranger. There was not the slightest intimation that I was not as welcome as if it were the ordinary thing for

me to be there. "*Model School*," was my thought. Teachers pleasant. There was none of that feeling of restraint or repression that I find in our public schools. Then on the play grounds it was so noticeable, the manliness with which they treated each other and treated me. Often it is all one's self-respect is worth to pass a public school during intermission, or to get into a crowd of school-boys. But I was welcomed if I wished to speak to them, or was allowed to pass unnoticed if I chose, and no officious monitors were about to supervise their conduct. I missed that indiscriminate yelling that one hears from ordinary school grounds. It was manliness all about, and yet the freedom and spontaneity of boyhood and youth. Something I never saw or felt before in any school, from primary to university. It was American sense of equality and respect for the rights of others.

Though these children are entirely supported from the fund, they are never for one moment made to feel that they are objects of charity. They are taught that they are there to be made into *good* citizens, first, and secondly into *self-supporting* citizens.

There is much that I would like to tell but I know NOW is limited. But once understand that my prime motive in establishing NOW Home was that children there could have an opportunity to grow up under our THOUGHT and that here I saw the nearest approach to my ideal, it will be understood why I tell what I shall.

The most interesting part of my visit was in the industrial departments. Here the Superintendent, Mr. Coggeshall, after I had given my card, and he got an idea of what I taught, dismissed the lad he had called to escort me around and said—"I will go myself!" And for nearly two hours we were together and I had a rare opportunity to learn how to start my school. Moreover he said—"When you get ready to start, I'll come out and help you get a good and right one!"

Trust thyself! Every heart vibrates to that iron string.

—Emerson

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Boys from 10 to 18 years of age here learn first the principles underlying all the arts and trades, and the use of tools and machines. From 16 they learn the trade they have chosen, and leave the School ready for engagements, for further study. The report of the graduates is intensely interesting as showing that they *are* indeed self-supporting citizens in all departments of life.

Said Mr. C., showing me some beautiful and perfect specimens of their work in way of telephone and telegraph apparatus—"A boy is never told to do anything twice. His task is set and he is once told what he requires. If he does not pay attention and does not know what he wants, he must find out from the instruction cases, where all parts of the article to be made are shown." "Jolly," said I. "That's New Thought. Concentration. M. Y. O. B. Mind your own business." Then I understood why they minded each his own business in school and on play-ground. The *one* important lesson. That learned all else is easy. I only carry it farther, to include every physical function, and every phase of social life.

Girard left about eight millions of dollars. The trustees have administered it wisely, and now it amounts to eighty-five million. They do not, and have not yet learned how to, expend the income. They are limited by the terms of the will. Here are forty acres full. No more children can be accommodated. One thousand acres not far from the city have been purchased and there a school is to be added for agriculture and all the varied industries devoted to land and its products.

Great as were Girard's ideals, they never embraced what is already accomplished. But according to his will no Rev. is to be admitted to the grounds and no sectarian religion taught. The trustees have interpreted this so that a chapel is built and under the words "moral instruction" in the will, services are held every Sunday by laymen. And the only rasping fact that I found any-

where was that in the hymn book prepared for the use here are the hymns imputing to Jesus what every orthodox church holds. His name is held as one of power. This is virus that will yet have to be eliminated before the spirit of Stephen Girard will be fully expressed—allowing me to be his interpreter.

I visited the dormitories and dining room guided by a fine little fellow who told me of his own work and life. Everything neat. No two dressed alike. No debasing manhood by an Institution uniform and each called by his name. Buildings all equipped with modern improvements. Every person employed seemed to feel that it was Home and these our children. Don't you think it worth while to extend this idea to the Pacific Coast? Donations will yet come for my School I know.



(Continued from page 31)

Kingdom of heaven; was "Conscious Law"; as much as Man is now. God in twentieth century nations knows all. Twenty and more centuries have evolved and at the end of the century will know still more of that which it is possible for him to do. For everything it is possible for God, the Absolute—The Father—to do, Man—His Son—will do. In the evolving Consciousness of Man, which is the evolving into consciousness of the Infinite power and possibilities of God, Man will follow the only order, system (Law), that God has followed from the beginning. Man has power, as Man, only to Think. The Absolute takes Man's mental pictures—Thoughts—and materializes himself into them, just as It has previously materialized without Man's previous plan. Says Emerson:—

"What if trade sow cities like shells along the shore,
And thatch with towns the prairie broad, with railways ironed o'er;
They are but sailing foam-bells along Thought's causing stream,
And take their shape and sun-color from him that sends the dream."

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

—*Archie L. Black.*

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He that sends the dream is the One Mind. Man his expression in Thought. All else is the Subconscious HIM. Absolute with all the experience He has gained through his incarnations in every organism that has appeared. Below Man and in the Race The Absolute, plus all it has gained through its previous expressions, is the "World-Soul" of Emerson's wonderful poem. And since this "World-Soul" is to perfect itself as Man, it will do it in the same way it has perfected other forms of life. It will apply the so called natural Laws to Itself as Man, until it learns to BE the Law. That knowledge can come only through experience—through the pressing out of power ever latent until expressed. Under this outward and onward pressure all organisms that cannot stand the strain of added expression will break in the human race, as they have in all the lower forms of life: This strain is known as the "Law of Natural Selection; The Survival of the Fittest." Those that live, are, in the lower forms, those that adapt themselves to conditions under the Law of Adaptation. In Man those who survive are not only those who adapt themselves to conditions but also those who adapt conditions to themselves. These latter are the most evolved of the race. Those who adapt conditions to themselves are those that by overcoming bring more of God into expression, and become by the Law of Heredity the progenitors of a future and improved race. This improvement is Mental. Only those who think most, move the race forward. It is the Thinker that is the race builder. Therefore an English critic announces that Walt Whitman is the creator of a new race. Emerson and Whitman, beyond all others, are race builders. Thousands come in to help. But it is not the inventor, the financier, the chemist, astronomer, that build the race. It is the Thinker, who announces MAN as Divine and Infinite in possibilities. So far as science, art and invention do this they are helping build. So far as they take away

the necessity of thought and action, they are not race destroyers exactly, but are builders in a negative sense; they help those unable to adapt themselves to conditions, or to change condition to the more easy and leisurely die. Every improvement that makes life easier helps in two ways; it stimulates the strong and weakens the weak. It helps to kill off the unfit. The Law of Natural Selection thus works in Man to perfect a Race of Thinkers. Every other form of life moves with the current; seeks the easiest way. Like water running down hill or lightning, plant and animal seek the easiest way. But Man is Man, and Man only develops by overcoming. He who moves in lines of ease is soon declared unfit. He who overcomes is fit, and lives as long as he overcomes. This was seen by Jesus and clearly by Paul when he said: "Resist not evil but OVERCOME IT WITH GOOD!" And the Revelator saw it when he said that only they who overcome are among the redeemed. But the idea of overcoming is not that which theologians read into the book, but it is that which Darwin and his associate thinkers find to be nature's way; God's way of selection. Those that cannot overcome will die off. Therefore are we told by Paul that the last thing to overcome was the operation of this Law of Selection, when he said: "The Last enemy to be conquered is Death!" Surely when the God which is manifesting in us has succeeded in developing through his evolutions into consciousness of Himself as Law; consciousness of his power of overcoming, the Law will be inoperative because Man, as a race, will have overcome through exercise of himself as Wisdom and Will, and will have chosen to live beyond the necessity of physical pain and death, and through other forms beside matter by an exercise of will. It does not logically, nor rationally, follow because we overcome present method of evolution into ethereal bodies, that we shall remain in these crude bodies. There is too much of

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

—Irving Bachelor

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jumping to conclusions among pseudo philosophers. To overcome death is not to remain physically in these bodies any more than to overcome an enemy, in a fort, it is necessary for us to remain in a fort, nor when we overcome the habit of intemperance are we not to use at choice, and with self control, the wine. He is not a temperate person who will *not* drink, but he who chooses not to, but will when he chooses; he leaves himself free. Man has overcome death when he gains the power to choose his manner of expressions and exercises. His choice, when and how he will enter a more ethereal expression.

That the race **MUST** reach this condition is the evident purpose of incarnation. Matter is the matrix of Soul. Body bears an analogy to the shell of egg, or calyx of bud. But analogy only. For egg must break under law. Man's body is restored at will of the inhabitant and need never break. It can in the process of renewal become more and more ethereal, till at last it becomes unseen by the ordinary undeveloped eye. The process by which Man has reached present conditions will be repeated until there are only those left on earth who have and who continue to overcome. Through resistance and moving upward through the spiral of power, produced by the union of the Absolute and the Individual, the Race will come to realize itself as divine and infinite, and consciously Man will live immortal life here and now. To reach this condition more and more will be required of Man. Each individual will feel more and more the inward urge, the eternal conditions of existence will become harder and harder, made so through the conditions of ease, the removal of Necessity. Consequently there will be a larger proportion of the race that will be unfit. The raising of the standard in any line of expression makes a larger number of rejected. England has had to lower the standard of recruits to her army. And France is under a fear of race suicide. Everywhere there is an increase today

of those not able to survive the present conditions. But conditions will not remain stationary, they will be harder every year. The standard of God will be constantly raising. Like the standard of scholarship. Overcrowded colleges cut down the number of students by a raising of grade. In society, industry, commerce, everywhere the standard is improving. Consequently all the ill sides of life show increase. Jesus saw this clearly for he was a scientific Seer, he saw Cause and Effect. He said: "It is Necessary that the offences come, but woe to him through whom the offence cometh!" The mill-stone will fall upon him. So today offences multiply, and all possible measures, legal, social, philanthropic, will fail to save the unfit. Sympathy cannot supply needed vitality, nor awaken the Individual to consciousness of himself as **WILL**. "I Can't!" will kill off those unfit to live as the progenitors of the Coming Race. It is folly to look at the so called evil side. It **IS** and it is necessary. Look at Cause of these effects and work to remove that. See the Purpose of Divine Life in the evolving Race and help on that purpose. Jesus saw when he wept over Jerusalem the Cause and said: "Ye would not!" Later he said: "Thy will be done!" When we **LET** the Will which is the Divine Urge within, be done, then will the Power we are overcome all conditions. Circumstances will become steps upward because we place them under our feet by becoming the circumstance. This never comes to any individuals under the old thought. It never comes by relying upon any staves of Old Thought or old custom. Never comes by putting the new wine of metaphysical insight into the old bottle of Biblical interpretation, or into the old mysteries of form, rite, creed or rule. It comes only through the Consciousness of the Unity of the Individual expression of the One Mind with that mind. It comes in the perfect trust of the individual in his divinity. Longfellow did not know how near he

(Cont. on page 41).

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

—W hittier

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

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

✽

Not far off, but farther in,

Such is the nature of your quest;

They heaven find who heaven win;

The one true Christ is in your breast.

—Rev. J. W. Chadwick.

Mr. Brown during February was in Boston working under the auspices of the Metaphysical Club. Arrangements are being made for him to lecture and hold classes in various places in that vicinity during March, but he holds himself open for engagements. He does not see how it is possible for him to fulfill all calls he has and the cities he wishes to make and ever return to his Redwoods. Cities en route from Boston to the Mississippi who wish him are requested to write him immediately on receipt of this magazine, that he may decide his route. His calls include Washington, Pittsburgh, Wheeling, Youngstown, Atlanta, where he wishes to stop for a farewell address. Cincinnati, Nashville, Birmingham, St. Louis, Omaha are planning for him and he will stop in cities farther west if there are dates unengaged before the opening of his Summer School at the Mountain Home. He will be glad to hear from friends at his address: Huntington Ave., Boston, Mass. Care Metaphysical Club.

Mr. Brown has put out a post card with a "Healing Treatment" in rhyme. It is positively exquisite in expression, and profound in philosophy. One card will be mailed to any address for five cents. Three copies will be sent to one address for ten cents. Seven will be sent for 25 cents to one address. It is a most excellent missionary card for you to order sent to your friends. Order from this office.

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

—Whittier

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(Continued from page 39)

came to giving the Law of overcoming even death itself when he said in his "Psalm of Life:—

Act, act, in the Living Present Heart within and God o'erhead.

Had he only said "God within and God o'erhead!" he would have given the Law which Emerson gave as the solution to all riddles when he said "Conscious Law." And conscious Law is the Law within, above and through all Natural Law. When Man becomes Conscious Law he will not be subject to any Law but his own desire, and will AS WILL—INFINITE WILL—carry out his individual edicts known to him as desires. Then is he the MASTER OF FATE. This the object of NOW Philosophy. The NOW Magazine has but one purpose, i. e., the awakening of individuals to this Consciousness of present immortality, and the possibility of each individual becoming, here and now, CONSCIOUS LAW!

ترجمہ

The first report from my Health Card came today—Jan. 22. Cards were mailed the 19 to patients and friends. These are the first words in reply—"Yesterday your lovely card reached me when I most needed it. I had been suffering with my periodical headache. Your beautiful healing message was so good that it helped me. It helped me to relax every nerve of my body and to remember that I do indeed rest like a babe on the bosom of her who gave to me life! I do so thank you for remembering me. I shall use the lines often and they will continue to help me.—Mrs. E. M. W., Penn.

ترجمہ

AN IDEAL FRIEND.

That is the best solitude that comes closest in the human form—your friend, your other self, who leaves you alone, yet cheers you: who peoples your house or your field and wood with tender remembrances: who stands between your yearning heart and the great outward void that you try in vain to warm and fill; who in his own person and spirit clothes for you, and endows with tangible form, all attractions and subtle relations and meanings that draw you to the woods and fields. What the brooks and the trees and the birds said so faintly and vaguely he speaks with warmth and directness. Indeed, your friend complements and completes your solitude and you experience its charm without desolation.—John Burroughs.

I Could and I Did

Extract from a letter from Philadelphia. "I have just finished reading your wonderful poem in September NOW, "Mine Own," and the power of that poem moves me as did your spoken words at "Unity Center". The desire is on me to write you and tell you of the power of your spoken word.

"Do you remember when leaving the building you stopped in the street to speak with a friend and myself? I mentioned that she had just put to me the question, "Why are you not walking without your cane?" You simply said:—"You will come to it!" and passed on.

"On reaching home that night I dropped my cane and got it broken. Next morning my husband took it to have it mended. Later in the day I wished to go out on business and was dismayed to remember that my cane was gone. Suddenly I found myself repeating your words with this difference:—"I have come to it!" and holding the thought, "The Lord is my strength," I went out and walked some squares without difficulty; only a sensation in the unused muscles of my back, which quickly passed away. I gave thanks fervently. Several times since I have been out without any support. I am only a babe in Higher Thought but your words made things so clear to me in your uplifting addresses. I wish to reach the plane where I shall

"Greatfully take the best of Now and Here."

"I know you will see that I am trying to live the life and do the work as I would be done by.

MRS. M. E. H.

ترجمہ

Sickness is very largely the want of will. Everything is brain. There is thought and feeling not only, but will; and will includes in it far more than mental philosophers think. It acts universally, now upon the mind, and then just as much upon the body. It is another name for life-force. Men in whom this life—or will-power—is great, resist disease and combat it when attacked. To array a man's mind and will against his sickness is the supreme act of medicine. Inspire in men courage and purpose, and the mind-power will cast out disease. The doctor was himself the best medicine and often cured by his presence those whom drugs would have scarcely helped. These cures through the spirit of his patient he regarded as far the most skillful and philosophical. "Nothing ails her. It is only her imagination," said the nurse to him one day. "Only imagination? That is enough. Better suffer in bone and muscle than in imagination. If the body is sick the mind can cure it. But if the mind itself is sick what shall cure that?"

—Henry Ward Beecher in "Norwood,"
Printed 1867.

There is no darkness but ignorance.

—Shakespeare.

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The New Universe

But now one of God's age-long hours has struck, and the universe has become a thing of the past. That world has gone. That God has gone. That man has gone. That loss has gone. That salvation has gone. That heaven and hell have gone. The night is past, the sun is risen, and the morning is here. No power can turn back the hand on the great dial of God; and the hand inevitably marks a new hour in God's great day. Let us wake up, then, and note what o'clock. The one age-long search of men is the search for the secret of life. The changes and readaptations are necessary stages of growth. Nothing is lost; for all partial truths are taken up into the completer statements. The world is not old, and hastening to decay. Humanity, like young Hercules, has only strangled a few serpents in its cradle. Its labors and conquests are still ahead. So, while others talk of the night's coming, "in which no man can work," we will answer the question as to what o'clock it is in religion, that it is only morning. The great day of God and man is before us; and its light shall but be merged into the glory of that country of which it is said, "Thy sun shall no more go down."—*Minot J. Savage.*

Vice is no more accidental than virtue. Both are inherited. It is as natural for one man to go to jail as it is for another to go to the legislature.—*Edward Anderst Ott in San Francisco Examiner.*

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