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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.



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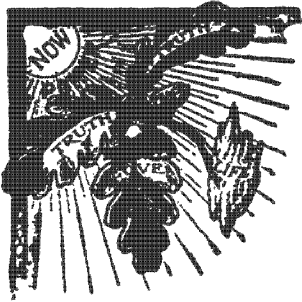
"NOW" FOLK

Glenwood, Calif.

OR

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From all Life's grapes I press sweet wine.

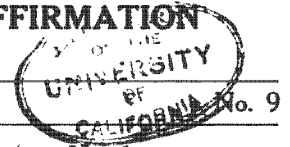
—Henry Harrison Brown

NOW

A JOURNAL OF AFFIRMATION

VOL. VII.

SEPTEMBER, 1910



TO A FRIEND WITH A QUARTZ CRYSTAL.

1896.

Crystals are we, so fashioned to reflect
 The light of other souls! Not like the one
 I send, but million-sided. Not alone
 Can one friend feed us. He is the facet.
 On that we meet as one, while yet
 All others have immensity between!
 Many lovers ours for Life for aye has been
 Millions shaping that each may have his own.
 Our love is not less perfect each for each
 That others claim their share! More perfect
 we
 Each time within we breathe the words,
 "I love!"
 A soul with but one friend would stifled be.
 Its limit is beyond our finite reach!
 Expression as boundless is as God above.

FROM THE IMMORTAL LIFE.

1910.

Today Beloved, I seem to be but one
 Facet! And lying here beside in touch
 Art thou, as heart to heart, in days that
 much
 Of joy and growth did know. Time naught
 has done
 To still the melody that's borne along
 The atoms of my life, because thy hand
 Once struck its crystal flint in love's com-
 mand.
 In melody then Soul awoke, for such
 Thy power I was that day to life reborn.
 As then thy Light doth shine each atom
 through!
 Again thy love dost build my world anew!
 Celestial radiance beameth heavenly dawn.
 Thy angel presence in that dawn doth cheer
 Life's every facet glows for thou art near.
 —HENRY HARRISON BROWN.

THE BEST DAY.

Not the day when Moses led
 The way to the Promised Land;
 Not the day when Joshua
 Bade the sun to stand;
 Not the day when Caesar bled,
 Not the day of Bunker Hill,
 Not the day of Waterloo,
 Not the day she said, "I will,"
 Sweetly whispering to you;
 Not a day that's past for aye—
 But *today*.
 —S. E. Kiser.

Humanity's Greatest Need.

I commenced teaching a district school in Massachusetts when I was in my seventeenth year and have been in public life ever since. It has been a passion with me to study human nature, to find its motives, its causes of action, the secret of its successes and its failures, of its joys and its woes. And for forty years my psychometric perceptions have enabled me to go deeper than the ordinary teacher into the secrets of life. Mental conditions are the only human ones. Physical conditions are one with the animal. Instinctive conduct on part of men and women is but the expression of those remnants of animal nature not yet aborted in the unfoldment of individuality.

But no matter what the condition that men call evil I am as sure of the cause as Newton was that he had the cause of the apple's fall.

I am as sure of the remedy as was Edison that he had solved the problem of the incandescent light after a constant study without sleep for six days.

Not a day passeth but I see evidences of the need of **BUT** one Affirmation held before my brothers and sisters, until they shall catch its spirit and enter into its expression, as the expression of the One Human Soul.

That Affirmation is—I CAN!

Were I the Angel Gabriel with his trumpet and I wished to herald in the redemption of man, and to create the kingdom of heaven upon earth I would place one foot on sea and one on land, spanning every ocean and proclaim— not as did the angel we are told who did so stand, but I would proclaim— MAN! Affirm I CAN! And when I

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

—Edith M. Thomas

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had caused man so to sing aloud, I would have found my work accomplished, and could retire to the inanity of eternal rest. Perhaps that is why he does not so call. He wishes to keep some work on hand. He will have it as long as there is one individual human that thinks—I Can't! Can what? No matter! That question is out of order when speaking of that immortal expression of Omnipotence called Man. Anything HE desires. When? Another question out of order. There is no when to Omnipotence.

How? This is the third question that is out of order in any New Thought conference. There is no HOW to Omnipotence.

But what use to say, I CAN without understanding myself? What am I? The ancient injunction **know thyself!** is still, and ever will be the one important command. The only knowledge that is of importance is—Knowledge of self. This I have learned—When I know myself I know all; and still more: When I know anything about anything, I have learned something about my SELF. It is a wonderful perception of Truth Tennyson had when he wrote:

"Flower in the cranial wall,

When I know what you are—all
in all

I shall know what God and man is."

I can because I AM.

There is no affirmation beyond this.

I am! What? A question that is a limitation. Ask it not. For I am whatever IS. All answers to what, why, and when, are but limitations upon Infinity.

Therefore whatever I wish to be in expression that I am the moment I will to express it. But that which I have called "I" is but an expression of the "I" and not the "I" itself.

Once this fact is understood then never will any limitation be placed upon expression—. (And each individual is I, for I wish my readers to

understand that it is YOU who is thinking, as you read what You as I have written. Read affirmatively and put yourself in place of the writer and thinker or you better not read. For in saying as you read "you," you throw away from yourself to your neighbor the Truth and he also throws it and it stick nowhere. "I AM" means I AM, in you.)

What Am I? Whatever I desire. When am I? Whenever I will express myself as It.

Here we strike bottom principle. Out of this comes the Affirmation I CAN. It rests in Faith in Self. In Self as an expression of Omnipotence. In Self as One with the All.

The one needed mental attitude is Self Assertion. When one relies upon himself he will express himself and will declare—I CAN.

O the need of this faith! Emerson's "Self-Reliance" should be the textbook in every home. From cradle up one should be taught—I CAN. This is the One Text of Life. Every young person should learn and realize that the "Iron string" of life is "**Trust thyself!**"

O ye sick, weak, unhappy and discouraged listen for "every heart beats to this iron string."—I Can! I WILL! Because I Can, I Will!

ADVICE.

The man who smiles when things go wrong,
And works to set them right,
Is pretty sure to be at last
A victor in the fight.
While he who groans and settles down
Into the doleful dumps
Is certain to be trodden on,
And get some other bumps.

So when the world is rough with you,
Keep a stiff upper lip,
And pick yourself up with a laugh,
If you have chanced to trip.
If everything is going wrong,
Just work with all your might.
Meet evil fortune with a smile,
And MAKE things come out right!

—Somerville Journal.

The arena of the new standpoint of science is that of the pupil's own mind.

Elmer Gates

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Affirmations.

(Adapted from Emerson's essay on "Compensation.")

All things preach the indifference of circumstances.

I am All.

Every advantage has its tax.

I have learned to be content. But I am not indifferent.

I learn a deeper fact than compensation—I learn myself as Soul.

I am not compensation but a life.

As Soul I AM.

Under all this running sea of circumstance whose waters ebb and flow with perfect balance, lies the aboriginal abyss of real Being.

God is not a relation but a Whole.

Being is the vast Affirmative, self-balanced, swallowing up all relations, parts and times within Itself.

I am Being.

There is no penalty to Virtue.

There is no penalty to wisdom.

Virtue, wisdom and knowledge are proper additions of my Being.

In love, wisdom and virtue, I am.

There is no excess to these.

As Soul I refuse all limits. I include the whole.

In the nature of myself as soul I find a compensation for all the inequalities of life.

Love reduces these as sun melts the iceberg in the sea.

The heart and soul of all men being one all bitterness of His and Mine ceases.

His is mine. I am my brother, and he is me.

He that loveth maketh his own the grandeur that he loves.

I love Truth, Goodness and Reality and thus make them my own.

As soul I appropriate and incorporate all things.

By love I conquer and incorporate all the wisdom and goodness and wit of the world into myself.

I let my angels go that my arch angels may come in.

PEACE

"Peace!" said the man who labored,
"Such is the gem I seek;
Calm, in a cosy cottage,
Rest, when my frame is weak."

"Peace!" cried the one who garnered
Gold from the toiling throng,
"Far from the pomp of riches,
Only for that I long."

"Peace!" prayed the King in ermine,
"Grant to my royal reign;
Free from a victor's vaunting,
Or of a vanquished pain!"

"Peace!" sang the sad-eyed Poet,
"Sweet to the soul as balm!
Peace is Pursuit of Ideals;
Peace is the Striver's Psalm!"

A. F. GANNON

Business Lesson No. 9. Debtors.

"Forgive . . . as we forgive our debtors."

Under present conditions it is impossible to do business without credit. Business is theoretically based upon confidence each in each. But in reality credit is based upon statute law; upon the power of the state to enforce the law. As long as it is not based upon confidence in the trustworthiness of man, there will be legal trouble and defrauders. Psychic conditions in business caused by this lack of trust in principle and its reliance upon Force are always inharmonious and business is self-destructive. Only Principle is safe and eternal. Statute law is never just to all. Never a law save that which states a Law of Mind, but worked equally as much evil as good. For this reason the business man who enters the New Thought methods must, in dealing with men, put entirely out of his mind all thought of statute law and meet men upon Universal Principle. These are first of all Love of neighbor; next Justice and Compensation. He must have faith in these Principles, as the devotee has faith in God, and the mechanic in gravity.

He must have perfect confidence that



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

—Ingersoll

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when he lives according to these Principles THEY will so deal with him. "As I forgive" in the prayer.

The true business man never forgets that he represents the race. That he is not dealing with the individual, but through Principle is dealing with God. And God never fails. "Put God in your debt!" says Emerson.

Whom are you trusting when you put a man's name on your books as your debtor? **What** are you trusting? "The measure ye meet shall be measured to you again!" is the Divine Law.

Putting against the name this thought, "If you don't pay I will sue," you are by the Law of Suggestion teaching the man not to pay. So subtle are mental conditions. The Law is: **Men are to me what I think them to be. Debtors are to me what I think them to be. They act my thoughts!**

The fact that society trusts to law and not to character causes all bad debts. It is believed by many that were all laws for the collection of debts abolished (except possibly one for the collection of wages under a limited time) there would be little loss. In prohibition states where liquor debts are non-collectable by law, I have been told by dealers that their debtors consider all their bills as debts of honor, and promptly pay them. So it is with gambling debts. Why not put all debts, all accounts, on the honor list?

It is the prevalent thought that the delinquent debtor is dishonest. And there has sprung up a most disreputable business in form of "collection agencies," that carry on their business upon this idea. Under present competition I am sure that the balance of error is on the side of the creditor, he who uses all means to get custom, not caring if the customer can pay or not. "Your credit is good," etc., has led many an honest person into the quagmire of debt.

Since thought is Power, the business man who will use Thought rightly, will "Forgive as he wishes to be for-

given." And forgiveness does not extend alone to collection, but to contracting also. "Lead us not into temptation" is a good business principle. "Automobile-temptation" is ruining many if the press tells us truth. Who is to blame? The man who incites a customer to buy when that customer is not able is equally to blame with the debtor and should in justice suffer, as he has wronged the purchaser. Ethical principles will bring compensation. He who cheats will be cheated. He who forces will be forced. He who forgives will be forgiven. "He that liveth by the sword (law) will perish by the sword (law)." Mental science teaches us to so deal with our neighbor that the boomerang of Principle; of LAW, will bring the results we desire. "Act from principles capable of universal application" in all business relation and you will find success. The loss of a few dollars at times will be but an investment for future gains. When a prospective bargain offers, affirm: **As I would be forgiven so will I deal with him.** When a debtor fails to meet obligations affirm: **As I would be forgiven I will forgive!** It is a mystery to me how men dare pray that prayer when they live so unjustly. But whether they pray it or not it is Nature's way. They are forgiven just as they forgive. Deal as if there was no state, no statute law, and believe in the honesty and the honor of your brother and the result is the only true success—Character and happiness.

"NOW," A JOURNAL OF AFFIRMATION.

Mr. Henry Harrison Brown, the poet-editor of NOW, is one of the most successful writers on the popular theme of "New Thought," which seems to be sweeping over the entire world. His three most valuable books, "How to Control Fate Through Suggestion," "Not Hypnotism but Suggestion," and "Man's Greatest Discovery," are growing more popular the wider they are known.

The monthly journal NOW is a leader in the very cream of the "New Thought" and has many excellent writers on its staff, besides the distinguished editor, and only costs \$1 per year.—*Courier, Chicago.*

To the receptive soul the River of Life pauseth not nor is diminished.

—George Eliot

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The Law of Environment.

The L. N. Fowler Company of London, England, requested an article from me for an early number of a magazine they were to start. I sent them the following which appeared in "*The New Thought and Psychic Review*," for June, 1910, London. It being somewhat autobiographical I feel NOW readers will appreciate it:

The Universe is One, and is indivisible. Like life in the human body, it acts as a unit. It is present in all its parts and power in every external phenomenon. But Human Consciousness, that it may know Itself, divides, in its power to think, this Unity of Existence into two: The Me and the Non-me. These two are in reality one: are only two in consciousness. The Me is that of which the individual is conscious. The Non-me is all that is not part of his own personal consciousness. The Me is constantly enlarging. The Non-me growing proportionately less.

As each child is born without personal consciousness, it follows that there is in the infant neither Me nor Non-me. It is one undifferentiated mass of sensation. Gradually it begins to differentiate this mass, and to distinguish it into the five physical sensations out of which comes Thought by a process of transfusion which we do not understand. As fast, however, as the child succeeds in disentangling this mass, its individuality develops. This individuality is its personal consciousness, and is not its separation, in any degree, from the Universal One. It is merely unfolding into consciousness of Itself. This Self is the Universal One. It is the only self-expression of the One. Each individual Self-consciousness is God conscious of Himself, or we may say each individual consciousness is Force unfolded to Self-consciousness. It is the Universal Something, individualized. Day by day, by this personal consciousness of existence each person grows into a knowledge of that which he in Reality is; in that which lies below that Self-consciousness, in that which is unfold-

ing into a knowledge of Itself. Tennyson expresses this fact of "making" Itself into expression through external phenomena when he says: "God made Himself an awful rose of dawn." So God—Existence—is making Himself each day into Human Consciousness.

But until the babe can differentiate its sensations consciously from all that is not itself, it expresses no individuality, but acts like any other infant, in every other phase of life. This development of consciousness is due to the action of environment. Here science is correct, for Man, as animal, is as subject to physical law as brutes are. It is only as he unfolds into his power to consciously choose how and when this Law shall affect him, that he becomes Man. He is individual only in so far as he is not subject to, but controls environment. This power of control he is through the ages learning. This expression of his Power we term Progress. The action of environment upon the individual in bringing that which is within into expression we term "Suggestion!" Suggestion is the action of the Universal, as Universal, upon Itself that It may know itself as an Individual. Through this action and re-action, Man comes to know himself, and to distinguish his knowledge as Me, and that which he recognizes as beyond his knowledge, as Non-me, or as it is more frequently termed—God.

Thus environment becomes merely Suggestion. And that term includes all that is not recognized by the individual as himself. Suggestion is the effect upon Consciousness of that which is external to the individual. **A Suggestion is therefore—Anything which causes one to feel and to think.** Thus the Non-me is but Suggestion. I am only that which I think. Hence the Law:—**I AM THAT WHICH I THINK I AM.** In the babe the Universal, the Cosmic Consciousness, is acting upon Individual Consciousness, thus bringing the Me into knowledge

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

—Bayard Taylor

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of Itself. The Non-me is therefore but the inspirer of individual action; is the calling of God into consciousness of Himself as Man.

Consciousness begins in feeling. But feeling—sensation—has no individuality. All men feel the same. Pain is one from pole to pole. Joy the same sensation from east to west. Love the same in black and white. Anger the same in savage or civilizee. Hunger the same in rich or poor. Sensation is differentiated in individuals, but in each individual it is the same. In feeling the race is one. Even idiots feel. Humanity is transmutting feeling into thought. We feel as one; we think as many.

In Thought then we look for the Law. What causes me to think? What causes me to feel, that I may think? Were I placed out in space where was no phenomenon in the Non-me, I would not know the Me. I would neither feel or think. All would be that Something, which is neither Me nor Non-me. I can only know by contrast. I must have at least two feelings, two states of consciousness, that I may know either. I am not that which is outside myself, that is beyond my cognition; to cognize it is to say, What am I? Thus by contrast I am forced to think. To think is to BE. All that is not Me exists, that it may awaken Me into expression. External phenomena set me to thinking, because they first set me to feeling. Through myself as Thought, I let that which I am in reality find expression. For this reason we have Suggestion as an Universal Law. The Non-me exists for me, because I, through Self-consciousness, distinguish that which is not my conscious self from that which is my consciousness. Were there no Suggestion from the Non-me, I would sleep for ever in the nothingness of God. Thus does the world exist as Emerson says: "For the Education of each man!" And Chadwick in his poem "The New Science says:—

Then I was where now I am,
In Thy bosom: there before
Time's first planet proudly swam
Into space; and back of then
In the darkness thick and long,
Closer was I knit with Thee,
That the music is with song.

But the Law of Unfoldment—Evolution—the tendency of all Nature to the Good, is continually "lifting better up to best." It was there then also with Me, and I was called into Self-consciousness by the working of that internal pressure—that "Urge! urge! urge! that procreative urge!" as Whitman calls it, of Nature, through this external excitant of Suggestion, I as the One, was moving toward individuality as myself. I as God was working into Individual expression.

"Onward, upward, striving still
Through the elemental forms;
Cradled in the mighty trees,
Rocked by earthquakes, nursed by
storms;
Out of weakness growing strong,
Working still the heavenly plan;
Learning what the best must do
Ere he finds himself a man."

Continually acting upon Itself as Me through Itself as Non-me, always as environment acting as Suggestion to Itself as Spirit (or Mind, or God, as you, dear reader, choose) until IT came to distinguish Itself as Individual from Itself as Universal. Then to Itself as Man, environment became no longer the Law of Adaptation, as it is to vegetal and brute life, but became hereafter, to the Thinker, Suggestion, acting no longer upon the merely conscious, through physical law, but acting as Suggestion upon Individualized Consciousness, and producing Thought; bringing thus into expression the power of choice and of desire. Then, and for ever, was the line crossed, and Man, the "Self-Conscious Law," came. He, from the Law of Suggestion by bringing it under his control, evolved this Law of Auto-Suggestion or Affirmation. And from this

As a matter of fact, a man's first duty is to mind his own business.

Geo. C. Lorimer

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Law he determines what he, as an individual shall be. The power to control the Fate that had pursued him as animal, he obeyed till he grew by the same Law into the power of mastery of Fate.

Thought thus represents the individual expression of the One. Behind thought lie the infinite possibilities of the One. Thought is awakened by Suggestion. Children and childmen, primitive men, think as compelled by environment. As they unfold into consciousness of themselves, they learn that they are Power to choose what thoughts they shall receive from Suggestion. Where once a wild beast suggested fear, it now suggest food and courage. As fast as he exercises this power of choice and directs the results of Suggestion, man becomes self-controlled and master of destiny.

It was this perception of Truth that caused me to take up my work of education along lines of Suggestion. No greater possible power can one exercise than this of determining his own fate. Every person can do this as soon as he understands and uses this Law of Suggestion. It is the most awful, and at the same time the most glorious conception, one can have of himself. It is a fact that *By Self-Suggestion—Auto-Suggestion—every person either consciously or unconsciously directs this conscious reality we call the Self, or the Ego, in its objective expression.*

This perception inspired my first book "How to Control Fate through Suggestion."

As I grew deeper into this realization and saw errors of mankind in regard to the powers of one mind over another, I wrote my second book "Not Hypnotism but Suggestion." To further elucidate the power of this Law over bodily conditions I wrote "Self-Healing through Suggestion." I grew to realize the tremendous power of Thought, the most stupendous power man wields, and I wrote "Man's Greatest Discovery," to teach something of the awful mystery. For *Thought Is Power!*

To help persons to use this power in daily life under the one Law of its application, I wrote "Concentration: The Road to Success," and yet but the first principles of the Law of Suggestion are known. To understand and make Suggestion an art, is to build life consciously into that which we hold in ideal.

Since Suggestion in an ever present factor, and since men are unlike by birth through effects of Suggestion which we term "heredity,"

it follows that Suggestion must produce different effects upon individuals. It will produce the same emotion, but will not set each in the same mental state. Through this fact we arrive at the conclusion that the Suggestion need not produce the same effect upon any one at all times. Varying conditions of environment, varying mental states, and accompanying suggestions all cause a different result. For instance—a sound at night produces a different mental state, than during open day. And when alone at night, from that when accompanied by a friend; and still different when that friend is man, woman or child. Thus we learn that it is not the environment—the Suggestion—but the mental habit of the individual that determines the effect of the Suggestion. *I can decide how Suggestion shall effect me!* Once this is realized, all one has to do is to control it. Suggestions are controlled by the individual side of the Law, which is by Auto-suggestion. Thought controls the effect of Suggestion. My environment is to me that which I think it to be. To a coward it is fear; to a brave man it is courage. To a weakling it is temptation; to one of strength it is opportunity.

Convince me that any statement is Truth and that conviction controls me. I become it. The Non-individualized is obliged to obey the Individualized. The Non-me acts as Suggestion upon Me, and Me suggests to the Universal, which is its sub-conscious Reality, and that Reality obeys. Thus does Nature mould herself into the perfect individual.

I must caution my reader to keep in mind the difference between conviction and opinion and belief. These latter influence us, only in so far as they cease to be opinions and beliefs, and become convictions. And it is also necessary to remember that as soon as convictions change, the effects upon the Reality change, only the effects of habit remain. That we do thus create mental habits, is at once our danger and our glory. Habit makes easy what was at first difficult, but this tendency to habit stifles growth, if it is not directed. Therefore we need to create right mental habits. Suggestion is the road and its personal side is affirmations. I affirm, "I am well," till it becomes a habit to think health, as it was once to think sickness.

Here lies the power of the New Psychology which has acquired the title, "New Thought." It teaches how, through Affirmation, to create correct mental habits. Emerson says: "Life is a stream whose source is hidden." Taking Life then as a stream from Infinity, we should, as we control other streams of Power, control this, and it is to be controlled from within. Whitman, the strongly individualized, says: "Nothing external to me has any power over me." And Jesus taught us to "Overcome." We thus put externals under our feet as servants. But we have allowed Life to be guid-

I thank whatever gods may be For my unconquerable Soul.

—W. C. Henley

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ed alone by the unconscious action of Suggestion upon the Self, and have agreed with anything that the external suggested. Now we are to consciously choose. And, because we know that externals are to us, as individuals, what we affirm them to be, we are to affirm "ALL IS GOOD." Thus no evil effects of Suggestion can overcome us; because we have created in ourselves the habit of looking at all as good. Thus have we risen to superiority over things, and the Laws obey us, and Emerson's wonderful line has become Reality to us.

"And Conscious Law is King of kings." Tennyson speaks of "The Law within the law," which is the individual consciousness within the Cosmic Consciousness. And this is manifested in Human Choice. Choice is exercised through Affirmation. Through choice, man has come from cave to palace; from skins to silks; from clubs to electricity; from brute force to Thought. Is no longer slave. But with consciousness of infinite possibility he continues to improve environment. Earth is becoming that which we prayed for;—"The kingdom of heaven on earth." As fast as Man realized his unity with the All, ("And God shall be ALL in ALL,") as clearly as he now recognizes his own made separation into Me and Non-me, that Kingdom, that Perfectness, will be. But the Me will not be any less Me, but the Non-me will be less, for the horizon of the Me will have encroached upon that of the Non-me and the Me, as the One will have expanded. And could we ever arrive at the end of eternity, the result would be no Non-me, for the Individual would have absorbed into consciousness all it.

Then would Evolution be complete. Ever towards this, is Soul unfolding. And the full beauty of the poem above quoted is seen. We are ever One as in the beginning.

"Never severed from thy heart,
Never parted from thy side,
Still as in that early dark
Ere the world began to be
Thou my God and I are one—
Thou in me, and I in thee!"

GOD BLESS US EVERY ONE!

"God bless us every one!" prayed Tiny Tim,
Cripple and dwarfed of body, yet so tall
Of soul we tiptoe earth to look on him,
High towering over all.
He loved the loveless world nor dreamed, indeed,

That it at best could give to him the while
But pitying glances when his only need
Was but a cheery smile.
And thus he prayed, "God bless us every one!"
Infolding all the creeds within the span
Of his child heart, and so, despising none,
Was nearer saint than man.

—John Whitcomb Riley.

Under the Redwoods.

Henceforth, please God, forever I forgo
The yoke of men's opinions. I will be
Light hearted as a bird and live with God.
I find him in the bottom of my heart.

—Emerson. (*Journal*).

Here we first enter the home of these giants and language cannot portray the awe that fell upon us through this darkened solitude. While I have traveled over most of the world, never have I enjoyed the wonder of God's handiwork as here, for never had I imagined such marvelous splendor as passed on every side, as our motor dashed through these world-renowned towers of redwood in Humboldt county. Rising from a carpet of ferns, in arrow-like straightness, falling sometimes over a purling stream, yet ever unbent, they are life lessons in themselves. No joy of earth can inspire the peace of soul like this gliding through these monachs of centuries, when Nature forces your undivided communion with her and creates an inspiration never to be forgotten.—*From an Article in Sunset Magazine.*

While I lie in my hammock, relaxed and happy in the inspiration of these mighty trees, I am rested by my Leg-horns that scratch the ground about me. "Foolish things," I say, "you have scratched that soil every day this season. Does it pay?" And they answer me by picking up contentedly some insects for their meal. Yes, they find. "He giveth them their meat in due season!" He does. They feed upon whatever comes their way. Are not vegetarians. Their food gives beautiful plumage, fine flesh, and excellent eggs. Has nature made a mistake in them? Did Omniscience intend they should eat insects? I have learned that the old logs about the wood are filled with ants. The chicks have learned to know the sound of my ax and run when they hear it, knowing there is a fine meal of nice black ants and white eggs and young. Swift are they to see and to pick up. This is nature's way of equilibrium. Thus she keeps the species in right ratio. But more, it is the way the One Mind unfolds into consciousness of Itself. This scale of Being God has climbed from unconsciousness into Consciousness of Himself.

**Hold your thought, your mind, your will in principal and
you will succeed.**

—Eva C. Huling

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“Striving to be Man the worm (or God in the worm) mounts through all the spires of form.” It is not the worm that mounts, but God that mounts. HE is coming up through all grades of Life, into that condition that makes Him human. Each new form becomes more complex, and He in that new form uses the lesser form as a means of a still higher expression. Each species is a rung in the ladder, the apex of which is Self-consciousness: God as “Conscious Law.”

As chickens eat ants, I eat chickens, and for the same reason. But I reason, and chick does not. But I did not reason until long after I ate the chicken. I ate for years that I might later reason. I ate as the chicken does, because I am animal and need to eat. As long as I live as animal I must, like the chicken, eat. What does the chicken eat? What instinct leads it to eat? So was I led until I learned that I could choose. Now I eat as Man. The animal in me is subordinated to Soul. I choose my food.

All material things are mine from which to choose. I feed upon that which is the lesser manifestation of God, that I as a greater manifestation may manifest. Would I take no Life—would I not eat any of God's lesser manifestations, I would starve. In the egg, in the grain, and in the potato, are the germs of the same life as in ox and bird. Destroy Life? How? Where does it go? God is never harmed. God cannot be destroyed! It is time this idea was banished. Life is like yonder creek. It flows. It is an infinite flowing. Life is in milk. I drink life in water. I believe life is in the clay. Flowing from the unconditioned into the conditioned. Perhaps I am simply turning the current back into the infinite ocean. But neither as Henry Harrison, nor as chicken, was I present from all eternity. But as Essence—as THE I AM—I was there. We are to see God unfolding into consciousness in each form of life. It is

LIFE that is “striving to be man” in worm and bud.

* * * *

And all this lesson and more from my Leghorns scratching for ants by my hammock. And my dial hand yonder—a two hundred-foot redwood—tells me that the sun is at noon and soon Sam will call me to lunch, and probably some Leghorn has furnished the egg or the leg for my dinner.

* * * *

Speaking of ants I have a problem. A few days ago a dead limb fell from the “Emerson Tree” fully two hundred feet above the ground. It was full of ants. How did they get there? I sawed it into foot lengths and traced their burrows till they ceased. They did not go the whole length of the limb. That nearest the trunk was free. So they bored from tip down toward trunk. They live on wood we are told. Do they need no liquid? Does dew supply them? How did they get up there? I watched at the foot of the tree to see if I could find them crawling up and down, and found none. Did they kill the limb? If it was dead how did they find it? O, the One Mind is in all. It is everywhere. When I know the ant all in all I “shall know what God and Man is!” So I find God and Man in this redwood limb.

Were I a poet I could tell of the beauty of the moonlight as I lay late one evening in my hammock while the moon was at its full. I watched it as I lay late one evening in my hammock while the moon was at its full. I watched it come over the eastern hills, peeping at me as I lay beneath the roof-tree-branches. Such a peace came to me then. I was content ever thus to lie. I was Poetry. But not a line, not a word of any language, was mine. We do not think in language. We FEEL and then pictures fill the mind. He is poet that can translate pictures, these mental hieroglyphic, into language. Some time we shall converse in these pic-

The power of higher life is the power of Higher Thought.

—Francis Ellingwood Abbot

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tures. That will indeed be soul communion. Language kills sentiment. We prefer to be alone with the loved one. Words destroy communion of soul. Soul communion alone that converses in clasp, and embrace, in silent look and signs of emotion. The savage conveys his mental pictures better than we. Literature has not added to expression. Hieroglyphic of ancient, sign language, and the deaf and dumb alphabets convey more than the dictionary. Painting and sculpture tell best what thought is. It is not language, for that is but a symbol. Thought is the reality. Could I bring the reality of the moonlight among these redwood tops, where it seems to shine from the opening gates of Paradise, there would be literature beyond Homer or Milton. But do you not each get it? Of course you do, for imagination is Reality and you are all with me, silently communing in moonlight, with the Indwelling God.

* * * *

Sunday morning my platform was covered with ferns, bay leaves and madrona branches and I sat half buried in the greenness and talked on "Faith in Self." The sturdiness, symmetry and magnificence of the trees signify my type of what faith makes as churches. Squirrels chattered Amen and the jay was my only critic. My thinking audience lingered long after we had closed with singing:

"No longer forward nor behind
I look in hope or fear;
But grateful take the good I find,
The best of NOW and HERE."

* * *

Queenie and I were out on a trip and coming to a spot where the grass looked green, I dismounted to let her nibble a while. I led her to the food I thought best for her, but she snuffed at it, and turned to some luxurious thistles and carefully bit off the bright red blossoms and begged for more. "Thanks, lady," said I, "another lesson in minding my own business." I was

raised the old way. People thought I should do and ought to do so-and-so, when my nature said other. Here I was thinking for you. Will I ever mind my business and not try to think for others?" I will! I do! M. Y. O. B. is on my medal now.

WHICH?

Master or slave, which shall it be?
You must decide not I!
God has given the measure of power
Deeded to mortals in each trying hour
If one fails in seeking his dower
In death each effort must lie.

Master and slave, each will contend,
The right to govern the soul.
Self will lead to anger and hate,
Hold its power perchance too late
If true love claim not the estate
And bring the right to control.

Master or slave! Heaven or hell!
You the chooser must be.
From palace or cot, manger or throne
By their fruits each one is known,
Reaping the harvest each one has sown,
Today the future will tell.

ABBIE WALKER GOULD.

Moline, Ill.

I knew a man in Hartford, Conn., who, in a few hours through fear was laid upon a bed of sickness by the preconcerted action of several acquaintances, who accosted him successively at different points on the way to his store, each telling him that he looked very ill, asking what was the matter, and expressing great concern for him. The gentleman though in usual health at the start, soon returned home a really sick man. Many similar instances could be cited.—*William D. English, M. D., in The Esoteric.*

I feel certain that no one can do much toward overthrowing this "economic hell" until he has solved the question of the soul for himself. Before he is equipped for this battle, he must have seen the vision which all men seek forever; he must have heard the voice that speaks where there is none to speak; he must know the joy that surges from sun to sun, and the peace earth does not give and cannot mar.—*Alice Herring.*

The editor of a little magazine writes: "An April copy of NOW reached me recently and I read with awe and amazement your wondrous inspired poem 'My God.' It seems to reach the highest pinnacle of human expression."

The true incentive to a useful and happy labor must be pleasure
in the work itself.

—William Morris

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SUCCESS.

I hold that man alone succeeds
Whose life is crowned by noble deeds,
Who cares not for the world's applause
And scorns vain custom's outgrown laws,
Who feels not dwarfed by nature's show,
But deep within himself doth know
That conscious man is greater far
Than ocean, land or distant star;
Who does not count his wealth by gold,
His worth by office he may hold,
But feels himself as man alone
As good as king upon the throne;
Who battling 'gainst each seeming wrong
Can meet disaster with a song,
Feel sure of victory in defeat,
And rise refreshed the foe to meet;
Who only lives the world to bless,
Can never fail—HE IS SUCCESS!

—Henry Victor Morgan, in *Practical Christian*.

“WHEN NATURE ADDS DIFFICULTIES SHE ADDS BRAINS,” was the Affirmation that fixed itself in my mind as I lay in my hammock and read for the 'th time Emerson's late address “The Man of Letters.” It fairly buzzed in my consciousness for days and inspired my two Sunday evening addresses, “The Coming Man” and “The Son of God.” That sentence boils down the whole of the scientific wisdom of the age. Causation, Evolution, Compensation, Individuality, Originality, and Immortality are all there. And more: There is the purpose of Nature in it. Why IS there evolution? Answer: To develop brains! Why want brains? Because, till God **thinks** he does not know himself, and works by blind intelligence. Now, because he has brains, he uses the energy He is, in improving that which he embodied as Himself without brains. O but it is good to realize that every opportunity, is an opportunity for expression and for more brains! Every time I shirk expression in any form, I am losing that gain in brains I might have had. “Easy” times and little brains; “hard” times and more brains. Henceforth, Father, pile it on. I will take the brains; let those have ease who will.

If I find one thought sticking to me like a burr from any book, person or play, I consider myself well paid for my time and effort. A few evenings ago I saw “The Spendthrift.” It is a play that every young man and maiden should see before marriage. It shows how strongly the present trend of thought is toward the betterment of the race and for the happiness of the individual. NOW teaches no better lessons than the stage in this. Many of its affirmations have found a place in its pages. But the ONE that stuck to me, because it harmonized so well with my late essays and lectures is one that I can well recommend to NOW readers. It is the advice the Aunt gave the young man after learning he had become engaged to a society butterfly: “TAKE A DAY OFF AND GET ACQUAINTED WITH YOURSELF.”

Oh, the river drowns the cable
And the clash of cogging wheels,
And the nectar of the woodland
Through the fetid ozone steals
To the heart that longs for freedom
And the feet that fret at stones—
Calling, calling to the country
Where the limpid water drones.

Ah, it calls me softly, softly,
As a mother croons her song,
Calls me always and forever,
Calls me softly, calls me long.
Oh, ye great unwieldy city,
With your cold and moiling mart,
You have won my blood and sinew,
But the country has my heart!
—Byron Williams.

Important as the selection of food is, digestion and elimination are, in the last analysis, mental. The flow of the digestive fluids is under the control of the mind, as experiments on animals have shown, and the movements of the organs, even the circulation of blood and lymph, are actuated by the mind, as the paling or flushing that accompanies certain mental states clearly indicates. Hence, while we recognize the fact that starch or sugar can never supply the place of phosphorus or albumen, worry and hurry directly interfere with digestion and may induce the most serious disease.—Dr. Allen, *Food Specialist*, in *Boston Globe*.

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

—Whittier

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

Personal communications will reach the editor a few days sooner if mailed to the San Francisco office.

Notice that the editor will pass most of his time in San Francisco. His office is 589 Haight St. On one of the main streets. Easy of access from all parts of the city by transfers.

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An official of this State recently showed a friend of mine a letter he received before election from the President of a religious association, promising in return for a consideration of money to his association he, the President, would deliver a certain number of votes toward his election. Said official, from such approaches from all classes, has reached the conclusion that all men are grafters in thought and spirit.
I don't believe it.

Send me 5 copies of "Dollars Want Me." I wish them for friends who *think* themselves poor, and don't know how to think any different.—E. E. H.

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Life is repaid by the joy of living it.

—David Starr Jordan

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What am I to do? Many have written that the little poems in which I embody my thought are valuable to them. One writes: "I read your poems over and over, they comfort me so." Another says: "I thank you for the poem in the July number." Another writes: "Don't fail to put one of your poems in each number for they are the gems in my memory!" They brought a friend from the East to this coast to my assistance a few years ago. They drew one co-worker from his Ohio home to this. But a few weeks ago a dear friend said: "I like your prose because you condense it so, and dislike your poetry for the same reason." Now comes these words in a letter from Philadelphia: "The little magazine is always welcome, though I should personally relish it a little more if my literary appetite were not somewhat spoiled at the very outset by your inartistic poetic effusions. Why not let us have them in plain prose, and eschew all halting rhyme and meter?" I cannot please you all in everything. When in the ministry I said to my congregation: "You are many; I am one. I do not expect to please you all every Sunday. But during the year each will have a sermon that seems written for him. With that you will be content." So I am compelled by the limitations of individuality in each of us, to say: Each one will find something in each magazine for him. Let him take it and remember that what he does not choose others do, and but for this fact there would be but one magazine printed in the world, and each person would like that. I do not know if I am a poet. I do not know if I write poems. I simply know I FEEL to write thus and I LET it come, and when I thus stir one person I am repaid. Two then are pleased. Do not judge the magazine by what you do not like but by what you do. I seldom like all I find in any book or paper. I select the grains of gold.

An American sojourning in Austria writes under a late date "I thank you for June NOW. I have been very much uplifted and inspired by some of its Affirmations. Your June number surpasses any of the others. If you shall live another seventy years you will never excel these editorials, 'Why Use Affirmations?' and the 'One Reality.' I wish to make one suggestion. It is that you print that editorial on the use of Affirmation on the back page of your cover and on the first page in red ink, 'See back cover for something good!' This will surely be a 'go.' It is fitting that 'A journal of Affirmation' should bear some explanation of its character since Affirmation is something jeered at and misunderstood. I think it would help you to get your 'million.' We'll think of it. What do you think?"

The editor of one of the leading magazines in a special New Thought line, writes: "I think NOW is the most interesting journal published."

"How to Control Fate Through Suggestion," by Henry Harrison Brown, editor of NOW, is one of the first books that makes suggestion a science. It is written in the well-known forcible style of the author and contains the principles, which, if understood and intelligently applied in every-day life, would lead man to the attainment of his highest desires.

—Pathfinder, Washington, D. C.

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**The dependence of liberty shall be lovers;
The continuance of equality shall be comrades.**

—Walt Whitman

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JUST SO

"Do you think that the eating of meat retards spiritual unfoldment?" If you think the eating of meat will retard spiritual unfoldment it will retard, for as you think so you are. I don't think that my spiritual unfoldment comes through the stomach, therefore I eat what tastes good to me and ask no questions for conscience sake. Paul's advice still holds good: "Eat what is set before you and ask no questions for conscience sake." Peter was also shown in vision that there was nothing common or unclean. Jesus also told us to take no thought about what we should eat or wherewith we should be clothed. People act the fool over their food and clothing more than any other things connected with mortal life.—*Christian.*

We have before us three books by that great soul, Henry Harrison Brown, of San Francisco, California: "How to Control Fate by Suggestion," "Not Hypnotism but Suggestion," "Man's Greatest Discovery," (each 25 cents). Mr. Brown tells you some things in all these books that you cannot afford to pass by, and worth many times the price of the above. To get in touch with him and his soul's glory is to be blessed indeed. This you can do by reading his books for they are truly full of his *shining*. God bless him!—*Mrs. Excel Lynn, editor "Christ's Way."*

A Utah lady passed a week with us and after continuing her journey thus writes a friend who kindly gives me this extract: "I hope you are still enjoying Mr. Brown. I felt when I got back into the rush of the world, and rush it was, I carried something of the calm and peace of the redwoods with me. That week did me a world of good. Life seems very much more beautiful and holy to me since that week in that Redwood grove in touch with the spirit of the Universe."

An actor said to a reporter of the *Boston Journal*: "No we don't get sick. We cannot afford it. It is a case of *must* with us. Although there have been times when had I been at home or a private man, I could have taken to my bed with a good right to be sick as anyone ever had. I have not done so but have worn off the attack through sheer necessity. It is no fiction that will power is the best tonic and theatrical people understand that they must keep a good stock of it always on hand."

The arena of the new standpoint (of science) is that of the pupils own mind.—*Prof. Elmer Gates in Monist.*

The number of errors is unlimited but truth alone is one.—*P. Spiller.*

A COOL CRITIC.

"Dollars Want Me" is the title of a new book by the editor of a New Thought journal. We have not read it. It is said to be the new road to opulence. It is said to explain just what mental attitude to hold in order to draw the Dollar. It is said that it will enable one to rise above the drudgery of enforced labor. The title conveys the impression that money is seeking to possess the individual; and the author seeks to teach the individual how he can so yield that he will be conducted into the pastures of opulence.

How striking in the similarity between this New Thought deception and the deception practiced in Eden. The "god of this world" taught Adam and Eve how they could yield to Him, and in so yielding gain all, and become gods themselves. Satan wanted the souls of the race, and promised them great things. They yielded to him, lost all, and were forced to labor as they had not done before. Now comes the champion of the New Thought, seeking the same thing, making the same offer, and in addition holding out a remedy which "will enable you to rise above the drudgery of enforced labor." If the two propositions are not instigated by the same power, then the coincidence is a remarkable one. And the last deception holds out the promise of immunity from one of the results of the first, that is, labor. Only yield to the invitations of the New Thought, and all you desire to have you may have, all you desire to be you may be, even though your desire, like that of Lucifer, be to be "like the Most High," and to take the great title, "I AM."

—*Signs of the Times, Adventist.*

Christian D. Larson, editor of the *Progress Magazine*, has sent me his series of books. Those who knew his work in and through *Eternal Progress* or who have read his editorials in his present magazine will need no recommendation concerning them. But to all others I will say: No writer in New Thought lines is superior in dictum, depth and clearness, and this *Progress* series, 50 cents each, are a library in themselves. I have not space to analyze each nor to say more than they are text-books in Thought and worthy a place on the table of every student. Here are the titles of the *Progress Series*: "On the Heights," "The Hidden Secret," "The Great Within," "Mastery of Fate," "Poise and Power," "Mastery of Self," all by C. D. Larson and published by the *Progress Company*, Chicago.

The plainest truths are those man hits last of all.—*Fuerbach.*

It nettles men to find that truth should be so simple.—*Goethe.*

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NOW is a Journal of Affirmations

Because it is a comparatively new mental attitude toward Existence, to meet every occasion with a positive Affirmation, many find it difficult to understand at first the place and power of Affirmation. For such we boil down the "NOW" Philosophy into as small a space as possible. It is the Science of Mind.

An Affirmation bears the same relation to Soul Culture that an axiom bears to mathematics. It is to be taken as Truth, not reasoned upon, but accepted. Thus held, it will mould the expression of life into its own likeness. The "I" is the ego of the person who affirms. As one says, "I am happy," when all goes well with him, he is to learn to say, "I am happy," when all seems ill to him. He will thus, by Auto-suggestion, produce in himself that mental state which is happiness. Affirmations are spiritual gymnastics by which one may grow into self-control. When they are repeated, or held in mind, other and injurious thoughts cannot come in. Thus by *conscious* choice one becomes Master of Fate.

Mental Scientists deal with That-which-is—with positives. We have nothing to do with that which is not—with negatives. What I am, and what I possess form the base upon which rest all Affirmations. The primary Affirmation is—I AM. As fast I learn myself I will add a word to these two, as for instance, I will soon say: I AM LIFE! Later, I AM HEALTH! Ultimately, I AM WHATEVER I THINK I AM.

Affirmations bear the same relations to the Art of Living that tools bear to all the mechanical arts. Workmen must learn to use their tools. So in this greatest of Arts and deepest of all Sciences—the Science of Mind and the Art of Living—one must learn to use Affirmation.

Beginners in Mental Science often say: "I affirmed that I was well and it did no good!" No doubt. A person expects to try a straight line often before he can draw one; to try the problems in mathematics often before he can solve them. All experts in every line have gained power by practice. The greater the power the longer and more persistent the practice. The athlete, foot-ball player, pugilist, have practiced long and hard; have concentrated upon their work and earned their success.

There is no power of more value than the mastery of the body and environment so as at all times to be happy and healthful. For this reason this power of self-mastery is not lightly won. Since it is mental *science*, it must be learned; since it requires practice it is an *art*.

To acquire a knowledge of how to think and what to think, requires attention; and will and concentration to think it, when it is known. Be it understood that New Thought is not a mere intellectual perception of Truth. It is not a mere Affirmation of set phrases. To think that it is so, is for one to think all the smith needs to do is to hammer his anvil and all the author needs is to take up his pen.

Hammer and anvil, pen and paper, are necessary tools but to know *how* and *what* to do with these tools is important, but even this is of little value till that which is known is *done*. To repeat Affirmations carelessly and intermittently will as soon bring one to health and success as looking at the swimmer will make a swimmer.

The theory of Affirmation is the Law of Suggestion—*I am that which I think I am*. I am to learn what is necessary for me to think that I may be success; that I may be health; that I may be happiness. Having learned *what to think* and *how to think*, I have but *to think* it to be that which I wish to be. It is necessary to think in Affirmations.

When am I that which I think I am? While I think it. How long am I that which I think I am? As long as I think it. Until I form the habit of thinking that which I wish to be, I shall at times be that which I do not wish to be, because at those times I think that which I do not wish to be.

This is the place and power of Affirmations. By them we create the mental habit of thinking in the line we desire and thus create the objective expression we desire. Each repetition of an Affirmation causes a change in nerve and brain cells. They vibrate to the thought. We create a physical memory, that automatically directs our thinking in the chosen channel, just as we have unconsciously created one which now instinctively says "I am pain," "I am weak."

Here is the Law of Self-Direction: *Affirm that you are that which you desire to be till it becomes a habit to think you are that which you desire to be, and you will then be that which you desire to be. I am success when I habitually think—"Success."*