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# 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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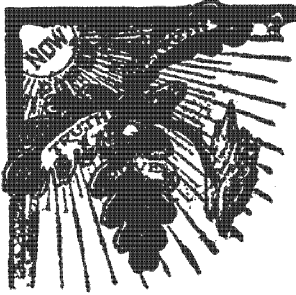
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**SANTA CRUZ - - CALIFORNIA**

**BRANCH OFFICE, GLENWOOD, CALIF.**



From all Life's grapes I press sweet wine.

—Henry Harrison Brown

# NOW

A JOURNAL OF AFFIRMATION

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SEPTEMBER, 1911

No. 9

## Mine Own

"Our Father?" I His belov'd son?  
Then I'm His heir and all is mine!  
His child? My Father? We're *one*?  
Then all is mine from sand to sun,  
And all the stars that nightly shine,  
And fruitful tree and clinging vine,  
And all the brooks that circling run,  
Are mine—All, all are mine!

"Our Father, may thy kingdom come!"  
"Our Father?" Mine? My kingdom then!  
His Power is mine since we're one!  
By that one Power all things are done!  
His power is with the beast in den  
And His the Power of armed men!  
In Him my every victory's won,  
And all is mine—is mine!

"Our Father! May thy will be done!"  
"Our Father?" Mine? His will my will?  
Then as the years unfolding run  
I only have my race begun!  
His is my growing thought and skill!  
My every act his plans fulfill.  
Thus in one strand all Life is spun,  
Since all is mine—is mine!

"On earth as 'tis in heaven!" the cry.  
"On earth?" In matter? Everywhere?  
His kingdom then on earth am I!  
My Father's store is my Supply,  
And all His life with him I share!  
My kingdom is His constant care;  
Love broods o'er me with faithful eye,  
Since all is mine—is mine.

My life, my will, is one with thine!  
Thy kingdom, Father, is my all!  
The prayer for peace that once was mine  
When dim the stars of faith did shine,  
When trembling trust oft made me fall,  
Is now no more! I've now no call,  
For I am fruit of Love the vine,—  
And all is mine—is mine.

—HENRY HARRISON BROWN.

The little needle always knows the North,  
The little bird remembereth his note,  
And this wise Seer within me never errs,  
I never taught it what it teaches me;  
I only follow when I act aright.

—Emerson.

## The Triune Lines of Man's Objective Knowledge—Time Space and Weight

Only by ever keeping in mind the Principle of Unity; by living in the Consciousness of the One Mind; by ever realizing Omnipresence, can we arrive at Truth.

This conclusion, at which I arrived years ago, has been forcibly impressed upon me recently by reading various scientists and especially by a study of Carl Snyder's book "The New Conceptions In Science." (Harper Bros., 1904.)

The author claims that there is "A *thinking* substance." I would say: "A substance through which Mind thinks." Mr. Snyder says: "This conclusion seems inevitable. So far as we know, the process of thought and consciousness are associated only with a special form of living substance, a particular kind of Huxley's 'protoplasm.' And protoplasm is a more or less definite substance that can be, and has been, analyzed in the chemist's tube. . . . As there is no nerve action without evident presence of electrification, it is possible that we shall find some day that nerve action, thought, and consciousness, and what, in our present ignorance, we call electricity, are one and the same."

What saves the above extract from absurdity are the words "in our present ignorance." Surely we shall find all of Nature's "Modes of Motion" manifestations of one Infinite Energy, what Emerson calls "The Everpresent One." But we can never find that any two modes shall be alike. If so there would be but one mode. No two forms of vibration can be alike for it is the difference in

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

—Edith M. Thomas

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pitch—in length of wave and number in an inch and a second, that makes the difference. For this reason electricity, thought and consciousness can no more be one, than heat sound and light can be one, though all these are one in the Universal Substance, but each is individual and unlike in manner of manifestation. The Energy one; the modes of manifestation many! If this unity and diversity of operation are kept in mind there will be no bewilderment in reasoning, and there will be Truth in conclusion.

All is *not* electricity, as is now the tendency to reason. But all is ONE Energy! One God, Mind, Soul, Spirit, Power or whatever name one may be inclined to give this Universal Something, that is Omnipresent and Unknowable. What else this is we can never know, but of its manifestations we are constantly learning.

Electricity is one form. Light another. Emotion another. But who has ever before dared to include "consciousness" among the forms of motion. What is Consciousness? I have never found any definition. IT IS! Beyond that, nothing. If I were to try to define, I would not say it was any vibration of Energy, but the Individual Perception of Existence expressed in the Affirmation "I AM!" Thought IS POWER and it is only a higher pitch vibration of Universal Energy than electricity or radium. (Read my little pamphlet "Man's Greatest Discovery.")

Mr. Snyder makes sensation identical with Thought. Sensation is a wave-motion among the material nerve-cells. Thought is a vibration in the higher octaves of Mind. A sensation travels from toe to brain at rate of one hundred feet a second. Electricity travels at the rate of 184,000 miles in a second. For this reason he says that there is no meaning in the phrase, "Quick as thought," for thought is among the slowest of travelers. It is not a function of thought to travel or to thrill nerve. Men never thrill with thought, but they thrill with

Emotion. An *out*-motion set up in the nerves through the action of thought upon Life. It is Life that travels in nerve-waves. It is thought that orders Life. Thought is transmuted emotion. "Thoughts are dying feelings," says Edward Carpenter. Yes, "dying" as electricity dies into light. This assumption of Mr. Snyder is certainly equal to any of the so-called "vagaries of metaphysics."

I wish in this paper to make a study of how man has learned of that part of Existence that is not his individual consciousness. Others probably will still farther develop the thought I express. All our knowledge of that universe in which we have our Being has been obtained through sensation and mostly through the five senses. Something IS. Existence is the only beginning. To know Existence is the end of our efforts. With *Something*, science deals in all its experiments. Upon *Something*, theology speculates and dogmatizes. Upon *Something*, philosophy reasons. What these in Existence—Something—find is Truth. Truth is thus a fixed quantity only in possibility. We shall ever be learning more of That-Which-Is—that Something—but never know *all* it is. Truth is therefore the Individual's perception of That-Which-Is. Truth an ever expanding quantity.

Each individual is an Expression—a pressing out—from the Unconscious into Consciousness. In That-Which-Is, I live as an individual—"have my being" Being, I opine, means Consciousness. All that part of Existence that is not individualized in me, affects me—is conscious to me—through its constant motion. The varieties of this motion are infinite. They are octaves above octaves limitlessly. Octaves below, and octaves above, my present perception. It is the provence of human evolution to constantly become more and more conscious of this scale of octaves. This consciousness is developed through becoming more sensitive to the effect of these vibrations; that is, by recognizing ever a larger area

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

—Emerson

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of sensation. Consequently the race will, with each generation, become more sensitive. The body will have to become innured to this increased demand upon its nerve energy. All who cannot stand the strain, will under the Law of Survival, die off, and leave the "fittest," under the new demand, to live. This process is going on continually; is seen in the constantly increased number of nervous wrecks, and new nervous diseases that beset the advanced nations. Advancement is climbing through sensation the scale of more intense vibrations.

That Sensation is primal, and that all consciousness is recognition of sensations is a fact admitted by all philosophers. Upon this accepted fact let us reason, upon our ways of knowledge.

Most of our knowledge comes through our senses of sight and hearing. The other three senses only assist and rectify these. Through sight we get our conceptions of Space. Through hearing our conceptions of Time. These two conceptions are born in the speed and length of vibration. Nature is mathematical. It is always in all her manifestations of force so many wave-lengths in a second of time, in an inch of space. The waves of each mode of motion always measure from crest to crest the same. There are always the same number of waves of each motion in each inch of space. The various modes are known by the length and rhythm of waves.

The shortest so-named "electric" wave is about 10 inches. I have not been able to find the length of the electric wave used in telegraphing but it is longer than those used in wireless. All waves including the Marconi and the Hertzian waves, travel from inch to inch with the same speed, i. e. 184,000 miles in a second, but within the inch each travels at a different speed because the oscillations are more frequent and the waves are longer or shorter, consequently there are more or less of them in an inch. The Hertzian wave is 150 feet from crest to crest, and the "Poulson wave," used in wireless telephony, is at the rate of 1,000,000,000

waves a second in an inch of space. Marconi wave is 600. Each variety makes a different sensation upon the receiving membrane. Are not all electricity, though all are motion. Thus Space and Time are but mental or spiritual recognition of sensation.

But an important factor in acquiring knowledge is what many philosophers call a "sixth" sense—weight. It is not the knowledge gained through any one of the five senses. It is learned in the child's fall of toy and of his own fall. It IS a consciousness of something. What it is has ever been a puzzle to philosopher and scientist. Ever since Newton named the fact, that all objects fall toward the center of the earth, the word "Gravity" it has been a word science and philosophy have juggled with. It has been the answer to cover ignorance. What IS gravity? Why is it? No one has ever answered. That it *is*, is a perception beyond ones senses, but it is not beyond sensation. We FEEL that pull. When I stand on a high place I feel the pull so strong that I want to fall. (Probably some of this is due to Suggestion, but much must be due to the FEELING of a want of the ordinary pull to which I am accustomed when on lower ground.) I will hazard a definition of Gravity which as far as I know is original with me: *Gravity is the recognition of Omnipotent, Omnipresent Power!*

Space consciousness is developed through the sense of sight. No space conception have the blind. They have a conception but it is not that of sight. Remember the tale in the New Testament of the man who had been blind from birth. When healed he "saw men as trees walking!" He had to learn perspective. Children have to learn this. Notice them at first reaching for things far away. They learn by seeing to decide what is within reach.

In like manner the deaf have no conception of time. They have a conception that arises from the association of the doing of things at particular periods.

(Continued on page 121)

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

—Ingersoll

\*\*\*\*\*  
\* **AFFIRMATIONS** \*  
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*In Him I live and move and have my being.—Paul.*

It is good to live.  
I rejoice to be alive.  
I feel the glory of being in all my veins.  
I realize the immensity of Being in the fact that I can say, "I live!"  
Out of the Vast Unknown have I come to this recognition of Being.  
Amid a Universe of Life I am the only one that can Think, "To Live is glorious."  
My senses are filled with this realization of Life.  
My pulses thrill with this consciousness of Being.  
All Nature is beating around me in vibrations of Life.  
In the midst of Infinity I breathe in the inspiration of Life Immortal.  
I thrill in the consciousness of the Eternal Beauty of which I am part.  
I find my pulses beating time to the eternal rhythm of Infinite Life.  
There is an inner song of joy accompanying this melody of the external world.  
The Inner Voice is uttering praise for the privilege of Being.  
I translate this Song of Joy into words of thanksgiving.  
Praise the Lord O my Soul; praise that Holy Name of Love for all these wonders of Life.  
Out of Eternal Supply my individual life is constantly fed.  
Out of Eternal Supply my strength is constantly renewed.  
Out of Infinite Supply my consciousness of Truth is kept in ever-unfolding activity.  
Out of Infinite Supply the needs of my heart are constantly met in the inflow and the outflow of Love.  
All these founts of Supply are the One in whom I have my Being.  
Each morn I sing the praise of this One who in me is Life.

Each eve I chant the praise of this One who in me is Love.  
All day long as I find joy in the world about me I utter praise to the One who in me is Truth.  
Amid friends whose love is my rest, and in whom I find the joy of Expression, I praise the One who is in me and in them as Affection.  
But most of all do I feel to praise that One who in me as Consciousness, can say, "I AM!"  
Holy, pure, sweet, beautiful and wise am I, for I live and move in that which is all this and more.  
O my Soul, praise Him who is to thee Fount, End and Purpose.  
I have learned why I live. It is to express the One in Love and Truth.  
I am Love! I am Truth! I am Life immortal!



**Resting by the Hudson**

July 17.—I have given five week-day lessons and two Sunday lectures here. Been extremely well received. The landlord of the hotel most kindly opened his reception room for three of our meetings. The friends cheerfully gave me every opportunity for enjoyment. I visited Mt. McGregor and went over the "General Grant cottage" which the G. A. R. and the State wisely care for. Took a fine ride on Lake George and visited about all the extremely hot weather allowed me. It was not California atmosphere. I had been away from eastern summers for over twenty years, but to my surprise, I demonstrated well under the circumstances.

Saratoga is not the busy place at this season that it was twentyfive and thirty years ago when I passed my summers there. The laws against gambling and racing destroyed its best business season. Fashion turned its votaries elsewhere, and last but not least, a corporation bought land south of the town and sunk wells and bottled the gas to that extent that the noted wells that made

## Truth for Authority, No Authority for Truth.

—*Lucretia Mott.*

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it a Mecca for health were stopped in their flow. And here comes in an evidence of the growth of public sentiment and law protecting the people. After much legal battling the courts decided against the company and they have shut down. The State purchased the springs and hold them as a reservation. "For the public weal!" Not much longer will "We, The People," who are the government allow private corporations to usurp public utilities, and build up colossal fortunes to waste in frivolity or vice and in oppression. The Public welfare before any private gain. Gradually is Justice becoming the Ideal of Legislation, and Justice will yet be measured by the Golden Rule, and by Emerson's statement of the Law: "I have a right to do as I please as long as I do not interfere with another's right to do the same!" Herbert Spencer also gives us the same in these words: "Act from Principle capable of universal application!" As fast as this thought becomes Law, the People become civilized, and the nations of the earth grow into peace. Rejoice with me then, NOW reader, for every step wherein the Universal Rights of the People find expression in public action.

\* \* \*

July 31.—Invited by Dr. C. O. Sahler at Kingston-on-the-Hudson to make him an extended visit, and finding it too hot for ordinary lessons and lectures I most gladly accepted. In NOW for May I spoke of his Sanitarium. I can only add encomiums to what I previously said. He is the most advanced practitioner I have met along lines of metaphysical healing. He, Prof. Weltmer and myself are identically one in our philosophy. These two men find their success in their clear understanding of the Principle of Suggestion. While we differ somewhat in methods of application, we have no question as to the Law and the fact. Too many metaphysicians ignore the Law; working entirely upon the consciousness of its subjective side. But the dual action of every Principle requires the knowledge of the application both upon

its objective and subjective side. It is here that Christian Science fails. While its success depends entirely upon Suggestion—more so than any other branch of metaphysical healing, still the Christian Scientist is absolutely ignorant of the Law; does not understand its working; ignores its objective side, and denies the Law itself by which all his cures are effected. Suggestion (which when accepted becomes Auto-Suggestion or Affirmation), is an indispensable factor in all methods of healing from voodoo to M. D.: from Indian Medicine Man to Metaphysician. There can be no healing without it. The modern metaphysician understands and works intelligently under the Law of Suggestion, while all others necessarily ignorantly obey it. The average Christian Scientist heals by Suggestion, as ignorant of the Law and as instinctively as the Arabian Sheik or Indian Medicine Man. ALL cure. For the Law of healing is one, no matter by whom used. And the Healing Power is one, no matter who healed. We can raise potatoes whether we understand botany or scientific agriculture, but the best crops are raised by those who have passed through our Agricultural colleges. So the best results upon Manhood, come from those who heal understandingly, and not from those who have learned a method of applying Suggestion, and who do not understand the Principle. Their patients are relieved but not cured. Mental habits not changed, Mental Liberty not attained. There are today many healers that simply know a way to heal, and who draw the conclusion that their method is the only one, and who from that limited application attempt to deduce a philosophy. It is the purpose of this magazine to show the Universality of the Law of Suggestion, and to teach its readers how by use of the Law in Affirmation to heal themselves of the effects of any mental habit. This digression is caused by my observation of the success in the institutions of Drs. Sahler and Weltmer, neither of whom claim to have a perfect method and

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

—Bayard Taylor

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neither of whom pretend to know it all. Both place no limit upon the Law; would teach the law and leave its application to individual intelligence. Each healer adopting the method most natural to him.

Among Dr. S.'s patients are all conditions of men and women, with all manner of troubles of body and mind. Under the application of mental Laws they are restored. There is need of such an institution on the Pacific Coast and it is the Ideal of NOW Folk to establish one whenever Truth-lovers shall give encouragement. We have the place, the talent and the knowledge. We lack now only the needed dollars to build and make known the Home. We fondly believe that by doing our part dollars for this purpose will want to come. If the time is ripe, they will come. I am learning the details necessary for the application of our NOW Philosophy during my sojourn here. Thus wisely "He leadeth me," where that which I need is to be developed in me. What better use could I make of this hot July and August.

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I have visited the Great Dam the city of New York is building in a valley of the Catskills making a reservoir of 9,000 acres for its water supply. It is a magnificent undertaking employing over 3,000 men. As I walked over the portion of the dam already built, 250 feet high, and through the machine shops and power houses and concrete mixing works.

I only increased my appreciation of the wisdom of the One Mind that is expressing itself through human brains. I wondered how Mr. Winston, the manager (to whom I had an introduction and who showed me every courtesy and gave me every opportunity to see and to learn.) I could only marvel at the brain capacity and the intellectual ability that could carry on such an undertaking. He surely instinctively obeys mental law, for he seemed in fine health and in cheerful mood with all this important enter-

**A Case of Metaphysical Cure for  
Nervous Prostration.**

A young author of New York City writes to the *Sun* concerning a nervous prostration that centered in a blackness coming over his sight. He says he tried specialists of all sorts, oculists without number; suburban and mountain rests, with no relief. The moment he became interested in his writing the blackness came over him. After a long trip in the country he returned to the city. Doctor told him he could go to work. His account proceeds thus:

"I sat down at my desk and in a few minutes I was hard at it and was tremendously enthusiastic over my progress. Then suddenly the light began to go out. I was in blacker gloom mentally in a minute.

"That day I met a woman who dabbles in new thought and told her my troubles. She asked me to go and hear a lecture by another woman who knew about Eastern mystic things. I was not very enthusiastic, for I don't follow fads much, but I went. We were part of a gathering in a little room and I sat near the lecturer. Some things she said got me to thinking hard and that confounded darkness came again. The woman looked at me, stopped in the middle of her lecture, and said:

"Why don't you breathe? Drop your tongue out of the roof of your mouth and relax your jaw."

"Well, she told me what was the matter, and it wasn't mysticism, but just common sense. Whenever I worked hard I had a habit of jamming my tongue hard up against the roof of my mouth and tensing every muscle around my windpipe so that I shut off my breath. That blackness was only a symptom of suffocation. Now I've got over that trouble by learning to relax those muscles, and I'm able to do hard work without trouble. Simple, isn't it—but I'll bet there are a lot of nervous people with the same trouble."

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To these menaces of monopoly at bay the President answers with perfect cogency: If your business is on such a basis that it can't stand the enforcement of law, all I can say is that it ought to be on a better basis.—*San Francisco Examiner*.

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prise of \$14,000,000 resting upon him. "When Gods adds difficulties he adds brains," says Emerson.



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

—Julia Ward Howe

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## Modern Dissipation

The chief element of success is Concentration upon the expression of the self! —the development of the consciousness of Personal power.

Ancient civilization tended to develop in man the initiative. The pioneers of our country were obliged to do for themselves, and the result of this necessity made of us the nation we are today. It is a sad fact that because they did, their children do not do. So much has been done for the present generation that it is losing the ability to do for itself.

"Four hundred thousand men, the good, the brave, the true, On battle field, in prison-pen, lie dead for me and you."

We have heard this so often in "Memorial Day" addresses that it has become a habit to think of the dead soldier as the church people think of Jesus: "He did it all!" In that idea even the sense of patriotic necessity for doing, is passing from the thought of the young.

This is false teaching. No one does anything save for himself. My duties rest upon me and no one can take them off. No soldier died for any one but himself; died doing his duty. Each must do his own dying; his own living. He died because he felt it his duty so to die. He died for Principle. That same principle is before every person today. Will ever be before the race till time is no more.

Because they died, is no excuse for me not dying today if need be for the same Principle. Self Expression—Self Unfoldment—Self Development, is the only purpose of the personal life. It is the purpose of civilization not to take away the necessity for this unfoldment, but to accentuate it; to make conditions more impressive of the fact. It is possible for one person to do by living or dying to only increase the opportunities for others to find way of expression of the latent power they are.

We are never to forget this important truth as stated by Emerson: "It is only as a man puts off from himself all ex-

ternal support and stands alone, that I see him strong and prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and in the endless mutation, thou only firm column, must appear the upholder of all that surrounds thee. He who knows that power is in the soul, that he is weak only because he has looked for good out of himself and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands erect on his feet, commands his limbs and works miracles."—"Self-Reliance.")

This paragraph indites every organization in the world. And especially are the great movements of today indited. Christian Science removes from the individual the necessity of thinking and makes him one who walks shoulder-to-shoulder with his crowd. To think like another because another so orders, or because one so chooses, is to abandon the liberty of the personal self and enter a soul-slavery. Roger Williams stood for "Soul Liberty" and the Baptists have always sought to maintain the same liberty. However much they may have in definition, limited what we now think is liberty. Fraternal orders are open to the same objection, but in less degree. While all ecclesiastical organizations rest upon this sacrifice of self as a fundamental. Social rules demand the same surrender. Echoes of the prevalent opinions and not a Living Voice is the effect of social customs. No one can maintain himself in "Society" if he expresses opinions not in harmony with the plane in which he elects to move.

Individuality, the development of the initiative, has ever been stifled by all these customs and organizations.

But today as never before, does business so stifle the individuality of workman and of the clerk. Business is autocratic of necessity. It can be successful only through organization, order, system and routine. Specialization is necessary. Specialization demands concentration upon certain features, to neglect of all oth-

## I thank whatever gods may be For my unconquerable Soul.

—W. C. Henley

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ers. And the smarter the man in his avocation, or profession, the smaller is he in all other respects.

A prominent business man who controls large interests with branches in many cities, said to me: "I can easily find young men who will work well where they are directed, but it is almost impossible to find young men with whom I can trust the direction of the branches I wish to establish. Experimenting has been expensive in this line!" The whole tendency of business is to crush out this necessary initiative faculty. When I was a soldier whenever I would use my own judgment I was reprimanded with the words: "It is not your place to think, but to obey."

This tendency in society, business, church and politics trains young people to follow the crowd, and to do as the rest do.

No where are the results more to be deplored than in the fact that there is no opportunity for individuality; the same tendency prevails. One must follow the crowd. Even in popular games there is not only this lack of individual expression, but also a degenerate condition of the masses. The dance that once required brains and was an intellectual process, has degenerated into the enervating intoxication of the savages. It is merely a means of rythmical intoxication, where all that is human is laid aside, and the merely animal revels in motion. The modern dances are not *immoral*. If they were, there would be hope for them, and for the dancers. But they are *unmoral* and *dehumanizing*. They tend to resolve all the progress of the race in the crucible of sensuous forgetfulness. Did they awaken passion, they would later awaken self control, and through necessity of choice have something human in them. But like narcotics they destroy all moral power; deaden all human feelings in a mere physical reel of the senses.

Football and baseball are as sensible for intellectual people as are the Chinese who hire their dancing done for them. Men and women who will not exercise, or take time to play, go to see hired performers,

and exhaust their vitality in shouts, where to benefit it should be used in the pleasurable expression of their own physical activity. The thousands that visit ball-ground are on the road toward degeneracy.

Women who find domestic duties irksome, find a narcotic for intellectual, and moral living, in bridge parties. What a commentary on civilization when a lot of women and men and women pass all day in such games, giving as an excuse, "Well what should we do?" We have nothing to talk about!" The noble art of conversation has departed from social gatherings. Frivolous topics take place of thought, and the Art of Thinking is dying.

Reformers also fall into the same error. With much that is excellent in the Boy Scouts, the tendency is to tell and to show how, and what, and make of the boy not a man, but a tool. The country boy who has to find out for himself how to make a fire or set a trap, has infinitely more chance to find himself, and to be a thinker and a man.

Slum and social settlement work has much of the same objection. It is the old idea of the Puritans that men can be made by law, and by giving information, when the true idea is that men are *already* made, and only need to be drawn into expression. But while I thus criticize I would not impede this movement but would thus call attention to the need of an additional factor in this work. Let the boys alone to find out much for themselves, and I would have a complete change in the methods of games. They should be for the players, and not for the spectators.

The present fad among those able, is golf. Better than nothing. But it shows the lack of our educational, business and social systems. They do not develop in men a high ideal of life. Would one so love out-of-doors as to find in wood and field, in brook and flower, in bird and insect, the charms Thoreau and Burrough find, or cultivate a self-companionship these would not be popular.

## Trust thyself! Every heart vibrates to that iron string.

—Emerson

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The trouble is, that nature is not known, because soul is ignored.

In like manner the masses must find expression through excitement. They do not realize that power is in the Soul. Do not know that happiness is a mental condition. They seek for it outside. The weakness of the masses, the weakness that makes trusts, monopolies, ward bosses and leaders necessary, lies in the fact that men have not been taught to make a companion of themselves, to trust themselves and to find within, that which alone can satisfy. They are like men standing on their heads; they see "men like trees walking," like the demented of Bible times.

The need of Soul Culture lies in this weakness. This magazine stands for Self Reliance. For the initiative! For the Human! For the liberty of the Soul. NOW would teach every person to trust himself; to look within for power! Along lines of love and truth to express for himself, and not allow another to usurp his right to be himself. The true man, the coming man, will refuse to spend his time at a ball game where, in the words of one sporting authority, "in dividual players are bought and sold like race horses." He will make this game, not a professional business, but an open arena for recreation in which all may enter, not to compete, nor for reward, but for the GLORY of expressing mind through the body.

Games and songs are the test of civilization. The nation as a nation gets no higher than its sports. They who would help the onward march, must attend not to the theology, or to the social, or drink and dietary habits, but to the Thought habits of the people, and these are shown best and first of all in the ways leisure is passed. Song, play and game indicate the tendency. We need to teach the habit of thinking I AM POWER! and I CAN! I am sufficient for all my needs! and thus make the individual expressive, develop the initiative and destroy this habit of leaning, as evidenced by the saying: "I can't!" I CAN! What? Do any-

thing I choose. I am free to act from within. I need no external stimulent for my expression. I think, therefore I do!

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(Continued from page 115)

They learn by night and day; dinner and tea; but to have any idea of time, which is rythm, they cannot.

An Oakland, California, deaf man suddenly attained hearing while on the ferry boat. The sounds nearly drove him wild and he had to be secluded and gradually trained to put tones into orderly arrangement, with all his other facts of consciousness.

And yet blind and deaf FEEL sensations from these vibrations, and there is a joy in them. But to interpret the sensations in terms of time and space is not possible. And did ever blind or deaf persons from birth become philosophers or scientists? I am not posted here. It is a matter worth investigating.

Helen Keller learns from the fingers a picture, but what relation to my picture does it bear? There is a *feeling* perhaps akin to mine, but the translation of feeling into conception cannot be like mine.

Time and space are then merely conceptions arising from sensations within or upon the Ego—upon Consciousness—upon the Individual, caused by vibrations upon the nerves of eye and ear. Without these nerves no light, no tone, no space, no time. The vibrations are there but no response from the only membrane that can vibrate in harmony with them.

I believe when we unfold our spiritual sense—not senses—we shall feel more and consequently know more. There is in reality but one physical sense, i. e. that of touch. Eye-touch is sight, ear-touch is sound. So there is but one spiritual sense, i. e. perception. Emerson says: "The Soul is the perceiver of Truth!" One who is blind; one who is deaf; one who has not unfolded conscious spiritual perception can no more understand what these are to those that possess them any more than a woman who has never been a mother, or a man who has

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

—Archie L. Black.

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never been a father, can understand the emotions of parenthood.

Modern science and invention have only changed our conceptions of time and more especially of space. It is not so far from San Francisco to any other city now we live in the railroad, telegraph, telephone and automobile age, as it was fifty years ago when I was boy. When the post-horse was in use it was a week's time from Boston to Washington. Now it is the matter of a few hours. And to get any idea of the space one must walk or go with team.

With these new conceptions of time and space which lift life from its manifestation in the lower octaves of past days, all conditions of life, in business and society are necessarily intensified. The men and women who are not able to withstand the wear and tear of the new conditions must die. Here comes in New Thought as the Saviour. All who learn to Live in the Consciousness of Unity, will live and be the progenitors of that new race that will live, as NOW prophesies, "in consciousness of Spirit here and now!"

Every new invention and habit of thinking and living that shortens space, and lengthens time by bringing more expression into the hour are introducing the individual to new avenues of expression of the One Omnipresent Soul.

The fact that the photograph has extended the range of space to millions upon millions of miles beyond the range of the human eye, does not prove that the eye has not equal or superior range. The eye of babe has not the range of maturity, nor that of landsman the range of mariner. That the bolometer can measure the heat of a candle a mile and a half away, does not prove that the nervous organism of man is not equally sensitive, when he has developed his power of recognition sufficiently. No artificial membrane is equal to nerve-matter, or grey matter of brain. Man is now in the immaturity of his powers. The five senses are also the animal's senses. Man is a PLUS! Is not animal. He is that

which has, by evolution been added to the animal. Man has only just begun to manifest. He is not here. He is *coming!* When he gets here he will have little use for the limited area of the five senses. He will use his spiritual sense of Perception. The power to idealize and then to visualize and then to materialize an idea, is greater power than that which lies in the machine that can photograph or measure after man has made it. And the power that made it will learn to do away with all machinery as it has with the aids of childhood, when it learns its *Self*.

Every vibration recorded by photograph or other scientific instrument is also registered upon the Ego—is felt by that which we call the Sub-conscious Reality. The Conscious Man has not yet learned to recognize these finer sensations. But the clairvoyant and clariaudient, or as I prefer to name all these sensitives, Psychometrists, do recognize some of them, and Man, when he comes, will recognize an undreamed of range. He will see without eyes, and hear without ears, and converse without language, and all more perfectly than he now does with the use of his inherited animal five senses. Man is Spirit and when he grows into the realization of this fact all present knowledge, limited to Time and Space, which are the crude vibrations of LIFE, will then seem like the knowledge of the cave-men compared with that of the present.

Here naturally comes in my definition of Psychometry (the only one I have ever seen that would fit the case): *Psychometry is the recognition and interpretation of sensations not recognized by the five senses.*

Now a few words upon that other channel of knowledge, i. e. the Sense of Weight. Beyond his senses man recognizes a power which is constant and irresistible. It is the One Power that does all his work. No matter by what name known, IT is the One that through various Modes of Motion when he learns how to tame becomes his servant. That

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

—Irving Bachelor

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One Power we name Gravity, and Gravity is in my definition: *The Omnipotent One made conscious to Man.*

We are in a UNI-verse. In that Universe there is but one manner of manifestation and that is by *drawing*. One Law, i. e. *The Law of Attraction*. In every phenomenon it is a question of more or less drawing. Attraction may well serve for Emerson's "Omnipresence, without name!" Until one gives up all conception of duality, has got entirely away from the thought of the universe as "a push and a pull"; has no further use for the distinction of "centripital and centrifugal force"; we will never find Truth. As there is a universe there is also a universal operation in that universe. The universe is like the mind in the human body as a whole. "God is present in every part and parcel of his universe at all times and with all his powers!" says Emerson. This one operation is known as Attraction. By this One Law centers are formed. The origin of things is the sphere. Primary particles—or impulses perhaps is the better word—are drawn to a center by the Law.

This Attraction we call Gravity and know no more. But Gravity has never been measured. Has never been demonstrated to be Vibration. But it is an ever present pull. I declare it is not motion, but the Omnipotent Power from which all motion is manifest. What more it is may be imagined but never proven.

We do have weight as a sensation. It is always the same in degree at same temperature and at same level. But what gives this sensation? Future scientists may find answer but never with present methods of thinking. This Power has infinite possibilities and makes itself known to us in multitudes of vibrations. Man may convert it into motion and may transmute it, as he has transmuted it in waterfall into electricity and light, through friction. Gravity is the primal and original manifestation to man of Universal Power. It is God made known to Consciousness. What the primary

units are (if there be any) man will never find till he analyzes gravity. Gravity is not matter under any definition now given of matter. It is not energy under any definition now given of energy. It is not ether. It is POWER genetically acting. *The Static Power of the Universe*, may do for a definition. *Power at rest in universal possibility*. *Potential Energy*. May also serve as definitions.

"Thine is the Power!" saith the prayer. We know now what it is but we know little of its possibilities. It is now holding centers together, be those centers worlds or cells. We shall know more and more of its possibilities, and what it is possible for us to do with it, as each generation grows wiser. But sometime man will know himself as Gravity—will affirm: I AM GRAVITY! as he now affirms I AM LIFE; when through this Affirmation he learns to demonstrate his power AS Gravity, he will make that gravity which is not himself, his servant, as he has made steam and electricity servants. Then there will be no limitations. Time and Space will not exist for him, but the universe is his to traverse at will, as he now traverses the material world. All forms of Motion now known as matter, will be subject to that which is not Motion but is the Parent of Motion—Gravity. And Man as conscious Gravity (God conscious of himself) will be master not only of himself but of that which is not himself—be as limitless in Power to do as he is limitless in Power to feel and Power to think.

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THE FELLOWSHIP JOURNAL.—A messenger of the New Age, is a new publication first issued last February by Ruth B. Ridges, editor as well as minister and teacher of The Minneapolis Fellowship, Minneapolis, Minn. This magazine, voicing the New Age Message of "the Divinity of the Individual and the Unity of the Whole," is truly welcome to the field of New Thought literature. It is an excellent specimen of the printer's art and the editorials and other contributions clear and convincing. We are glad to receive and give it notice in our columns and extend to it our best wishes. Subscription \$1.00 per year. Address Ruth B. Ridges, Minneapolis, Minn.

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

—Whittier

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## NOW

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

Mr. Brown is passing the month of August at the sanitarium of Dr. C. O. Sahler at Kingston-on-the-Hudson, N. Y., teaching some, but also resting and preparing for his fall and winter campaign. His route is not yet fixed. He wishes to take the cities in rotation where it is possible so as not to double upon his tracks. Write him for dates at this office. He writes that he is in fine health and spirits, is enjoying the fine library the doctor has placed at his disposal, and is making excursions among the beautiful scenery for which that region is noted. But nothing weans him from his love of the Redwoods.

## In Memorium

Clara E. Chappell, one of the original members of NOW Folk, passed on to the higher life, August 3, 1911. She was well known among New Thought and Liberal people of San Francisco and the Bay Cities. She lived a good and useful life; was a good mother and a faithful friend. What more can be said even of the greatest? Her many friends will send thoughts of love and helpfulness to her in her new environment.

One of the fundamental principles of NOW Philosophy is Oneness of Life. We are Spirit Here and Now, and it pleases the writer to be able to write that as a spirit—Conscious Soul—there has been no delay in her making herself known to her friends. We who have entered into the knowledge and realization of immortal life should be thankful.

I wish to call attention to the leading editorial in this magazine. It is evidently an epoch-making article. Mr. Brown in his letter forwarding the manuscript says: "I have been for over twenty-five years seeking a definition for Gravity, always feeling that there was error in the present conception. Finally, after this long brooding upon it, the Sub-conscious has been able to give me this perception of Truth. I feel triumphant over it! But will it be accepted? If Truth it will. If not Truth then it will help to bring Truth through discussion. So let it stand, a mile stone on the road to knowledge."

ASSISTANT EDITOR.

Mr. Brown's address in the East is: Care Metaphysical Club, 30 Huntington Avenue, Boston, Mass. *All mail will be forwarded to him.*

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

—Whittier

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### The Joy of Boyhood

Beside the flame that flickers  
And lights the inglenook  
A little urchin snickers  
And reads a story book,  
The sage it would not tickle,  
But to the hungry boy  
The ancient jokes in pickle  
Give only honest joy.

The creatures that inhabit  
His pages are alive.  
The chipmunk and the rabbit  
Who for the honors strive,  
The wise and wary beaver,  
The slow and droning snail.  
In him have found believer  
As each unfolds a tail.

The gallant on a charger  
Who bravely rides away  
Unto his eyes looks larger  
Than mount of modern day.  
The case of maid romantic  
Who wanders through the halls  
In pity drives him frantic  
Until her lover calls.

Who would not trade his acres,  
His treasures and his lore  
If he could but find takers  
To be a boy once more,  
To have a faith abounding  
In what the books proclaim,  
The wise on earth confounding  
And putting them to shame?

—Exchange.



### The Modern Taskmaster

Now there comes the assurance that at last all our difficulties are to fade away and be forgotten if we will but listen to and heed the advice of a man who has just gained the public ear that he may deliver his message. This man is the apostle of a mono-diet. He tells us that most of our earthly ills are due not to the fact that we eat too much, but that we eat at the same meal two or more kinds of food which are incompatible and inharmonious. These, he says, tend to create unnatural desires, and unnatural desires and appetites are what cause crime and sin, worry, illness and domestic discord.

According to this gentleman's expressed view, nothing matters much except what we eat or what we do not eat. He disposes of the proverb "As a man thinketh, so is he," by rendering it "As a man eateth, so thinketh he."

Mono-diet, as explained by the exponent of

the new theory which promises universal emancipation from all these things which we have and do not want, is the eating of one or at most two things for a meal, as opposed to an indiscriminate variety. To quote the doctor's words: "It is the agent which is to reconstruct the entire social fabric, oil the wheels of domestic machinery, eliminate kitchen drudgery, revolutionize economics, solve the 'woman question,' increase to double its present capacity the mental and physical faculties of men and bring the age to great achievements."

To those who at times have been almost persuaded to become disciples of Fletcher, the man who tells us that the hope of the race lies in the more thorough mastication of the food we eat, as well as to those who have been taught that the only way to gain and retain perfect health is through the scientific mixture of contrasting foods—the bitter with the sweet and the acids with the starches—the advice just received is somewhat confusing. One is almost inclined to say he will go hungry until the teachers of the different schools produce proofs of the efficacy of their divergent theories, that he may choose for himself which method is best.

But this determination is hardly expressed before the proofs are at hand. First comes the disciple of mono-diet, proudly exhibited by his teacher. He has banished the particular malady which made life a burden to him by subsisting sixty days on an exclusive diet of peanuts. Then comes the rejuvenated individual who testifies that he is able to eat as much of as many kinds of food as he likes if he but chews them thoroughly according to the rule laid down by Dr. Fletcher. Then comes the sanitary faddist, who tells us that there is no danger in any food if proper precaution is taken to preserve it from infection by bad germs.

While our friend is attempting to clear up his perplexities and reconcile the widely diverging theories, he observes a man who has lived a simple, well-directed and sane existence free from any of these fads. He finds in him one who has never been delivered from any of the terrible diseases, just because none of them has ever assailed him. He eats what he chooses as often and as quickly as he chooses. He is happy and contented, because he has never allowed his stomach to become his master.

Is it not as reasonable that the activity of the stomach should be confined to the digestion and assimilation of a single article of food as that the eye should be permitted to gaze upon but one object?

There is a saner and a happier way of living than that taught by the men and women who would make us the slaves of our digestive apparatus.—*The Woman's National Daily.*

## There is no darkness but ignorance.

—Shakespeare.

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### Dream

When your heart is heavy, heavy,  
Comrade, when your heart is sad,  
Dream the sun is shining—  
Hopeless pain you've never had.  
Dream you dwell amid the roses,  
In a garden sweetly fair—  
Taking happy leave forever  
From the phantoms of despair!

When your heart is heavy, heavy,  
Comrade, when your heart is sad,  
Dream the luck will mend to-morrow  
And the world will make you glad.  
Dream you hear enchanted music  
Drowning sorrow's hollow sigh,  
And the troubles that oppress you  
Will grow lighter, by and by!

—*Birmingham Age-Herald.*

### RELIGIONS WILL KEEP UNFOLDING.

#### Rabbi Fleischer Says Our Theologies Will Be To-morrow's Mythologies.

Winchester, Feb. 12.—The belief that our theologies will be the mythologies of the ages still to come, even as our mythologies are the theologies of ancient peoples, was expressed by Rabbi Charles Fleischer of the Temple Israel, speaking before the People's Primary at Winchester Town Hall tonight, on "Natural and Progressive Religion." The meeting was largely attended.

"The present systems of religion are not final, though seemingly so regarded by their votaries," declared Rabbi Fleischer. "Considering them without prejudice, there is no more reason for believing them final than those that have preceded them.

"Our little systems have their day, and cease to be.

"Our mythologies are the theologies of ancient people, and our theologies will be the mythologies of the ages still to come. Man gains by this process.

"Religions which claim a 'supernatural' origin—whatever that may mean—are more or less a pious fraud. This does not detract from their intrinsic value as man-made. Whatever in them is good and serviceable, is not therefore less good and serviceable.

"Always man wants to know. He wants to understand the eternal trinity: God, nature and man. His reaction on these everlasting problems gives him, continuously, his metaphysics, his science and his ethics. These are always changing and improving.

"Man is doomed to perpetual growing pains. 'Progress is the law of life.' Therefore, of course, our religion is progressive.

"By this time man is incurably spiritual. Even the churches, which mistake their function so far as to think they are an end in

themselves, cannot prevent the progressive unfolding of our natural religion.

"Inevitably—to paraphrase Tennyson—as knowledge grows from more to more, the more of reverence in us dwells; and mind and soul, according well, make one music as before—but vaster.

"Inevitably, too, our progress here in sane idealism, in practical science, as well as our growth in practical common sense, prefigures in a larger and a finer phase of natural religion—and this phase will be indigenous to America—beyond any that the human race has ever known."

The pastor was not a covetous man, yet when July 17 passed without a remembrance from the couple that had sent him an annual wedding fee ever since he had married them on that date in Springfield, Ill., fifteen years before, he began to worry. As his perplexity deepened another old parishioner called and he hastened to make inquiry of the delinquents' welfare.

"I don't know the couple," said the inquirer, "but as soon as I get back to Springfield I will look them up and let you know."

Three days later the pastor received a one word telegram which explained the absence of this wedding fee.

"Reno" was what it said.—*Exchange.*

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