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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.



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ART OF LIVING

PSYCHOMETRY

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From all Life's grapes I press sweet wine.

—Henry Harrison Brown.

NOW

A JOURNAL OF AFFIRMATION

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No. 6

"My Peace I Leave With You"

The sea of life with clouds o'ercast;
The waves white-capped from furious wind;
The shore obscured by mists that masked
The horizon where huge breakers find,
Liked horned beasts, great shoals to gore;
And dangerous rocks lie all before!

'Twas thus, my bark was rolling on;
My sails were torn; my sheets upset;
Compass-light dimmed, and rudder gone;
My hull was staved, my cargo wet;
I fearful stood; was weak of will;
I prayed in Faith—"In Peace Be Still!"

Then gently as a summer breeze
The tempest lulled; the white-caps smoothed;
The mists arose from billowing seas,
And in my heart a Presence broods!
'Twas like a sun o'er morning's hill!
I felt the Power of, "Peace, Be Still!"

What matter now if sails were torn?
What matter now my compass light?
What need have I of ropes so worn?
Why fear for threatening rocks in sight?
I am the Power of Unconquered Will!
The Presence mine of, "Peace, Be Still!"

"I give my Peace"; Most blessed of all
The gracious words that Jesus said!
"My Peace I leave;" 'Tis mine. At call
That Peace around me now is shed!
Though tempests rage my Soul is calm,
And every wind shall bring me balm!

What Power has changed Life's currents thus?
What Presence brought to Soul this Peace?
What word occult has cleared my sky
And brought to me this sure surcease?
There is one word, all else above—
One word of Power and Peace—His Love.

HENRY HARRISON BROWN.

Chicago, April 19, 1912.



As I take it, man has a spiritual body within his material body, and the spiritual body is the source of our thinking and feeling. Hence we do not feel with our hands but through our hands; we do not see with our eyes but through our eyes. This concept of a spiritual body is the only thing that makes immortality thinkable.—Edwin Markham.

Heredity

Our heredity from God.—E. P. Powell.
Visiting the iniquities of the fathers upon the children.—*Old Testament.*

Who was the son of Adam? Who was the son of God?—*New Testament.*

Man undoubtedly possesses the highest average of all the animals. He has evolutionarily passed through every grade of excellence achieved by any animal with sense.—*Prof. Edward A. Ayers, A. M., M. D.*

Heredity is the Law which recognizes that descendants are like parents. This is the tendency. Environment, conditions, may be present that cause a variation from this likeness, but from lowest form of vegetable life upward through all forms of animal life this fact, that descendants are like ancestors, is patent. In this article I propose to attend to this Law of Heredity, leaving the Law of Variety for a subsequent article.

Material science sees only effects. Metaphysics study causes; while the effects are seen and sure, the cause is unseen and obscure. There may be mistakes in any theory of cause. Cause is that Eternal Something that has been from all eternity and ever will be "Because," as Emerson remarks, "it is now." We must assume that there is always an antecedent cause for every cause we recognize. In all philosophic reasoning there must be assumed:—"In the beginning;" An uncaused cause;" that which never had a beginning because it is cause, and never was an effect. In other words we must begin our reasoning with the Absolute. There is no possibility of reasoning as to what the Absolute is, for it is not any THING. It is only the possibility of all things. It is unconditioned; unthinkable; for all our thought is from the caused. We are compelled to deal with what Emerson calls "The

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

—Edith M. Thomas

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Chancellors of God,—Cause and Effect ;" Now Cause itself in only a logical inference from observed phenomena. Cause is a logical necessity. There is no reasoning otherwise. There is no possible thinking without it starts from that. But Original Cause—the Absolute is merely an assumption. When we say "First Cause," we simply mean the "First Cause I can think of, for a beginning must in my conception of things, be." Therefore any attempt to tell what Cause is under any name is not reasoning but insanity. The Absolute, under whatever name, is the Forever-Inconceivable, hence, the Forever-Unknown. God, Bramha, Allah, Jove, Josh, cause, energy, mind, spirit, are all terms never to be explained. Always meaning that which is ever beyond coined word because every person must have some word to cover that which is inconceivable. Every person is in a greater or less degree a reasonable being because he is human. The essential difference between brute and man is "Man is admitted to the right of reason," and the brute is not. There can be no reasoning that is not either upon the Cause, or from Cause to Effect. Mathew Arnold's definition of God, "The Power behind phenomena" is the best I know when we leave off the second phrase, "That makes for righteousness." Whatever he makes for righteousness, or not is merely the decision of the individual. Many think that it makes wholly to evil, and the masses think it makes for evil and for good, in varying degrees. Any philosophy that deals with God, is error. We can deal, only with manifestations of Cause and not Cause itself. That which is Absolute is Cause, is forever to be left out of all reasoning. We can deal with immediate cause, following it back from effect to effect, and as far as we have reached, in this the sanest and most scientific era of Man, is to the recognition of all known cause as Motion. We can truly, logically and reverently add, God manifests to reason as a Motion. And we may also say, God is the Power behind all Motion ; and we may reason from

this fact that God (IT) is stillness, which is the opposite of Motion. But of stillness we can know nothing. All possible knowledge is what we learn from the study of Motion, as the one cause known to reason. Faith and logic stay behind Motion—God. Let us leave IT so. Assuming as the only possible origin for Man, the Absolute, we can import into that Absolute only that which we know of Man. Every God ever made has been and still is, a human being enlarged. The worshiper attributes to IT, that which he finds in himself. Gods are human conceptions and are necessarily limited to the experience of their maker. Kipling's poem "Evara and his Gods", is a remarkable philosophic expression of man's necessity of making his Gods from himself. Says Emerson, "The God of the merchant is a merchant ; of a sailor, a sailor ; of a warrior, a warrior." All the time the worshiper is calling upon his God, he is calling upon him as the Absolute through the channel of his own ideal. Every prayer reaches that cause which can answer. Every prayer is answered according to the ability of the petitioner to pray, and to receive the answer. My best thought on that subject is found in the chapter on "Prayer" in "Concentration." The absolute can act only through the concrete. Says John Boyle O'Reilly ;—

The infinite always is silent. 'Tis only the finite that speaks.

Our words are as idle wave caps, on a shore that never breaks.

And Emerson says, "When God would communicate he cannot communicate any one thing but all things." The sum total of all knowledge is that which we know of the manifestations of the Absolute. We never know anything of the Absolute, ITSELF. Any Philosophy or Metaphysics that attempts to deal in the slightest with the Absolute is speculative and leads to the stultifying of intellect, and ultimately to insanity. Books, claiming to be the work of the inspiration of the Absolute are error, for only a finite expression of the Absolute can think and speak and will. God, the Absolute, is

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

—Emerson

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ever silent and dumb. "With sublime propriety God is described as saying, I AM;" says Emerson. Any limitations of I AM, in time and space, any thought of what it is, destroy the Absolute and makes of it something finite. For this reason I am emphasising the Absolute, and man's inability to even speculate upon IT. "For thine is the Power and the Glory forevermore:" Even this statement is a limitation, unless to say IT is Power, and Power includes ALL other manifestations known to sense. Since all we know is sensation caused by various forms of Motion, and Motion to us means, Power, perhaps the most scientific, logical and religious appellation of the Absolute is to say: IT IS POWER.

All things are manifestations to the finite senses of Man of this One-Infinite-Power. It is with things alone we must deal. Properly speaking we do not know even things. All we know is the FEELINGS things cause us. What the particular things are in themselves we never shall know. We know only that POWER, in some one or more of its forms, reaches the Ego through some one or more of the avenues of sense that are imposed between the Ego and the Non-ego. We feel, and then name those feelings; we think as the transfusion of sensation into that other form of Power, we call Thought. The first awakening of Consciousness lies in sensation. The nearest we come to Original Being is in feeling. All we KNOW of Original Being is what we think, when we feel. While we must assume the Absolute, while we MUST recognize IT in some thought and give IT a name, IT is after all but naming the nameless; naming it as a logical necessity, for a premise in reasoning, The Absolute, is Cause. All our reasoning must be along lines of Causation. Here we begin and here we must end.

Religion worships Original Cause because Cause must be. Science recognizes Original Cause because it must be; and philosophy has no other place to begin, and its travel is toward Cause, al-

ways approximating it but never to reach it. When the Bible says "Adam which was the son of God?" it simply says, Adam was the beginning of that manifestation of the Absolute that found itself thinking. Adam means the first man; We have no war with that ancient and infantile conception. Logic says there must have been a first. But it is sheer folly to fix a date or place for that first man. Since there is a past infinity, we can take all the time we need. I see no need of attempting to fix an end to the human backward look.

The principal of man always was. Well might that principal say through Jesus, "Before Abraham was, I AM." The time of the first incarnation of that Principal affects our discussion no more, if it was ten trillions of years, or six thousand of years ago. That Man IS, proves that since he is infinite in possibility and subject to an evolution, that there was a time when the Absolute had not manifested Itself as Man. It is ever with the manifestations of the Absolute we must deal; from them we must reason or speaking more properly, we must deal with the sensations caused by manifestations of Absolute. It follows that man can deal only with himself, all I can ever know is consciousness of and thought of born of sensations caused by the varying modes of Motion which can effect me and those other modes that by memory and imagination I can start in myself. The whole universe is open to me to feel and to know; but I can feel and know only that which I am capable of feeling. I must feel and think for myself. Knowledge is that which I have experienced; i.e. that which I have felt.

The "Son of God" can only mean this. "The Absolute has individualized itself as I; 'I am' an expression of the Absolute;" the first man could have said: but he could not know this because there was in him no experience, that could be called knowledge of Self, or of the Non-self because there was in him no subconscious race storehouse, no race-ex-

(Continued on page 74)

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

—Ingersoll

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* **AFFIRMATIONS** *

The liberty of the Sons of God.—Paul.

There is but One Power.

This One Power fills all; controls all;
is all!

In this Power I have my Being!

As Sun projects its beams so Power radiates Life!

I am as Being, Life!

As Life I am a Son of the One Power!
As behind every Sunbeam is the whole sun as a center, so behind me is the One Power, an infinite center of radiation!

I like sunbeam am a constant vibration!
The Power flows continually through me as its expression!

As a conscious individuality I recognize this flow and call it experience!

My individuality is constant, the flow is constant!

My consciousness of the flow increases each day!

In larger consciousness I each day affirm, *I am!*

As a flow from the One Center, I am Life!

As normal Life-flow, I am health!

As a conscious center through Life's flow, I feel!

This feeling is emotion!

As Emotion,—I am Love!

As love individualized,—I think!

The result of thinking is Thought!

I think of what I am, and I am what I think!

As a Son of God, I am Power evolved to Thought!

As Thought I am Power individualized!

As individualized Power I direct my life's and my love's expression!

As a Son of God I direct myself as Life and Thought as goodness.

All things and conditions are at my direction, and with Power as Will, I direct them all to goodness!

I am Power to direct my life and this Power as *I am*, affirms—All is Good!

I am Power to be and to do as I desire!

I am Power as Will to execute my desire!

I desire Health, Happiness and Prosperity.



(Continued from page 73)

perience as Man, from which he could affirm, "I am the Son of Man." The Absolute had heretofore expressed itself as animal, and because of this, this "first man," could have affirmed "I am the son of the Animal." The Absolute had experience of itself as vegetable and the "first man" could have affirmed "I am the Son of the vegetable," but as IT did not know enough we can now so affirm this for him. All that the Absolute had gained through its incarnations in all previous forms of expression was there as Heredity to incarnate itself as Man, in that first man. The enslaved Absolute as gas, chaos, vegetable, and animal, was there to incarnate as Man but IT the Absolute—was also there. Thus the "first man" was the Son of God, the son of Chaos, the son of Ether, the Son of Rock, the son of Tree, and the son of Ox. but he was not Son of Man, because as Man, he had no heredity.

All the past inhered in this first expression of God AS Man. Having no race experience to draw upon IT—the Absolute—could draw only upon ITS experience in previous incarnations. The first man was formed upon the highest plane of consciousness, which IT had developed in Itself i. e. the animal. As Man, every animal propensity and every animal endowment is given expression in him. From past experience IT produced a brain with a small amount of grey-matter; with little frontal expression. The body was but a little improvement on past expressions. But that body was the completion of the prophecy made in the first backbone, and is a completion in the nervous system promised in the first ganglia that was brought into a nucleus in a long antecedent animal. But there was not one human trait this first man could inherit. God had not

learned of Himself yet as a Self-conscious expression. We may well imagine the surprise of the Absolute when It found Itself conscious of feeling, and saying, "I Feel"; and still more its surprise when It realized that in recognizing feeling, it said "I THINK." Here Man commenced in the chain of incarnations of the Absolute. He was blank as to Man, but he was written all over with the hieroglyphics of previous incarnations of the One. Each one of us today feel an inexpressible joy, a deep-seated satisfaction, when we go into the wild woods, or fields, alone. This feeling is our recognition of the first man in us, of his own first perception of Non-me, and therefore his first realization of himself. In this recognition Man began to evolve as an expression of the Absolute. If there was no human heredity, no human inheritance of the past race-experience, each of us would be obliged to start where he started, and go only as far toward infinity as we could in our day and generation. Thus would man repeat over and over the same experiences. Repeating as the bee and flower, the experience which has been established at a fixed point of development, and stops there today, as it stopped when the first rose bloomed and the first bee found its honey. Only slightly, because of the Law Adaptation, has bee or rose changed; they are ever repeating the same experiences. Because Man is a Self-conscious expression, he draws from his past to make a better present, and uses the present to make a still better present when tomorrow becomes now. He passes in a few months or at best a few years, all periods of evolution the race has passed, and then carries forward that idea which he as the Absolute represents.

"Each man is a unique idea of God," says Emerson. But every man has to pass through like experiences before and after birth. Each must repeat in his personal experience the experience of the race. Before birth the human embryo passes every stage of life that life in the animal passed previous to Man's appearance. While I have no authority among scientists for saying so, yet logically it must be

true, that it passes through every stage that plant and rock passed, but probably this evolution takes place in the male and female germs before that union, which forms the human embryo. In the investigation of this question lies a most important fact in the psychic or spiritual development of the race. Much depends upon the knowledge man consciously has of the previous incarnation of the One Mind, not as an individual, (for an individual can have but one incarnation), but upon his recognition of himself as the Absolute which has been experiencing these incarnations and at last has through them, learned to incarnate itself as Man. Prior to birth I unconsciously pass through all animal phases of life. How much of my subsequent happiness and success depends upon the thoroughness of that ante-natal evolution? When I shall rightly understand this period, I shall go back to a lack here for the key to the monsters among men that exhibit so many what we call animal propensities. The mother, for some cause, did not allow the embryo a proper expression of itself before birth. It sometimes happens that there is even an arrest of the physical development, and we have a human monster. When we are really civilized we shall understand the importance of this period and give mothers the opportunity they require to gestate a fully complete human child. Remember, the Absolute can express itself only according to the instrument through which it is confined at any time as life, and that which we term Human Life is as plastic to conditions as is that other Mode of Motion we call water. Water takes the shape of the vessel into which it is poured, so Life shapes itself to the vessel in which the male and female emotions at conception, make for it. This vessel is the psychic reality, which as Cause shape the physical. "There IS a spiritual body and there is a material body." Paul seeing only the present material body said "That which is first is Material." No! The spiritual is first, as it became a reality at conception, and builds a body for its expression; it is itself eternal. It clothes itself during gestation with this body of coarser vibrations, that IT, as the Absolute, may learn Its power. As the Absolute, It repeats as a conscious individual all the processes It had unconsciously used in its expression in all previous forms. The Absolute is coming to knowledge of Itself only through Man.

The first heredity of the child is the experience the Absolute has had in all ante-human incarnations of Itself.

But since the first man the Absolute has been storing up in Itself experiences as Man. This vast range of experience we term the Sub-conscious. I as the Son of Man, inherit all the race-development. This stored up experience is Wisdom. This storehouse is open to each person in ever increasing proportion,

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

—Bayard Taylor

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as he develops into consciousness of himself as the Son of Man.

Understand, were each individual person merely to inherit from the Absolute itself, there would be in him no more wisdom, no more consciousness of Self, than there was in that primeval man of ten million years ago. Away back at the beginning each person would have to start, and then to repeat all the experiences of the first individual. But since Mind is ever present, and each individual is an expression of the whole Mind—an expression of the whole Absolute—it follows that all that Mind has experienced, will be present and will manifest in every new incarnation of itself as an Individual Man. Here lies the importance of the fact of Heredity. Physical science sees only the *manifestation*; it seeks to account for every progressive step in evolution by some change in environment. Once it sees Mind at work, expressing Itself toward a goal unknown even to Itself, and then finally reaching it in the perfect individuality of Man, all is clear. "I the imperfect adore my Perfect," says Emerson, realizing that each individual is a Perfect expression of Mind, because it is Self-conscious. This perfection caused his wondrous line "Conscious Law is King of kings." But each expression of that individual is but an imperfect expression of the perfect individual. The developed intelligence, that is the stored up experience of the One Mind, has in all succeeding forms made an improvement, just as the Son of God today because he is the Son of Man, is ever adding tomorrow to present achievement, something in the way of improvement, makes one form for his idea today, that by learning of himself through that expression of his power he may build a better tomorrow. Along the same lines and by the same laws that the Father—(Mind) works, and has worked, bringing himself to Man, so does the Son work to express the Divinity he is. "All that the Father hath is mine"; not all that He is in the Absolute, which is the unconditioned and unexpected, but all that He has gained through all His expressions from the beginning of the first moment when He sent forth a vibration of Himself that evolved into a universe.

It is for me to Affirm—I AM A SON OF MAN. But at the same time I am to remember that there is infinitely more in Mind than has ever been expressed; infinitely more still unconditioned; infinitely more still unconscious, than has ever been expressed, has ever been conditioned, ever has become Self-conscious. I shall, when I have reached any condition Man has previously experienced, realize that I can do what has never been done, and I will then affirm:—I AM THE SON OF GOD. To deny heredity is to relegate myself back to the estate of primeval man and to force myself—if possible—to repeat the whole race-experience. This repetition if I have had a

normal development since birth I have already made. For, as embryo repeats the evolutionary process of the One Mind from conception to birth, so from birth to maturity each individual, repeats the evolutionary process of the race. All persons who have been allowed a natural expression in infancy, youth and young manhood, will show a self knowledge, a self-respect and a self-control, and above all a wisdom beyond the comprehension of the ordinary psychologist. The most conspicuous example that we can study is Lincoln, Nature's nobleman. She was free in him. It must also have been a like case with Jesus and with Shakespeare. Mind in them was to express, not only itself as Absolute, but had also freedom to repeat in these individuals the necessary race-experiences; It then went beyond and made itself an original expression.

A wise parent will see that his son shall begin at the beginning of that business he will inherit, and having mastered all the details of existing conditions, he will then be able not only to carry on the business to which he is heir, but will be able to expand and improve. The failures today along all lines of human expression are but abortive attempts to make up with denied expressions in the early development of the person, "cast the bantling on the rocks," is Emerson's advice. Let it learn to care for itself, so that knowing it's powers, it may when grown care not only for itself, but also carry forward the principal of evolution. The Absolute is evolving now as ever in the past, its latest possibilities. All these possibilities are the "inward urge" of each individual, for each individual is an expression of the Absolute and of ALL the Absolute.

This development prior to birth is sometimes arrested at the point of some ancestor and then we term it "atavism." This accounts for the resemblance of children at times to grand-parents, or great-grand-parents, not only in mind but in body.

But development is oftener arrested at some earlier point in the line of descent and neurologists and psychologists are now tracing the cause of backward children to this source. A most interesting article in *The Century Magazine* for April upon "The Child that is different," gives a few instances of this arrest in the embryotic evolution of the mentality, while the physical evolution has apparently been complete. A child was unable to multiply. All other mathematical problems he could do, but this seemed an impossibility. Upon the theory that this could be traced back to that period, and it is not far, when no man could multiply, but performed all his problems by addition, as did ancient Arabians and Romans by counting and adding by means of fingers or knots on cords, they educated him, beginning with him where the Roman left off; as we would teach a Roman today, and the boy was cured. Children that cannot master the alphabet, trace

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

—Julia Ward Howe

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back beyond the Anglo-Saxon period of England. An inability to distinguish sounds of letters, while able to hear all other sounds, even music, is traced back to a still earlier period of the race before the sounds of letters were separated as language. By further investigation we will be able to trace many now so-called imbeciles and backward children to the start in the child's inheritance, as a Son of Man, in a far distant ancestor.

Note how the ancestry of every child, can be traced back to the first man, and this whole race become one family.

I had two parents, double that is four grandparents; double that, there are eight great-grandparents then 16 then 64, and so on, till we find in the million years we have had the race as ancestors. In our heredity, we encompass the race. Our embryotic development can be arrested at any one of these ancestors. The imbecile of today would probably have distinguished himself for brightness among the people where he took start. O, how charitable and thankful should we be that we can trace our heredity to our parents! We may not even start at the point in the Absolute where Adam started, but may inherit the whole mentality of the race. The metaphysical teachers take one back to the Absolute, would relegate the race back to the brute, could they succeed in making the present generation accept their theories.

I can, nay, if wise, will draw upon Original Source to enable me to transcend my parents, and to put into best use my individual powers—but I can draw upon IT only for POWER to run the organism in which I am manifesting. I can draw as the rose draws. It may be a good rose, with better opportunities, a still better one. So, I with an influx of Original Cause, can be a better man than I am. In this way I am to recognize, desire, expect, and receive Power from the Original One.

From past experiences the present generation has a physical organism which is the result of the experience of the Absolute as Man, for millions of years. "I am the acme of things accomplished," says Walt Whitman. The increased grey matter; the projecting frontal brain; the facial lines of smoothness and beauty; the smaller teeth; the shorter limbs; the less prominent jaw, are the results of God's experimentation in the races that preceded the Man of today. The result is in each man a tendency; a power to easily overcome difficulties and to bring out new expressions of power. The result in each person is the neglect or the use of himself as power to constructive or destructive ends. Thus each person today is the resultant of the destructive and the constructive thoughts and emotions of the race. All race-progress has been made through affirmative thought. Negative race conditions of mind have not been able to reduce the development, but they have added to

the development. The descendants of negative mental states form the impedimenta, the degenerate portion of humanity. The descendants of drunkards are not necessarily drinkers of intoxicants, but are negatives; they lack of self-control, and this fact is the cause of drunkenness, and vice, and criminality. The hereditary conditions of negative people and their descendants is a tendency to giving up, lack of will, lack of the initiative. These make those classes that in the struggle of life are the unfortunates, and who add to the burdens of society. The affirmative descendants are the temperate, the self-controlled, who saying, "I CAN!" in faith, overcome conditions and add to the race-inheritance.

As my body is the expression of my mentality, it follows that when I inherit negative mental conditions my body will not be under my control and disease results. I am therefore, as far as health is concerned, to pass beyond my heredity. I am to select from its hereditary tendencies those I desire, and am to ignore the rest. By neglect let them die out. I am here to claim here my heredity from God, as Life, and to master my body. I may have in my heredity from Man, rheumatism. I will recognize the fact of heredity, and while grateful for not having to begin in the conditions of primitive man, and in thankfulness for all the grey matter. I have inherited, I will also recognize the fact that as Son of God, I cannot have rheumatism, that it is something my ancestors left me from their ignorance, and I will remedy this defect by going to Original Source, and declaring that, "AS Mind I cannot be ill," I will draw from original source the power to overcome and to heal.

As a son may inherit a machine from his father which was the best the parent could make, but finding it not up-to-date, the son will add improvements, so in finding that I lack mental conditions or in bodily manifestations, I will from Original Source draw, and thus improve, and add to the race-stock or power, through the evolution of that idea which I represent. When I remember that men have lived and have manifested in any line beyond that which I am manifesting. I can by desire, rise to that state of mentality, and can draw at need, from that source from which they drew, and through this inspiration, can express any idea in my way, under the race thought of that period of evolution.

It is often the case that an individual comes so en rapport with an ancient strata of thought, that he thinks he is a reincarnation of one individual; when in reality he is but re-expression of thought of that person or that plane. A person may go to a foreign country and become so identified with its manners, customs and history that he may seem like a native, so it is possible for one to so identify himself with any spheres of mentality, as to

I thank whatever gods may be For my unconquerable Soul.

—W. C. Henley

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think himself, not himself, but to be another individual. This interesting fact I will dwell upon in a subsequent article.

I wish now to make a practical application of these scientific facts to our daily life. The first thought is—I am Original Cause evolved through millions of years, and any experience which Cause has had, as an individual expression of that Cause I inherit as a tendency, as power to be and to do. Secondly—In expressing what I desire, I can draw from Original Cause additional power to express that desire or to overcome tendencies. I am never to forget that my tendencies, my desires, my thoughts, and my emotions, are not those of the Original Cause, but they are the expressions of the Evolved Cause; not the expression of God, but the expressions of Man. The "KINGDOM of God within" me, is that of Power, developed through millions of years of unconscious evolution. Without a king no kingdom can stand. The conscious Man comes as King to rule in that kingdom within. As King he issues his edict which is, I AM! and, I CAN! This King as WILL, directs by affirmations all the powers of his kingdom. As WILL, I am Original Cause; The Kingdom is the evolved conditions of Original Cause. These mental conditions, these forces, are subject to ME as Conscious Law—AS WILL. This is the most important fact in all human life. It is the most awful statement of Truth ever made. It is the most glorious conception possible of man. *I am as an individual the incarnate will of God! As an individual I direct all the forces of Omnipotence. Every natural law, is abrogated in his favor when man comes, for he, as WILL, is Law.* As heredity and as original Cause Itself Man may do as his desires lead. Because he IS Original Cause he is Law, come to its own in consciousness. The affirmation that contains all needed expressions of individuality is:—I AM POWER TO BE AND TO DO WHAT EVER I WILL TO BE AND TO DO.



Mr. Brown writes me that Harry Gaze has started a new magazine, and that he had mailed me a copy. I'm sorry that it has not arrived; but like Browning's bird I suppose it will sometime. Most likely when another is sent.

We take this method of welcoming the new magazine to the field of new thought journalism. S. E. F.



It is a life-and-death matter for their own wills to determine,—no power human nor divine, can alter the course they elect to adopt.—Marie Corelli.

A Two-Month's Record

Chicago, Ill., April 30, 1912.
I passed March with the New Thought Alliance in Detroit. Most of the time I had Emerson Classes during forenoon and afternoon and a class in "NOW" Philosophy in evening. All were well attended and especially my evening classes. And considering that some teacher is holding classes every week, it speaks well for Detroit that it so well maintains them.

My Sunday meetings were popular, and our Wednesday evening healing meetings were not only well attended but many found great help in them. For the first time I tried here piano music, with my healing treatment and with fine success. I used my "Healing Poem" reciting it very slowly accompanied with low, sweet and appropriate music on the piano. I varied the treatment by using the "Twenty-third Psalm." The treatment drew numbers that came for no other purpose.

Detroit is fortunate in having a few enthusiastic women that willingly work and maintain this Alliance. They are ably sustained by the male element, but it is due to the women that this Club and all that I have attended, is maintained. Wherever men attend my meetings they become interested, but some means need to be developed by which men can be awakened to the fact that there is a phase of Truth abroad they need. I was pleased to have in attendance quite a sprinkling of young men, who paid me the compliment, and thus complimented themselves, by attending nearly every meeting and class and told me of benefits received. It is to the young we must look to carry on the work. Are we doing enough to draw them to us?

Henry Victor Morgan has done much during his stay in Detroit to build up not only the Alliance but to make Truth popular in the city. He has now resigned and is taking a tour through the Eastern states. He passed the winter

on a Western tour. Wherever he goes he carries "NOW'S" best wishes, and because thus far he has held himself aloof from the fads and fallacies that have attached themselves to the Meta-physical movement, he deserves his well-earned success.

A lady friend arranged a morning course on Emerson and it was most successful. I then gave a second course. The two courses occupying the time until April 20. From April 20 till May 4 a class was arranged for by the same lady in "The Fundamentals of Mental Science." My stay in this city was made very pleasant by the friends taking me out on numerous auto rides and entertaining me otherwise.

The New Thought work is badly cut up in this city. There is need of a Union like the Boston, Detroit and Atlanta Clubs. What work is done here, seems to me to be too much concerned with personal rather than with universal good. I did not feel, after my strenuous work in Detroit, like taking upon myself also the business part of advertising and working up lectures so made no attempt to hold public meetings. I see a great need here for some few workers to get together and maintain a center that shall have influence and power.

Wilwaukee, Wis.

April 21st I addressed The Divine Science Church in Milwaukee, Rev. F. Becker, pastor. It is wholly German and the pastor teaches in German. He was formerly pastor of a German congregation, but came into Truth, became a healer, gave up his preaching and took to farming. But a large part of his congregation besieged him to preach to them, and others crowded upon him for healing. For this reason he established six years ago this "Divine Science Church." They have furnished well, and propose soon to build a church edifice. At present they worship in a hall. The Sunday I was with them the hall was full and unlike my native American friends, these German-Americans bring their children with them, and many

youths and maidens were in my audience. The older ones who do not speak English wanted some one to expound New Thought in English and so I was invited. It was a rare good fortune to speak to so interested and spiritual a congregation. A Sunday experience I shall ever remember with pleasure. Rev. Becker attended such of my lessons as his duties allowed, for he teaches and heals and with excellent success.

The evening of the 21st I addressed the Ethical Society, speaking upon "The Power of Mental Imagery." The hall was exceedingly well filled and I am sure by the applause and the kind words said that they were not only interested but instructed.

This Ethical Society is ministered to by Rev. Dee Brown. It has been an instrument of good in uplifting the community in many ways.

It has ably sustained the Socialist administration and held a high ideal of Life and its duties before the people of Milwaukee. Mr. Brown has been a constant worker, itinerating over a large territory and preparing the way for "the Industrial Commonwealth" that is sometime—at the right time—to materialize. He feels that the present defeat of the party of his principles will result in future good. It was defeated only by a union of all other political factions against a common enemy. But no one will see any difference in Milwaukee because it has such a large body of Socialists. It is as orderly, clean, with all self-respecting and law-abiding citizens as a city that does not contain this, so often called, "dangerous class." In fact when it is remembered that it is largely a German city, settled and developed by law-abiding Germans, thoughtful, home-loving, it will be also remembered that revolutions can be carried on peaceably and kindly, and that blood and bitterness are not needs in the evolution of government. That some change is needed, that some change is coming, every thoughtful person knows, and the progressives in Milwaukee have shown how

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

—Archie L. Black

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it is possible for this change to come. Truth IS mighty and it DOES prevail. The slow way of applying it is best. But if error gets congested there will be eruptions. NOW and its readers will help to keep the circulation of the body politic healthful, and thus prevent outbreaks. "That ye love one another!" is our motto. Whatever is done in love, is ever done in peace and in order. The ONE gospel is the Gospel of Love. And it is time now to preach it, amid so much turmoil. "Never bark against the bad but chant the beauties of the Good," we will affirm amid all this present political uproar.

At request of friends I returned to Milwaukee for a week's lessons in "The Art of Living," and gave an address Sunday, April 28th, upon "The Purpose of Life!" Returned May 5th, for an address upon "Measure for Measure, and a week's lessons in "Mental Healing."

All my experiences here have been most pleasant. I remarked to friends:—"Could I take all the friends I have made on my tour back to California with me how lonesome the good folks left behind would be!" For it does seem that I either find the few blessed ones, or humanity is so much superior to what we have been told it was. Probably we are finding out that Emerson was correct when he said that we all contain more good than we know; and that contact with Truth in Liberty, brings it out. When I see this Divinity cropping out in unexpected ways, I say with Whitman, "Walt, I did not know I had so much good in me, why don't you let it out?"

For surely no man ever found more good and so little badness, than I have on this tour. Men and women are good enough to live with, and to be happy with—what more, O Priest, is in your church? Soon after this reaches YOU, NOW reader, I shall be HOME and "Under the Redwoods" holding my classes. Will you be among them? Never a more glorious company did Socrates have in his Academy than we shall have in OURS.

And that Grove is all the dearer for this absence. Friends there were as dear as possible before, but I shall appreciate them all the more for this longing for them. After all, Friends alone pay for Life's effort. No matter how near and dear those I find in my trip, still nearer and dearer those toward whom I wend my way at the Home of New Thought "Under the Redwoods."

"And Love and Longing toward its goal,
Are pilots sweet to guide the soul."



Heroes! Martyrs! Saviors!

As Law is, it is a tyranny of the dead.—*Prof. Roscoe Pound, Harvard Law School.*

Much has been said in regard to the saving of the women in the Titanic disaster and allowing men of talent, public and business ability to be lost. But here, as elsewhere, we are not to let sympathy mislead us, we are to look Nature squarely in the face. Before Nature, before "the One that inhabiteth eternity," there is no great or small. Every human life is of equal value to the individual and the whole. And no matter how great and wise a man may be, his death does not apparently impede the evolution of the race. The death of a prominent man, generally closes an epoch that was ready to be closed; changes conditions that were ready to be changed; and brings those other men ready for the burden into activity.

But there is an instinctive reason for the chivalry, that saves women and children first. Nature must provide for the persistency of the race. Mothers are needed; children will carry the race onward. Were the women to die off to any great extent, soon would the race suffer, even if it could maintain itself. The race, the type, first. Individuals may die by millions but the type is preserved in all the genera below man. Out of a hundred children, few reach puberty and less become parents.

It matters much to nature how many die from puberty to maturity. After maturity it matters little, if all die off. Race perpetuation demands that mothers, and

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

—Irving Bachelor

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future mothers, be saved. If there are but few men to the thousand women the race will be preserved. If there are but few women to a thousand men, the race will suffer, if not become extinct.

Chivalry is thus Nature's instinctive race preservative. Nobly did those men obey the Manhood instinct. I glory as never before in being a man. No heroism beyond that displayed by MEN on that occasion. No martyrdom superior. They died that not only might the race live, but for each life lost there will be thousands saved in future voyages. You and I are safer even on rail-roads for their death, even as present safety is due to those who sacrificed themselves that we might travel safe today. No life is lived, or lost in vain. When we count over earth's chosen heroes, we will never forget those who so bravely, so nobly, so sweetly and with music and dignity, faced the inevitable. Angels may well be proud to welcome them to their company. Heroes are here at need! Martyrs here at need! Saviors here at need! Humanity is ONE in Spirit, in Truth and Love.

Puzzlers

Where can a man buy a cap for his knee?

Or a key for a lock of his hair?

Can his eyes be called an academy

Because there are pupils there?

In the crown of his head what jewels are set?

Who travels the bridge of his nose?

Can he use when shingling the roof of his mouth

The nails on the ends of his toes?

What does he raise from the slip of his tongue?

Who plays on the drum of his ear?

And who can tell the cut and the style

Of the coat his stomach shall wear?

Can the crook of his elbow be sent to jail,

And if so, what did it do?

How does he sharpen his shoulder blades?

I'll be hanged if I know—do you?

—Boston Transcript.

Vital statistics for the past year show a lower death rate in America than has ever existed. As we put discord, fear, hate, doubt, jealousy and revenge out of our lives, harmony, health and happiness come in and make homes with us.—Elbert Hubbard.

"Nothing Do We Forget"

Nothing do we forget,
Naught that is brightly lined
On the soul's looking-glass.
Only the things that fret
And darken its clear face,
There in reflection pass,
To leave no vital trace.

True sport, keen wit, pure mirth
Join the exalted joys
That ever have rebirth—
But, for the soul's new life,
There, lost, death-smitten, sleeps
The past of woe and strife.

—William Struthers, in Boston Transcript.

The placebo—bread-pill—has been a favorite remedy for generations and has succeeded in curing many who did not need the alkaloids and other drugs. It is probable that many of the "cures" by chemical means are of the same character, i. e. mental. The action of alcohol and other poisons were repeatedly reported to have a marked effect on mental processes, but careful testing by application of psychological methods, revealed the fact, that the peculiar mental effect of these drugs were at times not to be found when subjects were not aware that the drugs were being taken. In these and in other pharmacological tests, the mental effects of knowledge appears to be greater than the chemical action of the drug.—Shepherd Ivory Franz, Ph. D., Scientific Director and Psychologist, Gov. Hospital for the Insane, and Prof. of Psychology Geo. Washington University, Washington, D. C.

Disease has no existence in Nature apart from man: the parasite either kills his host or an equilibrium is established between the two and they live together. Whereas in a man, a state of affairs has been evolved which is entirely peculiar to him, i. e., disease.—Nature, Jan. 4, 1906.

Henry Harrison Brown, of Glenwood, Cal., an exponent of Emerson, for whom the warm clasp of his hands and the deep searching of his eyes is still a very vital memory goes on next week to Chicago for a large Emerson class there. He will speak Sunday morning and evening in Alliance hall, 318 Woodward avenue, on "Forgive As We Forgive," and "A Cup of Cold Water." Mr. Brown's Wednesday evening clinics with music have been a source of deepest spiritual uplift to those who have attended them. The last will be given on Wednesday evening, following the usual service. The seats are free and everyone welcome.—Detroit Free Press.

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

—Whittier

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NOW

HENRY HARRISON BROWN, Editor

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

Have you renewed for 1912?

Mr. Brown this month is on his *home-ward* trip. He may be in Cincinnati, St. Louis, Kansas City, Omaha, before he crosses the Missouri on his way. The above cities, with Seattle, Tacoma and Portland, and others, can arrange for him if they will write soon to this office. He expects to be HOME sometime in June, and will then start his Summer School "under the Redwoods," continuing through July, Aug. and Sept. Let his friends all prepare for this *Home-Coming* School. Write to the Assistant Editor, Mr. S. E. Foulds for information as to terms, rooms, rates, ect., Glenwood, California.

Mr. Brown's Boston engagent has been a success. He is regarded there as the equal in thought of any speaker, and the most practical of all they have had. He has enjoyed his trip and says he "has grown as fine as his redwoods" while away, but is "pining for the Spirit of the West." He does not expect to go East again for years, so those who wish him should catch him on this trip. Write to this office for engagements.

The editorial in this number deals with a topic much discussed. Note it well, and see if Mr. Brown has not solved the problem of the Sub-conscious.

At the close of a lecture in Boston a lady came up to Mr. Brown and said: "I wish to shake the hand that wrote 'Concentration'! I was in New Hampshire last summer and a friend gave me the book. It has made a new woman of me. I was a Presbyterian, I am not now."

Your magazine has certainly a stimulating and cheerful message.—T. E. W., Washington, D. C.

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

—Whittier

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The Present Crisis

Anent our editorial, "The Present Crisis," in February NOW, I recommend you to read an article in *The Outlook* for April, entitled "An Enemy At the Gate!" Here are a few passages from an editorial upon the same in same journal: "The strain of modern industrial life is having an effect upon men and especially women, that can be traced biologically; it is such as to impair the vigor and the faculties of the proportion of children that are in these days born into the world; the effects are seen in injury to motherhood; in the defective birth-rate; in an increase in proportion of the mentally defective, the mentally unbalanced, and the delinquent; and the resultant conditions are such that *only by a radical change in the present tendencies can modern civilized people be saved from going the way of the Greeks and the Romans.*"

NOW will always be as it has been during its existence, ever in the forefront of all practical reform. The February editorial should be printed in tract form and scattered broadcast, for it gives the remedy for these conditions. Who will contribute to a fund for that purpose? There has never been a time since the advent of Christianity when civilization so trembled in the balance. Only such philosophy as NOW and the few metaphysical journals teach, can in its practical application to living, save civilization. Tendencies in every direction point to the extinction of present civilized races. Where is the Saviour? HERE AND NOW, in a *Practical Philosophy of Truth and LOVE.*

I—Henry Harrison—propose to continue this crusade, and call out "Get on board the ark." For no need is so great today as an education in the *Art of Living.* Some of these important NOW editorials I propose to print in tract form for gratuitous distribution. But a fund is needed. Who will be first? I will commence with the "Present Crisis." I will duly credit and report the expenditure of every dollar.

Here are two more authorities verifying my position that I recently found in looking up information on "Heredity":—

"Unless preventive measures against the continually progressive increase of the defective classes are adopted, such calamity as the gradual eclipse, slow decay and final disintegration of society and government is not only possible but probable."

—Dr. G. A. Doren, Director of Ohio Ins. for Feeble Minded.

"Society is nursing in her bosom the asp that may any day fatally poison her," says Chas. A. Davenport, Director of Experiment Station, Carnegie Institute, Washington, D. C., in an article in the Bulletin of the Association of Charities, regarding this same course.

Only instruction in mental science can save. Has not each New Thought person a call to preach by word, act, book and by silent word?



Don't worry if your children lie and steal; they'll get over it. Veracity is desired, but most youngsters lack it because of lively imagination. Don't take the offenses too seriously, don't press the offenders too closely with questions you know the answers of, because you'll lead them to be underhanded. Don't think a child utterly lost if it steals and just question not what they do, but WHY they do things. I believe in persuasion; lead, don't drive. The important thing is that children want to do right and they will. Don't distort the motives by punishments, but guide the motives by example. Children can acquire good habits.

Stand the noise of your lusty children and be a playmate. Happy children are energetic and ready to learn, while unhappy children sulk in diffidence and hopeless inertia. Never frighten a child with lions, tigers or the 'bogey man.' Always try to ward off any outbursts of anger or jealousy in them. These things are awful sources of nervous wreck. Often the anger or jealousy is but the natural expression of feelings in the child concerning what is fair and unfair. We don't want our posterity to lose the spirit of fair play.

—Dr. C. E. Putnam, before Harvard Medical School.



Liberty not to work does not carry the right to prevent the exercise of other men's liberty to work.—Lewiston (Maine) Journal.

There is no darkness but ignorance.

—Shakespeare.

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Mail Course in "The Art of Living"

This Course is a condensation of the Course in Suggestion and is what it claims to be i. e. The key to Healing and Self-Development in all Spiritual Gifts. It is a purely scientific application of the Principles underlying the systems of "Mental," "Divine" and "Christian" Science, "The Emanuel Movement" and all other schools of Metaphysics. It practically covers the fundamental principles of science, the law of physics, and the dual manifestations of the one substance known as matter and mind. It deals with Vibration, Sensation, Suggestion, Personal Magnetism, Thought as a form of Energy, Telepathy, Clairvoyance, Mental Healing, How to be and to keep well, The healing power of Thought, Self-protection as sensitives, How to cultivate self-protection, Psychometry, Inspiration, etc., etc. This Course includes 25 lessons, each bound separately, and may be ordered one at a time at 50 cents each, or \$10 for the entire course. These lessons are the very best ever put out; you will agree with us when you see any one of them.

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