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THOUGHT IS POWER

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### POETRY

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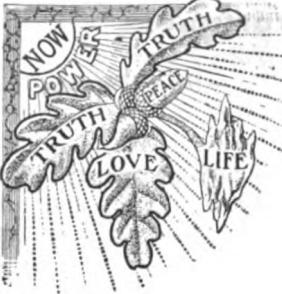
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**From all Life's grapes I press sweet wine.**  
—Henry Harrison Brown.

# NOW

## *A Journal of Affirmation*

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No. 9

### LOVE'S ECHO.

On still lake with oars at rest,  
Our bark 'mid beauty lay,  
Like babe asleep on mother's breast,  
At close of fretful day.

In deepest blue the sky around—  
'Twas heaven below, above.  
It clasped us in its perfect Peace—  
An All-embracing Love.

From bough to root, from root to bough,  
In royal tints aglow,  
The double tree in splendor gleamed,—  
The real we scarce could know.

The sun in setting glory burned  
And flooded all with gold.  
But thou, Dearest, wert the jewel,  
That ring of God did hold.

In joyousness I gave the cry,  
To dryad in grove below.  
Then Echo in the hills awoke  
And answered me "Hello!"

And deep within thine eyes I looked;  
The longing there was plain;—  
"If to my heart thou'l call in love  
I'll echo 'Love!' again!"  
\* \* \*

Death between us now has come!  
I'm thine where'er I go!  
When my heart calls across the Vast,  
I hear thy Love-echo.

HENRY HARRISON BROWN.

---

Shun the negative side. Never worry people with your contritions nor with dismal views of politics or society. Never name sickness; even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian, who will soon give you your fill of it.—Emerson, in "Social Aims."

\* \* \*

Stay at home in your mind. Don't recite other people's opinions. See how it lies in you. If there is no counsel, offer none. What we want is not your activity or interference with your mind, but your content to be a vehicle of the simple truth.—Emerson, in "Social Aims."

### A WHINE AND A WHY!

Here are some sentences from a letter to the Cosmic Fellowship:

"Others have autos and money to spend and I don't see why I have not! I don't see why God denies me the comforts of life! I can't be happy without I have the same means to be happy with that others have. I have not a friend to offer me opportunities for enjoyment!" And so on for four pages.

It is not by any means unusual to hear such complaints. We meet them constantly. "Why does God afflict me? I am not to blame!"

This is the most pernicious of all mental states, except one which is its very opposite, that of blaming one's self for all that occurs; Self-condemnation.

These conditions arise from the old conception of an outside Power that arbitrarily controls human destiny; from a lack of faith in the Justice of the universe; from ignorance of Inviolable Law of Cause and Effect. They lie in the non-recognition of the fact: "As you sow you shall reap!" And worst of all they come from a selfish desire to escape the results of conduct and from the desire to hold some person or power other than self responsible.

Human selfishness, the personal factor, lies at the base of all complaints. Every teacher and healer finds it one of his hardest tasks to disabuse the mind of his patients of the idea that Cause is without and to plant in the mind the idea of Indwelling Power.

"Thou art the man!" thunders Nature to the individual. "The Indwelling does all the work!" The Individual directs that Indwelling Power. The Cause is

## Henceforth I seek not good fortune: I am good fortune.

—Walt Whitman.

One's Thought. "As you think you are!"

"What! my poverty! my friendlessness! my pain! the results of my thought?" SURE! No one else has directed the Indwelling power to build these in expressions of Itself in you.

You shape the vessel and the water takes its shape. You build the mental picture and Life shapes itself to it.

"Men do not gather grapes of thorns." You cannot gather peace from complaints. You cannot mend matters by holding others or outside conditions responsible.

The Universe is to the intellect, Law, and Law only. It is impersonal. It knows no persons. It is inflexible, inviolable Law. Meting out to each impartially exact justice. "Measure for measure!"

When therefore one says, "I am sick!" we know that he is reaping the fruits of sick thoughts. When one says "I am poor!" we know he is reaping the harvest of poverty thoughts. When one says, "I have no friends!" we know that he has not sent out friendly thoughts.

It is impossible for one to be sick that has not thought from pictures of disease. It is impossible for one to be poor, that has not radiated thoughts from a poverty ideal. It is impossible for one to be without friends that has not thought of persons merely as those upon whom to lean.

As surely as sun radiates light and warmth, each person radiates the power of health, prosperity and friendliness from ideals of health, prosperity and friendship.

But as surely as darkness envelopes one whose lantern has gone out at night, so will poverty, disease and loneliness envelop the one who has let the light of pleasant, happy ideals go out of his mind.

In answer to the complainer's "Why!" there is but one answer: "You have lacked ideals of and fidelity to them, of

health, happiness and prosperity! You have sown the wind of fear, and now must reap the whirlwind of lack and pain."

But upon one whose mind is centered in the thought of non-responsibility for self, these answers fall like water upon a duck and are met with antagonism. "I am not to blame!"

Well! Neither do I blame. There is no blame; but there is responsibility. But for this responsibility there would be no humanity. Animals, idiots and the insane are not responsible. All sane men and women are responsible for themselves, and therefore they reap as they have sown.

The only way out is by the Law you came in. The first thing to do is to question the Self. Not "What have I done?" but "What have I been thinking?" When one finds himself replying: "I have been complaining! I have been finding fault with God, with Nature, with mankind!", then he is to know that the mental condition from which spring these complaints is Cause of the external conditions.

"What shall I do?" Change mental conditions. Think the opposite thoughts. Jesus told you "Repent! The kingdom of God is at hand!"

"Repent!" That is, turn about. You have been standing looking at the shadow; turn around and look at the sun. "At hand!" You have been looking afar. Looking for some outside power. Now look within. Look at that which is nearest to you. "At hand." Clasp it! What? The "Kingdom" of health, happiness and companionship!

Seeking some person or condition upon which to lay responsibility lies the bottom of human ills. We have been, from cradle up, taught to hold some outside power responsible. An "absentee god," instead of the Indwelling. Parents, teachers, church, public, state, all these and many more scapegoats have been created to remove from the individual

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

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—*Edith M. Thomas.*

personal responsibility. Our untoward conditions can be laid upon nothing except our own lack of recognition of our own power, or upon our lack of will to do as well as we know.

But these sufferings are nature's ways of bringing us into consciousness of our possibilities, and through them to awaken in us the will to cure. "What can't be endured will be cured!"

Not until a person is willing to accept conditions as the result of his own thought-sowing can there be a cure. Temporary relief can come from reliance upon others, only to result in added weakness, in lack of self-reliance. We lose every time we accept assistance. In reliance upon others the end will be worse than the first; just as all means that are merely temporary may become permanent. By using a crutch one may lose the use of his legs.

Reliance upon anything but the Indwelling weakens the character. They who so rely become the willing slaves of doctor, priest, founder, boss, agitator and demagogue.

There is one sure cure for all human ills, i. e., BE THYSELF. Affirm: I AM POWER TO BE AND TO DO WHATEVER I WILL, TO BE AND TO DO.

\* \* \*

I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as it sole qualification to membership, the Savior's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul.—*Abraham Lincoln.*

\* \* \*

We come to educate, we come to isolate, to be abstractionists; in fine to open the upper eyes to the deep mystery of cause and effect; to know that though the ministers of justice and power fail, Justice and Power never fail.

—*Emerson.*

### **A CALIFORNIA SUNSET.**

The evening planet burned in eastern sky,  
When all around, beneath the August day,  
The hills were brown and sear, save where  
there lay

The golden grain o'er million acres, by  
The far horizon bounded. As birds fly,  
Onward their waves, the sailless reaper bore.  
When lo! God made himself a rose, all o'er  
The western sky, in colors that defy  
The painter's art, for mortal dare not  
spread

On canvas such. There, on horizon, burned  
Dark jasper first, ruby, carbuncle, then  
Carnelian built the wall; while overhead  
The arch of glittering quartz to blushes  
turned—

A foregleam of that other world for men.

HENRY HARRISON BROWN.

### **FINANCIAL HEALTH.**

(Lesson No. 3)

#### **MY INFINITE PRODUCTIVENESS.**

The goods of fortune may come and go like summer leaves; let him play with them, and scatter them on every wind as the momentary signs of his infinite productiveness.

—*Emerson.*

The "goods of fortune" are the signs and symbols of Prosperity. When we see a person in possession of plenty of "this world's goods," we say, "That individual is certainly prosperous," and exclaim, "Fortune is favoring him, everything he touches turns to money! Oh, if only I were as fortunate as he! Why doesn't someone do something for me? Everything turns out so wretchedly for me. MY luck seems to be always against me, etc." And thus we go on, placing ourselves under the idea that "fortune" is a power outside ourselves, and beyond our control; conferring her smiles upon whom she will, and her frowns upon those who need her smiles.

Ah, this Dame Fortune! was there ever a more fickle mistress? And she is never more maddening than when she discovers us chasing her; weeping and sighing for her favors! We are sure we have her in our grasp when, presto! she slips easily through our fingers, and we

**Trust thyself! Every heart  
Vibrates to that iron string.**

—Emerson.

find ourselves holding onto an empty cloak, a hollow form! She smiles one moment, and mocks the next; comes quite close, then away she flies! No matter how much we may coax, demand or command, no matter how fast we pursue she remains ever just beyond our reach. Even, at times, leading us a disastrous chase.

"Trust her not, she is fooling thee," are the words of an old song: how aptly they apply to this fickle Dame Fortune! She is a myth, a wraith, a mocker! When you pursue her, you are chasing a shadow on the wall. You will not find her in this man, or that woman, in this place or in that locality. You will never find her until you discover her in *yourself*. Then you will find that *you* are her master, and she will no longer lead you a merry chase, but will prove as docile as a lamb. You will find that your arms enclose the *real* Dame Fortune, for she is the Principle of INFINITE PRODUCTIVENESS, and abides in you, YOURSELF!

Now you begin to perceive the "signs" of this Infinite Productiveness lying all about you, and you begin to "play and sport" with them as the winds play and sport with the summer leaves.

If I can "make" one dollar, I can make a million by that same POWER. If I have power to draw to me one thousand dollars, I can, *by virtue of the same power*, draw hundreds of thousands. If I can add five dollars per month to my salary, I can add fifty. If I can increase my yearly income by one hundred dollars, I can increase it to any desirable amount. And all by virtue of my Infinite Productiveness!

If, out of my Infinite Productiveness I can write one book, there is no limit to the number I may write. If, under the Principle of Infinite Productiveness, I can conceive and bring forth a single idea for the improvement of my business, I can give birth to an unlimited number of ideas for that purpose, for

there are no limits to this Infinite Productiveness, — NONE, WHATEVER, except those put upon it by the Individual Consciousness! And the Individual Consciousness is capable of an Infinite Expansion.

What a wonderful sense of freedom pervades my mind under this Consciousness of Infinite Productiveness! No longer am I burdened with the fear of poverty. *I am rich because I embody the Principle of Infinite Productiveness*, and through its power I am raised above the plane of want or the lack of anything!

Remember, this productiveness is an Infinite Productiveness. Infinite Productiveness means: Boundless Power of Producing from an Unlimited Supply of Substance. This Boundless Power is MY POWER. This Limitless Substance is MY substance. The Mind of Infinity is in ME and I AM in the Mind of Infinity.

How can I fear the loss of one position, when out of the Infinite Productiveness, ready to appear upon my need or demand are as many positions as I can desire? How can I fear the loss of one dollar, or a million, when the Supply awaiting my call is Boundless? How can I be afraid that I may not get that which I desire, when I know that out of a Boundless Supply of Productive Power I AM able to produce the very thing I want, inclusive of the ways and means necessary thereto? How can I fear failure, when an Infinite Productiveness guarantees Success?

My mind is at rest from the little nagging hobgoblins "failure, loss, and lack" for I have learned that my credit is Boundless in the Bank of Infinite Productiveness, and I know that my monetary supply in this Great Universal Storehouse is absolutely safe! No one can "break in" and rob the vault! No "run on the bank" can cause me loss! Conscious that this Universal Storehouse is under the perfect management

**The deeper I drink of the cup of  
Life the sweeter it grows.**

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*—Julia Ward Howe.*

of Infinite Wisdom and Intelligence renders me impervious to any fear of being wronged or cheated out of my supply. It is impossible.

Consciousness of the Law of Opulence, and my ability to co-operate with it, relieves me of any fear I might have concerning my right and power to draw upon this Infinite Productiveness.

Richer than a Rockefeller, and ten thousand times freer than he who is the captive of his dollars and the prisoner of materiality am I.

He that seeketh his fortune shall lose it, but he that loseth his fortune shall find it and keep it forever. Let him who runs read and heed! To lose your fortune, let loose the Principle of Infinite Productiveness, its business is to produce, produce, produce!

I have found My Fortune,—shall I turn away from it and seek in externals? Of what use to seek further for that which is found?

Forever WITHIN the Consciousness of the individual bubbles up the Eternal Spring of INFINITE PRODUCTIVENESS!

HERE is YOUR fortune.

WILLIAM MORRIS NICHOLS.

\* \* \*

Life is a long succession of NOWS. Your life is like a chain of beads, each bead labelled "NOW." The only thing that counts is what you do with your brain NOW. If it is working, you are living and going ahead. If it is idle, you are dead, going nowhere, and you might as well be asleep or in your grave.

—*S. F. Examiner.*

\* \* \*

THE PRACTICAL MYSTIC; OR HOW TO MAKE PERFECTION APPEAR; by Katherine Frances Pedrick. Published by Sherman French & Co., Boston, Mass. Price, \$1.25 net.

This is a fine exposition of the philosophy of Idealism. It makes clear the rather vague teachings of Christian Science and other schools of modern Bible mysticism. We recommend this book especially to beginners who cling to the Bible and to the old idea of a personal God. The philosophy fully harmonizes with New Thought as taught in modern mental science.

S. E. F.

**AFFIRMATIONS.**

**I CAN.**

I am Power and I can.

I am limitless as Power and I can.

I Desire and as Power I can express that Desire.

I am Will and as Will I can direct the Power I am to express my Desire.

Herein I know myself:—

I am Limitless Power.

This Limitless Indwelling Power does all the work of expression.

I know myself as Desire.

Whatever I Desire Indwelling Power can express.

I know myself as Will.

I am an expression of Omnipotent Limitless Will.

As Indwelling Power I am expressing Desire.

As Will, which is my SELF conscious of Itself, I am Power to direct the Indwelling Power.

As Will I am Individualized, Conscious Power.

As Will individualized, I know that I CAN do what I will to do.

Here is my Affirmation of Life:—

I AM POWER LIMITLESS TO WILL AND TO DO, WHAT I DESIRE TO DO.

I will to be Health.

I will to be Success.

I will to be Happiness.

As conscious willing Power I am now Health, Happiness and Success.

◆ ◆ ◆

**"WHAT SHALL I EAT?"**

There is no question propounded often to doctor and healer than this: "What shall I eat?" The question of diet has been, and will be, a most important one, as long as the public believes that external conditions have any power over one. The Mental Scientist knows that the only power *things* have is that which man delegates to them. The only power which has any control over the body is that Power which made the body,

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

—Whittier.

and that Individuality which it is the purpose of the One Mind to develop in Itself through incarnation in the body. The One, Absolute Life has projected Itself in a body that It might come into consciousness of Its power of Individuality. No other projection of Itself (God) can control this projection of Man the Self-Conscious. For this reason the adept in metaphysics never even thinks to ask what he shall eat. He eats and enjoys what he chooses of available material. When asked by anyone what he shall eat, I answer, "If you wish to know what a self-controlled person will eat, I answer, 'Whatever is pleasant to him. He will eat the food he loves. Slaves of custom, appetite, fear, or belief will eat what they reason is good, or accept on some authority as good, for them!'"

There is intrinsically no good, and no bad food. All the experiments of experts in determining the chemical value of food; all the reasoning of vegetarians are valueless to Man. They are based upon the wrong premise, that external things and conditions control man. Truth is based upon the premise of the metaphysician which is, *Mind controls matter*, and upon the affirmation—*Each individual by his thought does control his body and he may control his thoughts*. Each person may, and should, decide what the suggestions of the objective world shall cause him to think. When one comes into the mental attitude of Walt Whitman and declares, "Nothing external to me has any power over me!" there will be no question as to what to eat save the question of taste. "What will taste good to me this morning?" will settle every question of food.

The fact is—*Man eats Thoughts*. His food is but a vehicle to carry his thought. The food called by experts the best may create, nay, will create, indigestion if eaten with fear-thoughts. The most attractive food will create nausea when eaten with grief-thoughts.

It will be impossible to swallow the best prepared food, if any memory of filth is connected with it in the mind. The finest morsel ever eaten will be thrown up if the person can be convinced that it was some food he considers vile. Every person has experienced the effect of thoughts upon his digestion. *The thought with which we eat is of importance*. The kind, quality or amount of food is of secondary importance, even if we allow it to be of any importance. We eat with the eye more than with teeth. We select food with the eye. What looks good, that we choose. Food may be declared proper by chemist, vegetarian or cook, and yet, because it does not suit our sense of beauty, it will be rejected. The accessories of the table create or destroy appetite. Have you never been in restaurant or hotel, and find it impossible to eat the food for want of cleanly table, or cloth or dish, when the food itself looked all right? If not, you have had yet but little experience.

Have you ever stopped to purchase apples, oranges, nuts or cakes, and have purchased some variety because it looked better than the other? But, why specify? Each reader knows that his eye eats the food before it is taken into his mouth. But behind the eye is the thought: "I think it will taste good and so I purchase it." Every raiser of fruits knows that it is not really the fruit of the best quality that brings first-class prices, but that which is most attractive to the eye.

For the sick we prepare delicate dishes, and present them to them in the most tempting way. That is, we use Suggestion through the eye, to create an appetite for the food. When I was a soldier sick in the hospital, the only meal I remember was on the stand at the head of my bed, on a china plate, when I awoke. It consisted of a fine apple, a small bunch of grapes and a piece of custard pie. It was left by one of those

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

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—Emerson.

angels called, ordinarily, women, who came into our field-hospital at Hagerstown, Maryland. I feasted on it for quite a while before I touched it. The thoughts it awakened were more than food or medicine. Thoughts were the real food and medicine. I have eaten that same piece of pie for over fifty years since then.

"Who feeds another with his alms feeds three,

Himself, his hungry brother and me!" said the Christ to Sir Launfal. To ask, "What shall I eat?" is evidence that you are yet a fallen creature, subject to matter, and are not a person who controls his own life. The only meaning I can read into the words, "Dead in trespass and in sin," is that one is subject to the flesh, instead of being, as spirit, the master of the flesh.

The question not only evidences the belief in the control of the external; the control of Mind by body; but through this recognition it increases that control. I can do my readers no greater service than to say to them: Think not what to eat but think "How I enjoy eating. How good this food is!" No matter what you eat. Emerson tells us, "Thought is the universal solvent." This thought of enjoyment will make any food good.

My advice is: *Eat when hungry! Eat what you love. Love it while you eat it. Put Love into your food.*

Any food that is convenient will serve the purpose for which you eat, namely, to call into manifestation the latent Life within you.

Foods of all kinds are manifestations of the One Substance. Any food I eat is the same substance with which I, as spirit, am clothed. Any food that I may take is eating my own body and the body of all men, and all forms of life. Here lies the deep spiritual, and metaphysical, insight in the words of Jesus at the last supper, "He that eateth of this bread and drinketh this wine, eateth

my body broken for you, and drinketh my blood shed for you!" A wonderful expression of Truth to him "who hath ears to hear" its real meaning. Therefore all food is God, and God in any food will never hurt that manifestation, of God, which I am.

The mind gets into habits, and these mental habits create habits of body. Under control of these habits we eat certain kinds of food, other kinds hurt us, or we crave certain kinds and gormandize. Intemperance is more common in food than in drink.

Self-control is the basic principle of character. It is thought no sin to overload with food. But the mental habit of intemperance in eating is that same trait of character which causes a man to become a miser, a rake, a thief, or a sot. It is lack of self-control; it is intemperance.

It is important that we control our appetite by right thought-habits, and not question the kind of food that is to furnish exercise for the expression of Life. We are to exercise self-control in the eating of food. We, as Life, are drawn into expression by Love. Persons, conditions, labors, that are love to us, open a channel for Life to flow into expression. Those we do not love repress Life. Expression is health; and repression is disease. In like manner food that we like draws life into expression. As a friend we are glad to see draws us into expression, so does food we love.

When "the mouth waters for food" it is because thought has prepared all the functions of the body for the food. All the secretions that receive and digest it are ready; easily and happily is the work done, and we feel well. But food that we eat under a thought of *must* finds no welcome reception, and therefore lies "hard" in the stomach, and is disposed of as the community disposes of an intruder, and illness is the result.

And what is the function of food? There is no greater mistake in all the

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

—W.C.Henley.

scientific and public mind than the present thought of the relation of food to the body. The present thought is that we eat for strength; and we will be weak if we do not eat. The experience of every person should show them that they can become suddenly weak and ill, when they have been feeding themselves well. They will realize upon reflection that fears, griefs, and unpleasant thoughts can cause weakness, and even fainting and death, in persons who till then have been strong and hearty. We may be ill and weak today, and will, with little or no food, rise well and strong tomorrow. People under long strains of mind, and with no desire for food, will show, under pressure of great enthusiasm and self-forgetfulness, much more than ordinary strength. To the over-wrought we do not recommend food, but rest and mental quiet.

"We eat to obtain strength!" is the answer most often given me when I ask: Why do you eat? I made ten years ago this statement in my magazine which called forth then much adverse criticism. I repeat it here with the added convictions of the years: FOOD NEVER DID AND NEVER CAN ADD ONE OUNCE OF STRENGTH TO THE BODY. It is *not* the function of food to supply anything to the body. Food is simply opportunity. Opportunity for Life by reaction to manifest.

This old thought of food and its function arises in the doctrine of duality. Soul and body; matter and Spirit. Life and body, lie in an idea of separation of the individual from the source of Life. Duality underlies all this present thought of food.

But Life is one! I am Life. *Food is Life.* How can one manifestation of Life add to another manifestation of Life? It is impossible to add anything anywhere for the Universe is full. Not even an atom can change place for in the Universe there is not a vacuum into which an atom can be moved. It is a

scientific and metaphysical impossibility for Life to be added to me for I am the Whole. Impossible for strength to be added, for anything to be added, to the body; the Soul is Infinite; it and body are one.

Body is the manifestation of Infinite Mind, of Omnipotence. Food bears the same relation to body that the whole external world bears to what Emerson calls "the other me." Food has for me but one purpose, and that is to give opportunity to me to express that which I am as Life. Every person, place and conditions calls into expression, calls from within outward, the latent power. The Indian club which the athlete swings, the horse which the horseman rides, the dollar which the business man chases, add no strength to them but do develop the strength which the man IS. They call him into a still greater expression, but these things remain inert. The muscle does not come from the swung club but is materialized from Life. So the muscle comes from Life's exercise by dematerializing the food and by putting back to its elements the food eaten. It requires the conjunction of two forms of motion to make a condition, recognized by the senses. This is the function of food. It gives opportunity for latent Life to express itself. Hunger is a function man has brought up from the animal. When he outgrows the animal, he will not need food to call Life into expression for he will have all needed expression in Thought.

Delicate, and even sick, women, during San Francisco's great fire, found strength to draw heavy trunks and carry heavy burdens. Under the complete supremacy of Mind their body was controlled. In self-surrender to Thought the inner Soul-force was called upon and responded.

Voluntary fasting continues for weeks and does not kill. Fasting under compulsion soon kills. In one case MIND controls; in the other matter controls.

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

—George Eliot.

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The manifestation in higher octaves of Life becomes submissive to the lower by thinking submission.

Thus is the question answered. What food shall I eat? *Eat when hungry!*  
*Eat what you love.* *Eat only in love,*  
*Love what you eat.*

---

### A FIFTY YEAR OLD EXTRACT FROM A MANUSCRIPT OF DR. P. P. QUIMBY.

Sarah F. Meader, a well known practitioner of Lynn, Mass., and author of some books (which are advertised in NOW), sends the following extract from a manuscript of Phineas P. Quimby. Mr. Quimby was one of the real Fathers of present Metaphysical movements. Dr. Evans, however, gave his philosophy and methods to the world. Mrs. Eddy obtained her conceptions of Truth from him and adapted them to a Bible symbolism and interpretation. But the philosophy, however, as Dr. Evans shows in his most valuable books, was long extant. In Emerson we find it all in the sanest and clearest of statements. These teachers, however, made a modern application to the healing of disease of this old philosophy of Suggestion—"As a man thinketh in his heart so is he!"

Dr. Quimby practiced in Portland, Me., from 1860 to 1865. This MSS. was written in the infancy of what is now New Thought.

Dr. Meader writes:—"Finding this among papers more than 50 years old, I thought it might fit into NOW. I lived in his old Maine town some years after he passed on. There I found and conversed with many of his old patients, who held him in grateful remembrance as a splendid healer and a most remarkable man."

Every disease is the invention of man, and has no identity in wisdom. To those who believe it, it is the truth. If everything man does not understand were blotted out, what is there left for man? Would he be better or worse? If nine-tenths of all he thinks he knows were blotted out and he existed with

what is true? I contend he would, as it were, sit on the clouds, and see the world beneath him, tormented with ideas that form living errors whose weight is ignorance. Safe from that power, he would not return to the world's belief for any consideration."

In a slight degree this is my case. I sit as far above disease as the heavens are above the earth, and though safe myself, I grieve for the mistakes of my fellow man; and I am reminded of the words of Jesus, when he beheld the mistakes of His countrymen, "O Jerusalem! How often would I have gathered thee as a hen gathereth her chickens and ye would not." I hear this voice now pleading with man, to listen to the voice of reason. I know from experience with the sick that their troubles are the effect of their own belief; not that their belief is the truth but their beliefs acting on their minds bringing them into subjection to their beliefs and their troubles are the change which follows.

Disease is a reality to mankind; but I do not include myself, because I stand outside of it, where I can see things that are real to the world, and things that are real to wisdom. I know that I can distinguish that which is false from that which is true, in religion and in disease. To me disease is always false, but to those who believe, it is a truth, and the errors in religion are the same. Until the world is shaken by investigation, so that the rocks and mountains of religious error are removed, and the Medical Babylon destroyed, sickness and sorrow will prevail.

Feeling as I do, and seeing so many young people go the broad road to destruction, I can say from the bottom of my soul, "O Priestcraft! fill up the measure of your cups of iniquity for on your head will come sooner or later, the sneers and taunts of the people. Your theories will be overthrown by the voice of wisdom that will rouse the men of science who will battle your error and drive you from the face of the earth. Then there will arise a new science followed by a new mode of reasoning, which will teach man that to be wise and well is to unlearn his errors.

---

THE LORD'S PRAYER—A VISION OF TODAY by Henry Harrison Brown. This is an excellent book. It takes up the Lord's prayer sentence by sentence, giving the thought that arises from the reading of the words. It is excellent for devotional use, and yet gives the newest of New Thought and Spirituality. Nicely bound in black and gold leatherette.

\* \* \*

—Words of Power.

None of us could walk the chalk-line of the normal—it's lucky we can't—we'd all be very commonplace.—Dr. W. P. Lucas.

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

—Archie L. Black

**IT COULD BE WORSE.**

Once there lived an optimist,  
Whose heart was always gay;  
"It could be worse, it could be worse,"  
Oft he was heard to say.

Once the devil picked him up,  
And for want of horse and hack;  
Started off to hades with him,  
Carrying him on his back.

Those who saw him riding off,  
And noticed where he sat,  
Exclaimed, "What under heaven  
Could be worse than that?"

The rider smiled serenely,  
Then said, "Tis plain to see;  
I am riding the devil—  
He could be riding me."

"I'll let you off," the devil said;  
"I've no place for you to dwell,  
Your sunny disposition  
Would make heaven of hell."

—J. W. McCord, in *Exchange*.

I believe in the existence of the material as the expression of the spiritual or the real. Cleave to God against the name of God. I confess to a little distrust of that completeness of system which metaphysicians are apt to affect. 'Tis a gnat grasping the world. All exhaustive theories appear, indeed, a false and vain attempt to introduce and analyze the Primal Thought. That is upstream and what a stream! Can you swim up Niagara Falls?

I share the belief that the natural direction of the intellectual powers is from within outward, and that just in proportion to the activity of thoughts on the study of outward objects as architecture or farming, or natural history, ships, animals, chemistry—in that proportion the faculties of the mind had a healthy growth; but a study in the opposite direction had a damaging effect on the mind. Metaphysics is dangerous as a single pursuit. We should feel more confidence in the same result from the mouth of a man of the world. The inward analysis must be corrected by rough experience. Metaphysics must be perpetually reinforced by life; must be the observations of a working man, on working men; must be biography,—the record of some few whose working was surprised by the observer in natural action. . . . My metaphysics are to the end of us. I wish to know the laws of this wonderful power that I am and domesticate it.

—Emerson, in "*Natural History of the Intellect*."

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—Irving Bachelor.

### **NEW THOUGHT STANDS FOR A SPIRITUAL DEMOCRACY.**

The address given by the Editor at the New Thought Congress in San Francisco Sept. 1, 1915, is now in pamphlet form and will be sent to any address for 10 cents; 3 for 25 cents.

This address is the only statement extant of the possible Power of the New Thought movement and the only PROPHETCY of its results upon the world's future.

It was given at the time with a view to this wider publicity. Mr. Brown feels that it has a Lesson, and a work that is not only world wide but for all time.

Where studied it will awaken the consciousness to a REALIZATION of the *Power of Constructive Thinking* upon human life and endeavor. Happiness, Health, Prosperity and Peace all are possible through *Constructive Thought*.

---

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conducted by the Executive Committee that did such splendid work during the year previous to and during the Exposition, making possible the way for the most successful gathering ever had among New Thought people in the Congress of September—this Committee has reorganized for continuous work. Has a fine Circulating Library and reading room. So popular are these that it has become necessary to secure new quarters where we will have more room. The book loans and sales are increasing every month, thus showing a deepening interest in Truth.

---

"THE MASTER'S TOUCH!" a new book by the Editor of NOW, is in press. We hope to have it on the market in October. See advertisement in this issue. It is regarded by those who have read it in proof as not only Mr. Brown's best, but one of the best expositions of New Testament Healing yet printed. Price 30 cents. Orders received now. With all new subscriptions and all renewals during the rest of the year this book will be sent as a premium.

Notice the advertisement of "NOW" Tracts. They have been selling, with a personal letter, for 50c each. I send them now without the letter for 10c. They are the "boiled down" philosophy which is taught in some degree by all Metaphysical teachers.

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### **NEW THOUGHT: A PROTEST AND AN AFFIRMATION.**

New Thought is not big enough to include all Truth.—*Walter Devoe, in an address in Boston.*

The New Thought name either has a definite meaning or it has no right to exist. If it does not stand for something definite, as does Methodism, Universalism, Christian Science and Spiritualism, then it is not worthy of being used. If it is dealing with a limited field of thought then let the field be defined. If it has a distinctive field let it be defined.

I have no use for words that are meaningless. I have no place in my philosophy for mental hash; a little of everything and not enough of any one thing to tell what you have.

"Every reform tends in some way to let the Soul have its way through us" says Emerson. If New Thought is *new*, then it is its newness that defines it, and separates it from all other movements. Some of its teachers say: "It is not new!" Here comes a letter from a newspaper syndicate in which it says, "New Thought is no longer new!"

It is time we ceased to be a mongrel movement, to be a hash of philosophy, or a rehash of the old, and to stand for something definite.

NEW THOUGHT IS NEW. It is the newest thing in philosophy. It has as definite a place in modern thought as has the Philosophy of Evolution. It is as definite a step in progress as is the "Spencerian Philosophy."

Examine every other system from Catholicism and Calvinism in theology; from Aristotle to Spencer in philosophy,

(Continued on page 126)

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

—Ingersoll.

OFFICE OF NOW,  
**589 Haight Street, San Francisco, Calif.**

Vol. XIII. JULY, 1916. No. 9

# NOW

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Mr. Sam Exton Foulds holds every Sunday evening a class in Mental and Psychic Science in NOW Parlors, 589 Haight St.

\* \* \*

I was greatly helped by your literature, but when I purchased your book on "The Lord's Prayer" it was just what I wanted. I received quite a different conception of God.

MRS. I. G. G., Penn.

\* \* \*

Mr. Brown has recently lectured in Stockton and Sacramento. He is now ready for lectures and Lessons wherever they can be arranged.

\* \* \*

The infinite Spirit pervades the universe, just as the spirit of man pervades his body, and acts, consciously or unconsciously, in every atom of it.—Dr. C. W. Eliot.

## TO MY SUBSCRIBERS AND FRIENDS OF NOW.

Three more numbers and this volume of NOW will be complete. Shall there be one for 1917?

Consider: Prices of all printing material have advanced. NOW costs me more. I cannot well increase the price. I cannot reduce expense. There is one way that I can make NOW pay expenses for 1917. That is by increasing the number of subscribers. To print the first number each month is virtually the expense of the month. The other numbers cost only price of paper and press work. The expense of composition and "make-up" are included in the first copy. This expense distributed among the thousand copies makes the expense of each copy so little that I can afford it at present rates. Suppose 1000 copies cost \$50. That \$50 divided among 1000 copies makes them 5c apiece. If among 2000 copies it would be 2½c. If among 5000 it would be 1c, with the necessary addition of expense of mere paper and press work.

When, therefore, we can double the subscription list for 1917 to OUR magazine, I can afford to carry it another year. Shall we do it? I'll give November and December of this year with next year's sub. And for 25c extra will send the "Lord's Prayer."

\* \* \*

The Editor of NOW will not attend the Congress at Chicago. He could not accept the invitation for business reasons. He sends congratulations to all who shall attend. He would gladly mingle in their discussions and share in their joys. The Light of that Congress will shine so that all may see what Truth is, and what it does, when once it is LET to shine. Here by the Golden Gate I shall bathe in the reflected light of the Congress of 1916. Success and Good Cheer to each and all in Congress assembled.

\* \* \*

Only Power to Give, opens the door to Power to Have.

H. H. B.

**Call this God: then call this Soul:  
And both the only facts for me.**

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*—Browning.*

Harold F. Palmer, Vice-Pres.

Eleanor M. Reesberg, Sec.-Treas.

Julie M. Cook, Organizer.

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Dr. Palmer, Vice-President of the I. N. T. A. for California and Arizona, drops a note from San Diego telling of his successful meetings there. Henry Victor Morgan of Tacoma has taken Dr. Palmer's place at Long Beach during this absence of the regular teacher. Mr. Morgan gave NOW office a call and his cheery smile and optimistic thought is always welcome. He is one of the few teachers with whom we have almost unalloyed thought-sympathy.

**NEW THOUGHT CONGRESS.**

N. B. Remember that Congress of the I. N. T. A. at Chicago on the 17-24 of this month.

It is an important gathering. Will it so announce itself as to command the attention of the world?

Will it so express itself as to differentiate New Thought from all other movements?

Will this Congress emphasize the "Statement" put forth in San Francisco?

Will a person hereafter when asked "What is New Thought?" be able to give a definite answer?

What is Methodism? And the Methodist can answer.

What is Christian Science? And there is an answer.

What is New Thought? The San Francisco Congress answered.

But many calling themselves advocates of New Thought answer: "It stands for ALL THINKING." Therefore it stands for nothing special.

Here is the answer of the Congress of 1915: It stands for:—

(1) The Infinitude of the Supreme One.

(2) The Divinity of Man.

(3) The Infinite Possibilities of Man through Constructive Thinking.

(4) The Indwelling as our source of Inspiration, Power, Health and Prosperity.

The third Principle is our distinctive one. It has never before been made the basic Principle of Thought and Activity by any influential body. It means: MAN IS LIMITLESS IN HIS THOUGHT-CREATIVE POWER.

Will this be emphasized? Will this Congress be a mingling of all isms and of no special one, and thus die in boring? If New Thought does not definitely stand for this, it has no place, and this Congress will write its epitaph.

\* \* \*

A fine mental healer and teacher in New York City writes of the Sex Tracts: "I was very glad to get your booklets. I know that you are writing from fifty to one hundred years ahead of your time. I have often told you so, but that has been the case of most of the reformer's work!"

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

—Whittier.

**NEW THOUGHT: A PROTEST AND AN AFFIRMATION.**

(Continued from page 123)

and from Roger Bacon to Edison in invention; and there is not one that does not predicate a limit to human endeavor. Emerson alone gave the Soul freedom. The New Thought Movement is an expression of Faith in the limitless possibilities of the Soul through Creative Thinking.

New Thought is *not* old thought. New Thought is *not* a revamped philosophy! New Thought is *not* a fixed system of philosophy. New thought is *not* a set of formulated tenets of belief. New Thought is *not* a system of doctrines.

*New Thought is a mental attitude that sweeps away all barriers; that rests upon faith in the individual soul, as one with the Over-soul; has faith in each man as an incarnation of the Whole of God; expresses faith in the limitless possibilities of each individual to reach out toward the Infinite, and to become, through knowledge of himself, conscious of his ability to make his own destiny.*

Here is New Thought in a nut-shell: MAN IS DIVINE, WITH ALL THE POSSIBILITIES OF INFINITE UNFOLDMENT. HE IS LIMITED ONLY BY HIS IGNORANCE OF HIS DIVINITY. HE MAY CONSCIOUSLY LIVE AS DIVINE HERE AND NOW.

In this Affirmation there is to Man necessarily no subjection to environment. He can master it; no subserviency to stars. He can hitch his wagon to them and make his steeds; no subserviency to any past incarnation: he is now in Reality the whole of God, and through eternity can grow only into a consciousness of this. He is not limited by the form of his head, but may voluntarily change it, by thinking; he may lift his body above disease by creating health. There is no more limit to human possibilities than there is to "the Power behind phenomena!"

There is New Thought. Never before has man dared to make this claim. Hidden underneath much of past philosophy, notably the Unitarian claim, "Man is not a fallen but a rising being!" and in the philosophy of many a teacher, it lies, hinted at, but concealed. The bald, brave, practical statement waited birth. After a long parturition it comes into full expression in this, the freest of all philosophies, known as New Thought. It includes all previous expressions of Truth. It will include all future perceptions, for its one basic affirmation is UNITY: I AM ONE WITH ALL. I HAVE THE POSSIBILITIES OF ALL.

It is not Orthodoxy, but includes the truth which orthodoxy includes. It is not liberal Christianity, but includes its truth, rejecting here, as everywhere, its limitations. It has all truth Spiritualism, Astrology, Theosophy, Christian Science, Phrenology, and all other ologies and isms have, but it rejects their limitations and says: *More than all these. Truth cannot be limited to institutions or creedal limits. We will know nothing less than Infinity. It is my right to get as far into Infinity as my knowledge of Self and my will will let me go.*

New Thought wars not with any who accept limitations. Wherever is limitation there is NOT New Thought. Enough of old thought remains to fetter progress.

Will the ALLIANCE so put this condition before the world, in its congress this month, that it may be known that he or she who uses rightly the name is teaching the infinite possibilities of the soul? Whose one watchword is: NO LIMITATIONS?

Let us be a body that stands for *something*, and not an interloper begging entrance into every field which has been fenced off by any previous bodies.

NOW WILL ACCEPT NOTHING BUT ABSOLUTE SPIRITUAL FREEDOM.

## N. B.

The critical shortage of white paper will compel NOW to drop subscribers from our mailing list on date of expiration of subscription. This is in line with the policy being adopted by other publications in order to conserve the supply of white paper. The price of practically every item entering into the making of newspaper has gone up since the European war started, the increase ranging from 1 per cent in some cases to 3,000 per cent in others. Please mail your dollar promptly so that you may not miss a single copy of NOW. I do not like to lose a name from my list. If you do not receive your NOW after this month, know it is because you have forgotten to mail your dollar.

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