

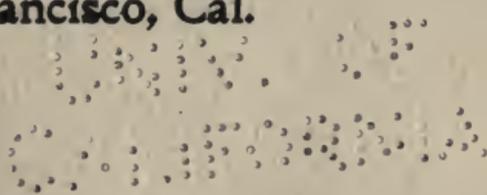
NEW THOUGHT MEANS A
TRIUMPHANT DEMOCRACY

UNITED STATES OF
THE WORLD.

Address given by HENRY HARRI-
N BROWN at the International New
Thought Congress, San Francisco, Cal.,
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The purpose of this Alliance shall be to teach the Infinitude of the Supreme One, the Divinity of Man and his Infinite Possibilities, through the creative power of Constructive Thinking and in obedience to the edicts of the Indwelling Presence which is our source of Inspiration, Power, Health and Prosperity.—*Statement of Principles of the International New Thought Alliance.*

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THE WORLD.**

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“Peace on earth among men of Good-Will.”

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their creator with certain inalienable rights; among these rights are life, liberty and the pursuit of happiness.—*Declaration of Independence.*

We the people of the United States, in order to form a more perfect union, to establish Justice, do ordain and establish this Constitution for the United States of America. . . . Congress shall make no law respecting an establishment of religion, or of abridgement of the freedom of speech or the press.—*Constitution of the United States.*

Four-score and seven years ago, our fathers brought forth upon this continent, a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. * * We here highly resolve that the dead shall not have died in vain; that this nation shall under God have a new birth of freedom, and that the government of the people, by the people and for the people shall not perish from the earth.—*Lincoln's address at Gettysburg.*

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It is one hundred and thirty-nine years since that august body in Philadelphia declared that "all men are born equal," and 133 since from Independence Hall came forth the document that forever revolutionized the principles of government by placing it in the hands of,— "We the People." It is fifty-one years since Lincoln declared this government "of the People shall not perish," and 50 years since the close of the war which cemented the confederacy into a nation and thus settled the question of the perpetuity of this Government of the People.

This Ideal of a government, "of the people," rests where, until that time, no government or institution did rest, and that is upon faith in Man. Faith in kings, faith in warriors, faith in priests, faith in some authority of book, birth or gods, had heretofore been the source of power and reliance of man.

The Puritans of New England had sowed the seeds of this rebellion against authority, and manifested faith in the individual conscience, when they declared for "A state without a king and a church without a bishop."

From the French Encyclopedists had come into other sections other streams of rebellion. The Huguenots had brought the spirit of liberty and Lord Baltimore, a Catholic, had declared in Maryland, for religious toleration.

All this ferment had been working, until it broke out at Lexington and Bunker Hill. Jefferson had begun the agitation in Virginia six years before, and Patrick Henry had already thundered for Freedom.

Thus was the Declaration "All men are created equal" but the culmination of a New Thought movement—a movement that had been growing on this soil for over an hundred years.

"All men are equal"—how? Not in ability; not in character; not in conscience; not in reason! No man of average intelligence would so affirm. But "endowed by their creator" are the words. Thus all men are equal before that "Power behind phenomena" which is commonly called—GOD. From this the Fathers logically concluded that all men should be equal before the civil law. This is the American Ideal. This is

that Unity for which New Thought stands—One God! One Life! One Humanity!

This Unity includes all mankind, all nations. In Ideal; in Principle; our nation and the New Thought movement stand for the Universal Federation of the World. One Universal Brotherhood; one "Parliament of man" in which all battle-flags shall be furled!

We seek to establish that era of Good-Will among men so that Universal Peace must come. A Good-Will which *must* precede any desired era of peace! With Good-Will—Peace Is.

During all those 139 years events have been moving continually toward the recognition of equality, and to the establishment of the government among the people, and by the people, and for the people. It has not yet been realized in its fulness but the Perfect is on the way. We are doing our part to help its realization.

There is one Principle upon which all the various cults embraced under the generic term New Thought unite, and that is—The Divinity of the Human

Soul, and its infinite possibilities. Man is the one conscious expression of the one Power which we term Mind, or God.

This statement of the Declaration which the Fathers saw as a Principle, they applied as they were obliged or otherwise fail in their attempt to organize a government, and so did not include in "We the people" woman and the black man. We have grown so that we recognize that this Principle of equality has no more limitation than a principle of mathematics, and today the black man, and in many states woman, is the equal, under the law, with man. It will not be long till she is so recognized in every state, and I will add, in every nation.

All are of One Spirit. It is our purpose to so teach that each person shall see this Unity. Then we shall be One People, and in time all people shall be one nation.

When I realize that I am my brother, and my brother is I, then will all wars cease, for all wars are born in competition, born of wanting something my brother has, whether they be wars be-

tween neighbors, merchants, states, or nations. Good-Will *as* my brother will bring co-operation and communion where discord and dissension is impossible.

Wherever and whenever this Principle of our Fathers is lived there is peace. "WE the people" are one Soul, as we are one blood. I and my Father are one. I am in him and he is in me. In him all are One! What is for my good is for my brother's good, and what is for my harm is for my brother's harm. The harm or the good of one is equally true of all.

Act from Universal Principles, must be the rule of each individual life.

Never was a Principle of government, or of personal conduct, so all-embracing and so greatly stated in that most inspired of all documents, the Declaration of Independence. It is an Eternal Charter of Liberty, for the constant unfolding soul of man. It frees the individual from all authority outside himself, and places all authority within the man. "We the people!" are not only freed from all external authority in all ques-

tions of right, but we are responsible that we maintain this Freedom and perpetuate it, and thus pass it down unimpaired to our children.

As a free-born, or as a naturalized American, there has been placed in my hand the scepter and the miter heretofore wielded by king and priest. I AM THE GOVERNMENT. Of necessity I should first be self-governed that I may in turn be a safe integral part of the one government. When the individual is self-governed then will the nation be wisely governed. The first duty then is for each to learn and each to teach the Divinity of the Soul and to inspire men to its expression.

“Upon me,” each citizen should affirm, “upon me depends the just settlement of all questions of national and international importance!”

Do you understand that here in this America, we have a New Thought government? A new experience in all history? Here for the first time is authority placed within the individual. Where do you as a New Thought person place the responsibility and authority for your

health and happiness? You place it where it is placed in the Constitution of the United States. The first truly loyal citizens of any nation are we. We say in our lives "Amen" to the statement of '76. Within is the Throne of God. From that throne issue all the edicts which we obey every waking moment of life.

It is our mission to develop this consciousness in the people till they by becoming self-reliant and self-respecting shall indeed form a nation of self-governed people whose only authority is the Inward Voice, which ever thunders — "DO RIGHT!"

It is the mightiest task a people ever set for themselves to build a nation of individuals where the state is for man and not man for the state. One hundred and thirty-nine years is but a tick of the clock of progress measured by the task before us. But the Idealism of '76 shall yet become an objective reality. We are on the way and Democracy is coming.

During this century and a quarter the Principle of liberty—of democracy, has been possessing the people. When Thomas Paine thought out the Declara-

tion which Jefferson's hand wrote our thought would have found no sympathy. When Paine said, "The world my country and to do good my religion!" it was heresy and still worse was his heresy when he said, "I believe in One God and no more and hope for happiness beyond this life"—for there were then three Gods, and no man, not a churchman, had a right to hope for happiness beyond this earth life. He was persecuted and socially ostracised. And today an Ex-President calls him "A dirty little infidel!"

But we proclaim it, and are received with acclaim. The opinions of men do change. We have passed the persecution stage. We have no longer toleration or merely statute law protection, but we possess in almost perfection, the guarantee of no meddling with free speech.

The heart of the people is always right. All we need is to give way to the natural impulses of man and that human heart being Love all will be peace.

Truth is finding its way and we trust it. The Thinker has come and the Thinker rules. Emerson warns us to "Beware

when the great God lets loose the Thinker. For then all things are at his mercy!"

The wisdom of the Fathers is now made manifest in this great body who echo back across the centuries—"The soul of man can be trusted to the end!"

I wish you to see where you—where this Congress stands, in the march toward Freedom. I wish you to feel with me the great debt we owe and the great responsibility that rests upon each as inheritors of the spirit of '76 and the institutions born from it. As children of that early Idealism that materialized the United States of America it devolves upon us to materialize "THE UNITED STATES OF THE WORLD!" This is our manifest destiny. This is the mission of America among the nations of the world.

As they were the Fathers of "Many made One" so we, New Thought people—and I say it with a full heart and with a loyalty to which my life is concentrated—it is our duty to crystalize the spirit of today as they did the spirit of unrest of '76. In the dawn of the twentieth century we hold as important place in the world's history as did the

minute men of Concord, Putnam at Bunker Hill and Patrick Henry in the Legislature of Virginia. Soon there will be a crystal organized that will, in the Spirit of the old Liberty Bell, proclaim Freedom through the world.

It is to us, the only body today dealing with CONSTRUCTIVE THOUGHT, to see that that proclamation is made an universal reality.

All the world but the United States seems in chaotic conditions. Ecclesiasticism has lost its hold; it has failed when the test came; war is rampant among the great nations which have called themselves Christian. The church is powerless. Socialism is powerless. Every institution that has claimed to stand for brotherhood has failed. The Red Cross welds all into one in its sympathy, and while it has no constructive power, it is preparing the way for the thought of that Unity, which can only come through suffering. But here, we are an International Body with Universal Truth and Love for our power, and WE ARE THE ONE AND THE ONLY BODY THAT REPRESENTS THE SPIRIT OF THE NOW, AND WE HOLD A CONSTRUCTIVE

IDEAL FOR THE WORLD. WE KNOW THE POWER OF THOUGHT. THE POWER OF TRUTH; THE CONSTRUCTIVE POWER OF THE IDEAL and upon us has fallen the mantle of the prophets and we must fulfill that which they have foreseen and bring about a Universal Brotherhood.

This Universal Federation cannot come through legislation. It cannot come by any artificial means. Nature's evolution of the human heart's expression which is Friendship, is its only way. Improved economic conditions will not bring it, for they will not eliminate selfishness from the heart. It will never come through physical or social hygiene. These do not reach, and only mitigate the evil. All conditions which the world does not find to its advantage as joy bringer, as experience shall decide, will fall off the body politic, and social, as leaves from the trees in autumn. Only the best of each generation will remain for future use, and when this is outgrown it will also fall away.

The end of present undesired conditions can come and will come through the awakened consciousness of Man. Consciousness of his Divinity and his Unity

with all the race. He must come to a realization not only that "I and my Father are One" but that I and my Brother are One. Consciousness of the One Indwelling God will create that feeling of Brotherhood which will result in an era of Good-Will which must precede any era of peace.

This is seen by many whose occupation is war. Sir Francis Younghusband, who led the British army to Thibet, in a recent article says:

Men who regard themselves as integral parts of the whole, with every other single part of which they are most related, and who also realize that each, in his own small degree, contributes to form that spirit which has made them, will have not only this deep sense of unity, but a craving to make it closer. They will resent the tyranny of a rigid order imposed from outside, but they will establish for themselves that full and flexible order which free individuals possess of a sense of responsibility which freedom engenders, and naturally evolve for themselves. They will allow full scope for individuality, for they will know that thereby will unity be increased.

. . . It is not so much peace and rest to which they look forward, as the harmony which comes of activity,—an activity bent on

fusing all discords. . . Men imbued with the Universal Spirit will be sensible of it working through them, making always for what is good; propelling them upward.

"The right to Life," say our organic law, "and the right to liberty are one." Only under liberty can life have its full expression. But liberty is a constantly unfolding Principle. Its definition is never the same in any two generations. The Liberty dreamed in '76 would be tyranny now, and our liberty would have meant license to them. Even Paine and Jefferson would have shrunk in terror from present individual freedom and the spirit of Hamilton if it has not kept in touch with mundane affairs, will see that all he feared has come upon us. But because we have trusted the Principle they announced, we are freer, and I believe happier, than were our Fathers. All this advance has come as all growth in individuals and nations comes through suffering, pain, agony, tears, and blood.

O Freedom thou art not as poets dream,
A fair young girl with light and delicate limbs
And wavy tresses gushing from the cap

With which the Roman master crowned his
slave

When he took off the gyves. A bearded man
Armed to the teeth art thou; one mailed hand
Grasps the broad shield and one the sword;
thy brow

Glorious in Beauty though it be, is scarred
With tokens of old wars; thy massive limbs
Are strong with struggling. Power at thee
has launched

His bolts and with his lightnings smitten
thee,

They could not quench the power thou hast
from heaven.

—*Bryant.*

And the struggle for Freedom is as great now as ever in the past. It has changed its fields, its methods and its weapons. The first struggle that greets us in the objective world is the struggle for economic freedom, for what we in New Thought term prosperity or opulence. There must be freedom from the present slavery of wages on the one hand, and the equally oppressive slavery of over-possession on the other. All the attempts toward this is but the attempt of Justice to balance her scales. As long as men live to *possess* rather than to *Be*; as long as possession is sought, and Be-

ing ignored, the scales of Justice will never balance.

But we are nearer Justice in every avenue of human endeavor than we were one hundred years ago. We are indeed our brother's keeper. But I am not to think for him. Am not authority for him. Am not to make rules and regulations for his thought and conduct. I am not to be a post for him to lean upon. I am not to save him from the effects of his thinking. I am to leave him as free as I wish to be myself. I am to see that he has equal opportunities with myself, then, if he refuses to use them, I am to leave him to the Law of Justice, but I am to love him under all conditions, as my brother still.

Economic liberty when it comes will be only the John the Baptist to that larger Liberty of the Sons of God; that spiritual liberty which we foresee and toward which we work. When that liberty dawns we shall be a self-governed nation of self-governed individuals, whose God is Love, and where all men are brothers and all life is co-operative. This is Democracy. Fear Whitman's

declaration:—

I speak the watchword primeval—Democracy. By God! I swear I will have nothing that every man cannot have the counterpart of on equal terms.

This is the Spirit and the Purpose of New Thought. As far as I know it is the motive of every editor and teacher, healer and lover in our ranks in this, the last and greatest demand for Freedom. All around is chaos. The world is in the birth-throes of a new era. Old institutions are tumbling. Old methods have all been tried and found wanting. The most progressive nations are proving that education, culture, theology and politics are impotent to save from war. If we look only on one side we may well believe that the end of civilization is near. There is a rampant holocaust of destructive thought. Where are the builders? Where is the savior? Only a movement that will look above the clouds and will come with the consciousness that thought is Power and with an Ideal of Universal Brotherhood, and with constructive thought, will be equal to the work of reconstruction. Now is that psychological moment when

the Savior can come, and can save.

And the saving power, the saving movement, is here. This world-wide movement, called New Thought, is the one, and the only, movement before the race today that comes constructively. We know the power of Silence. We know that Thought is creative, and amid all this tumult and chaos we speak the WORD and it will create more than a tabled Eden. As God spoke Light into being and Jesus calmed the troubled sea, so we, a million people with understanding of our Constructive power, speak the word PEACE, and peace IS, and that which IS in the world of Reality, will soon be seen in the world of the objective.

But among the inalienable rights is that to Life. This statement is not alone the recognition of the right to life, but the recognition of the fact that Life is, and it is for me. We claim Life, and we proclaim with Truth "I come that ye may have life and have it more abundantly," and the slavery of disease must end. Not alone the right to life and liberty, but I will be, in my own person, life and lib-

erty. Will live in that larger liberty possessed by the equal sons of a common father, where there are no limitations of wealth, custom, education, nor even those of vice and virtue. All these are unknown. We have ushered in the thousand years of Unity of Spirit, where we recognize only the Divinity of the human soul and demand for each expression of that soul, equal opportunities.

Freedom comes in those successive steps in which the intellect of man translates the emotions into action.

We start at birth full of the animal, and are slowly "crushing out the ape and letting the tiger die." In this growing consciousness of ourselves as *POWER TO WILL AND TO DO* we are fast overcoming conditions and shall conquer the last three enemies of the race—poverty, disease and the involuntarily leaving the body by the present process of death. Man will eventually leave his body when he chooses, and at will will take it up again. Through the power of his thought, he will overcome all the conditions of mortality and will consciously live an immortal Being here and now.

Our first freedom came at birth; the next when free from mother's arms and breasts. The last physical step was taken when we became capable of earning our living.

Intellectual liberty has progressed along with this physical liberty. Few reach liberty in thought for instead of resting upon their own ability to perceive truth, they accept statements from some authority. Few have in all history expressed this intellectual freedom. America has placed, in the pantheon of the gods, two men who represent her nineteenth century freedom. When these two were ushered in the gods of old times arose and vacating their seats gave them the places of honor, and these two—Emerson and Walt Whitman.

Complete emancipation comes only when we declare, as did Emerson and Walt declare, our own divinity, and live in perfect trust in ourselves.

Here is my declaration of complete independence as taught me by Emerson:—
I TRUST MYSELF. MY HEART VI-
BRATES TO THAT IRON STRING.
I ACCEPT THE PLACE DIVINE

PROVIDENCE HAS FOUND FOR ME. THE CONNECTION OF EVENTS; THE SOCIETY OF MY CONTEMPORARIES. ALL GREAT MEN DO THIS AND I DO IT ALSO. I AM SURE THAT THE ABSOLUTELY TRUSTWORTHY IS WORKING THROUGH MY HANDS, IS BEATING IN MY HEART AND IS PERMEATING ALL MY BEING. This is the Spirit of American citizenship, and when it becomes the manifest spirit, then the government of the people will surely be a government for the people and it will never perish from the earth. This coming is delayed by the conservatism, pessimism, lack of trust in man, and the fears of the timid and most of all by those who trust the past only and who cry for a precedent and for authority. A "Thus said the Lord" will keep back the car of progress for an hundred years, when a "Thus saith the heart of man!" would bring brotherhood and peace.

There must come today, to all, that faith in the Self, that Luther had when he declared "Here I stand! I can no oth-

er! God helping me!"

We are very near the dark and bloody ground of Europe but we are in the dawn of Europe's greater day. The tale is told that upon Calvary the sun was darkened and the earth shook. So do the clouds of war always darken the sun and shake the earth. But as that darkness presaged the Resurrection, so does this upheaval prophesy the awakening of the Soul of Man from the grave of militarism, selfishness and materialism and death.

I TRUST MYSELF! hereafter will be his watchword.

The Christ that was to come is here! Christ is not a personality but a Principle inherent in every soul. It is the Principle that inspired Jesus and led to the cross, and it has inspired every teacher, lover and martyr in all times and all lands.

It is here! It has been precipitated from the Universal and crystallized its body in this Congress. It is today as unknown and as unperceived, as it always has been, by the generation that gave

it birth, but upon the grave of today will be built monuments to the Messiah's advent.

The truth embodied in our fundamental Law is the Christ Principle, that shall bring in a Triumphant Democracy. A redemption from the ill, the authority and the grind of a false system of wealth, that allows one person to possess more than is necessary for his own life expression, while others want.

Democracy—equality—is the world savior. We, New Thought people, are the first great body who have attempted to bring scientifically and by practical word the Kingdom of the Good upon earth. That kingdom has always been here. The early teacher said, "It is at hand!" Turn and grasp that hand of Love, always extended by man to man. It is there. Look for it! Expect it! and you shall find it. In that kingdom stands the altruist declaring "All is mine. And all is yours. There is no mine and thine for we are one " Supply is infinite, and always there is enough for each and all.

Come and be healed! We pray unself-

fishly:—"May thy kingdom come on earth!" We care for no other kingdom, nor time, but always enough for NOW AND HERE! This kingdom lies in the faith of the Quaker poet when he sings:

I know not where His islands lift
Their froned palms in air;
I only know, I cannot drift,
Beyond His love and care.

That kingdom of the Good comes through the recognition that *it is here the moment we look to the Law of Causation and realize Cause and Effect as its Chancellors. Think Goodness and Goodness is. Think righteousness and righteousness is! By thought we build it within where all Goodness dwells.*

Affirm: *I am the Kingdom of the Good!* and let it bring forth the fruits of the Spirit. Emerson says, "God hid the whole world in thy heart," and also affirmed: "The whole future lies in the bottom of his heart." Mind, "heart" not intellect. In his Love and not in his thought. Let it, on the waves of your emotion, find its objective expression, for LOVE IS ALL POWER, and in giving Love in Friendship we fulfill the

Law—we fill the Law full.

There is but One law, the law of Love, which is the Law of Desire. What I desire, I have already in Reality, or I could not desire it. I am Will to bring it forth. Desire and Will lead to Expectation, and of these three all material things are mine. For I am an individualized expression of the Absolute One. Through me the Absolute must continue Its work of Creation.

The Absolute made a world of mineral, vegetable and animal life, and It could do no more till, through Man, came Thought, and in Man God thinks, and by Thought continues creation. Without Man not a nail. With Man see this Exposition.

Without Man, God would have continued to swim in the fish, to croak in the frog, to sing in the bird, and to blossom in the rose. But in Man the Absolute will express all possibilities of Being through new creations forever.

Therefore the time has come when Man in consciousness of his Divinity must now declare his freedom of limitations, that in this faith God may continue

through him the process of Evolution. It is for this Alliance to teach Man to proclaim—I AM FREE! In his perception of infinite possibilities he is to affirm:—I AM FREE TO EXPRESS THE DIVINITY I AM!

Every condition of consciousness that is possible to Infinity I am now. I am to know this, and to give each day a fuller expression of that which I am. Knowing this I am to affirm—I AM THE LAW! Because of this fact affirmed in the Declaration “WE, THE PEOPLE,” ARE THE LAW, AND BEYOND US THERE IS NO OTHER!

My work, therefore, lies with myself, and within myself. And that work is simply to KNOW MYSELF.

Over the expressions of life in any person or nature I have neither right nor wish to interfere. If the wind cools my cheek gratefully that is Good. If it carries me by cyclone into the Bay still it is Good. For alone am I to decide what shall be the effect upon me. And I have decided that whatever comes IT shall produce for me and in me Good.

Work toward me your sweet will, my

brother, no matter if to you it shall seem that you give me hate. I shall not know it so, for it will be still to me your own sweet will, for I will see the Divinity which is behind it all and that Divinity cannot wrong me, if it would.

I am not an aspen leaf to be fluttered by every whiff of emotion from my neighbors. I AM THE ROCK OF AGES. NOTHING EXTERNAL TO ME CAN MOVE ME! If I like the sensation I'll repeat it. If I do not like it, I'll refrain.

I have learned that every friendly act produces in me happiness, therefore I am at all times and in all places and to all persons, A FRIEND.

The only test and the only epithet of character that is worth anything, is that which we pay to Jesus—HE WAS A FRIEND OF PUBLICANS AND SINNERS.

Only that we fail by lack of friendship to transmute them, there are to us publicans and sinners. I have transformed them through my Love to FRIENDS. When I so live, when I so recognize, my divinity and the divinity

of all, then has Goodness done its perfect work, and eternity has for me no higher plane of expression, and I may forever continue to evolve in this life of LOVE.

In this consciousness of the Wholeness of the Universe, I realize that I have nothing that is not all men's. That possession is robbery, and that I am to depend upon Infinite Supply from which, when I take, I take from no man that which is his need. I shall have passed into that opulence which was Jesus' when he said he had neither, like foxes or birds, the necessity for possession, because all was him. The hearts and hopes of all men was his, and at need the Law would materialize coin or bread.

My wealth is common, I possess
No petty province, but the Whole!
What's mine alone is mine still less
Than treasure shared by every soul.
I have a stake in every star
In every flower that gems the day.
All hearts of men my coffers are
My oars, arterial tides convey.
"All mine is thine" the Sky-Soul saith,
The wealth I am thou must become,
Richer and richer, breath by breath,
Immortal gain, Immortal room!"
And since all his mine also is,
Life's gifts outrun my fancies far,
And drowns the dream in larger stream
As morning drinks the morning star.

—D. A. Wasson.