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THOUGHT IS POWER

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I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employees. Have been with my firm ten years and receive \$100 per month.

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NOW

A Journal of Affirmation

VOL. XII.

OCTOBER, 1915

No. 10

New Thought Means a Triumph Democracy—A United States of the World

An Address given by
HENRY HARRISON BROWN

At the International New Thought Congress, San Francisco, Cal., Sept. 1, 1915.
"Peace on earth among men of Good-Will."

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.*

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.*

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

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

—Walt Whitman.

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 between 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

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

—*Edith M. Thomas.*

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 questions 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 Declaration 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

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

—Emerson.

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 crystallize 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 WHO 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 Tibet, 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

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

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—*Julia Ward Howe.*

which they look forward, as the harmony which comes of activity,—an activity bent on tusing 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 Being 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. Hear 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

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

—Whittier.

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 fabled 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 liberty. We 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 we slowly "crush out the ape and letting the tiger die." In this growing con-

sciousness 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 VIBRATES 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

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

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—Emerson.

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 other! 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 unselfishly:—"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 fronded 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

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

—*W.C. Henley.*

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 his. 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

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

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—George Eliot.

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.

I AM I FOREVER.

The old simile — "Time is a flowing stream and each human being a bark, floating or rowing along its tide"—is not truth; is full of misconception; belief in it causes many of the so-called evils of life.

I am. I am not carried along by time. I am centered in God. I am the Rock of Ages, forever fixed and changeless. The tide of appearances passes by me, but I, Rock, am not moved by it. I, Ego, am forever fixed, immovable and unchanged. I recall, as Memory, the flowing tide of events, but in all this memory stream there is but one individuality. I have ever been I. There is no change in me in all these years. I have only changed my mental attitude toward the One, who is in all events and who is events. At the earliest memory I can recall a little child at play. It was I: as school-boy, I was still the same; I read now the old school lessons and the schoolboy compositions, and it is the same "I" that writes this that wrote them. I have only a little more expression now than then, am more conscious of what I am—but the I AM has not changed. I read again the old army letters and it is the same I that reads them now that wrote them fifty years ago. Never, for one moment, can I be in memory anything but the same unchangeable I, the I of which I have been conscious all these years. The panorama of manifestation has passed by me, but has never changed. The God, of whom I am, never changes; therefore, I change not. Time is only a condition, it implies change and is, therefore, not

to the real man. It is the appearance of life to the conscious man; the unfolding of the intellectual man.

If a proof of immortality were needed, here it is. In this conception of the Ego lies the realization of unity. In it I know myself, with the everpresent One. With my elder brother I realize "My Father and I are one." That One is ever-present and knows neither space nor time. I am in God and God is in me. I am immortal and ever present. I am changeless as God is.

I am immovable. God, in manifestation, God in the Non-me, passes by me, as he passed the prophet on the mount, in earthquake, storm, wind, fire and the still, small voice, but I move not. The illusion, the phantasmagoria of events passes, but the Ego is an immovable spectator. Recognizing this the conscious man names the 'passing' show—Time.

But, even conscious man can see and recognize only in that which is to him the Present, Now. It is only now, that he lives; it is only now that he sees this moving stream. In the now he loves and thinks. He has only now in which to say "I am."

This being so, it follows that whenever one tries to live in the past, to think backward in regret or sorrow, or to live in the future in anticipation, or in fear, to the extent that one does live in these two divisions of time, one loses the realization of the present, and in actuality, one is dying. Life manifests itself only in the present. All attempts to live in the past or in the future are but a living death to those who, in any degree, succeed in obliterating the present. This mental attitude is for this present conscious life a spiritual suicide. It is refusing to live, by shutting out the expression of life in the only time that life can express itself and that is the now.

To hold any thought of life, save as an expression of Spirit (God) in the present moment, is to refuse, to the Ego, to the Real Self, the manifestation of Itself as Life. Such thoughts cause disease.

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

—*Archie L. Black.*

decay and death. There is no prison so dark, and so cold to the soul as this one builded of the past and future. It shuts out the ever living present. "Act, act in the living present," says the poet speaking the true philosophy of life. These can well be the Affirmations for him who would live "above all years": I am the Rock of Ages! I am immovable! I am unchangeable! Time to me is not. I am! I live in the ever present Now. The changing tide of events is but the flowing robe in which God manifests to conscious man. I am ever the same. I am Truth and Love, incarnate in the flesh. I am the Living Word! I am forever the same. There are for me no "dead yesterdays," and no "unborn tomorrows." ALL is NOW. I fear no future. I regret no past. "Now is the accepted time." Now is the Father's time; and it is mine. I rejoice, Now! I labor in Faith, NOW. I *am* Now! I make unto myself, within myself, my heaven—Now and Here!

◆

The Tract on "What is New Thought?" will enable one to answer many an inquirer. As church people do missionary work as a privilege, so it seems to me New Thought people should deem it a rare privilege to start some other person on the way they have found so pleasant. Sent for 5c each, 3 for 10c.

* * *

The friends who subscribed for my address will consider this as the fulfillment of my promise. They can send the 10c to my address and if they will order 3 copies they shall have them for 25c.

* * *

Dr. New wishes me to report that his Newthot Congress was a fine success and that it was a fine prelude to the Real Congress that meets here in December. To this Congress he invites all who are in any way interested in Drugless Healing.

* * *

It does not matter so much what happens as the courage with which you face it.

—*Secretary Garrison.*

PATIENCE!

Chide not the poet that he sings
Today no song of war and sorrow;
Not yet are fathomed those deep springs
That somehow he shall sound tomorrow;
Not when he wills are granted wings
Whereby he soars above disaster;
Not yet are strung the thousand strings
Of woe he must attune and master.

When time has fashioned peace again,
When bloody fields no more are gory,
When Death his list of murdered men
Foots up announcing shame and glory,
Some bard shall come—some minstrel then
Shall take his harp and tell the story;
But now his hand is chill, as when
With deadly frost the world is hoary.

Patience! This trampled earth shall flower;
Again to men shall come their laughter.
For never was a darker hour
But greater light prevailed thereafter;
These thunderous fields of clashing power
Again the host of love shall capture,
And on some higher plane, with dower
More vast, the soul awake to rapture.

Till then unto the funeral pyre
All greed, all hate, all fear surrender;
Like Galahad, with pure desire,
Await the dawn of mystic splendor;
Till then await the minstrel's lyre,
For then, as by the Muse anointed,
His hand shall sweep the strings with fire,
His voice ring forth the song appointed.
—*John Rhuddlau, in "Literary Digest."*

◆

The biggest advance in the line of human freedom has come from the fact that we have abolished the devil as a personality, and recognize that we are enslaved today only by our limitations and the inability to claim our birthright.

We must get free mentally, and when we are free in thought we will be free in person and in purse. So the subject of freedom in America is a matter of psychology, and psychology is the science of the tides that play through the human heart.

God no longer exists for us as a big man. We, however, believe in the Supreme Intelligence that rules the world; we hold this intelligence manifested in a million forms—in leaf, in bud and flower, in the flying, singing birds, in the running animals. But, unhappily, man has not only been the enemy of man—he has been the enemy of birds and the wild animals until today these flee at his approach. The tyranny that man has visited on man he has passed along to the animal kingdom.—*S. F. Examiner.*

**Minute a man stops looking for
Trouble, happiness looks for him.**

—Irving Bachelor.

EFFECTS OF FEAR.

Microscopic examination of the brain cells of rabbits who had been subjected to excessive fear, or cats who had been made to feel prolonged anger, of guinea pigs who had been kept from sleep for a certain number of hours, of dogs who had been chased or compelled otherwise to exert themselves until physically exhausted, revealed the fact that the effect upon the brain cells of pain, of fear, of anger, of insomnia, and of physical exhaustion are identical, and that this effect is not only to deplete the stored-up plasma of the cell, but eventually, if the exhausting irritation is continued or sufficiently intense, to actually destroy the cell nucleus.

And the cells most affected by this deterioration are those of the cortex, the outer layer of the brain, the gray matter, which we take to be the seat of consciousness, the physical basis of the soul. Here was a discovery, indeed!

We already knew of the bodily effects of fear, although we have never fully realized our knowledge. "There are few poisonous drugs," writes a well known doctor in a recent article, "as powerful in their sematic effects as fear, it can drive a vast volume of blood from the periphery to the internal organs, blanching the skin, and congesting the spleen, liver and other organs. It can relax or temporarily paralyze the sphincters. It can alter the volume, rate and character of the pulse in a few seconds, until the very life is threatened. It can produce a copious exhausting sweat, and it can dry the mouth and throat until the subject is voiceless; it can paralyze all the voluntary muscles. "All these obvious and profound effects it can produce in less than two minutes. Is there any drug, outside of fresh, strong hydrocyanic acid, that can equal it in the rapidity and extent of its effects? Is there any morbidic microbe as potent and as sudden in action or as destructive in effect?"

But in addition to all these effects, which are functional and therefore more or

less transitory, however serious they may be, we suddenly discover that fear and kindred emotions have the direct effect of tearing down and even of permanently destroying the most vital tissues of the body, the very seat of life itself. — From "The Confessions of a Physician," in *San Bulletin*.

* * *

From the daily press of the 9th of August I clipped these (the world do move):

"At a session of the psychology section of the American Association for the Advancement of Science at the University of California, the use of psychology in the practice of medicine was warmly advocated.

"The subject was brought up by Dr. Adolf Meyer, of Johns Hopkins Hospital, Baltimore, in a paper on 'The Justification of Psychology as a Topic of the Medical Curriculum.

"Dr. Ray Lyman Wilbur, dean of the Stanford University Medical School, said that he and his colleagues were ready to include psychology as a part of the medical curriculum, providing the psychologists can show them a practical method.

"We must have practical psychologists as instructors," said Dr. Wilbur. 'A practical text book on the subject also is needed.'

"Dr. Meyer maintained in his address that proper treatment of certain disorders of biological organisms is inseparable from an understanding of the mental processes which affect them."

* * *

A subscriber to NOW, a lady who was for sometime a Christian Science healer of repute in her city but now a staunch friend of NOW and its Editor, writes of my article on "Friendship" in August Now (Now in pamphlet at 10c each): "I would like to speak of your article entitled 'Friendship' but it is too great for any words of mine. I am considering it well because history and succeeding generations will marvel at your clearness of spiritual vision. 'Why are we so slow to recognize one (who is with us) having such wisdom?' I ask that I may know enough to appreciate you."

* * *

A Teacher in Alabama writes: "I think you have given a most excellent analysis of Friendship in its most perfect form between the sexes in your article on Friendship" in August NOW."

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

—Ingersoll.

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

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NOW

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My Sunday meetings have been discontinued. I am now open to engagements Sundays and week days and will officiate at funerals and weddings. Private advice and lessons daily.

* * *

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

* * *

I have 20 sets of 25 lessons each in "The Art of Living." These lessons formerly, when accompanied with a personal letter, sold for 50c each. I will send the set, 25 Lessons, for \$2.50, ten cents a lesson. Personal letters upon the Lessons written for 50 cents each.

The International New Thought Alliance held its Congress in San Francisco commencing Aug. 30 and continued for 7 days, three sessions a day. And among the over a thousand conventions held under the patronage of the Exposition it was the most largely and generally attended convention of them all.

Its deliberations were most beautifully harmonious and restful. The Committee which cared for its deliberations has shown the largest wisdom and this promises to make the Alliance a power during the coming year.

The main officers elected are: President, James A. Edgerton, Washington; Secretary, Grace Wilson, San Francisco; Treasurer, James S. Baird, Los Angeles; Auditor, R. C. Douglas of Boston.

Miss Wilson is the efficient Secretary of the San Francisco New Thought Exposition Committee and Mr. Baird has been its assistant Librarian. Both are well worthy of the positions to which they have been assigned.

The world has been divided into districts and a Vice-President appointed for each district. Each state makes one district with the exception that California is divided into two. Each foreign nation has also its Vice-President. Each of these "Vices" are in full sympathy with the work of the Alliance and have already done efficient work in their fields.

Arrangements are made for holding nearly every month a Branch Congress, in some one of the districts and as many conventions as the Vice-Presidents, assisted by the general secretary and president and local centers may be able to arrange. All centers and individuals who would like some meeting during the year and under the auspices of the Alliance, are requested to correspond with the district Vice-President upon the matter. Some twenty-five or more teachers residing in different sections of the U. S. have volunteered to do work for the Alliance. If local friends will be equally earnest, there will be a vast amount of propoganda work done during the year.

—*Browning.*

Here are the names and address of the District Vice-Presidents:

District vice presidents—Harriet Hale Rix, San Francisco; Harold Palmer, Los Angeles; Perry Joseph Green, Portland, Ore.; Granville Lowther, North Yakima, Wash.; Grace M. Brown, Denver; Lida H. Hardy, Topeka; W. H. Pinkard, Omaha; Harriet Hulick, St. Louis; Sarah C. Morse, Chicago; Leila Simon, Cincinnati; Bessie King, Detroit; Margaret Allen, Louisville, Ky.; Rose Ashby, Atlanta; George B. McGonigal, Pittsburg; Julia Seton, New York; Emma Gray, Washington; Mary E. T. Chapin, Boston; L. A. Fealy, Birmingham; Loretta V. Cooper, Sidney; T. Troward, London, Eng.; Helen Rhodes Wallace, Edinburgh, Scotland; G. A. Mann, Paris, France.

The office of the President is in Washington. The address of the Secretary is 220 Post St., San Francisco. Write her for all needed information.

Over \$2,000 for secretary's salary and all the necessary expenses the President may be at for stenographer, postage and printing, was raised at the Congress. The entire expenses of the Congress, amounting to over \$2,000, were met by the San Francisco committee cheerfully, and on the fourth morning of the Congress all debts and expenses for the entire week were paid. Infinite supply was indeed ours.

The Editor has for a year worked with this Committee and it has been harmonious, loyal and full of the faith that characterizes a city that has in nine years risen from ruins, and at same time builded the finest Exposition ever held, which has also passed out of debt at the end of its first six months.

This spirit will follow every worker for the Alliance, and the prophecy in my address will become a reality.

Of the speakers' addresses I have no space to speak. I will not be unjust to any one by not mentioning each. All were good. Each teacher filling a place like each wheel in a watch, and all making one perfect whole.

Upon looking back over the seven days I can see nothing omitted or where it could be improved. When next year the Alliance meets in New York City, we only wish for them there an equal blessing, and success. In 1917 the Con-

gress will be held in Australia, and it was recommended that in 1918 it be in Portland, Ore.

The purposes of the Alliance were briefly put forth in this statement:—

The Purpose of this organization 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.

* * *

New Thought Day at the Exposition was one of the most delightful days the Editor of NOW ever enjoyed. It seemed as if everybody not only respected us, but actually loved us. The Exposition officials gave us a warm welcome and presented the Alliance with the bronze medal of the Exposition engraved for "New Thought Day." The banquet at Inside Inn was attended by over 300. George Wharton James was toastmaster and three minute responses were made by many of the prominent teachers.

Addresses were given in many of the Exposition theaters and pavillions. The Editor of NOW gave an address to an audience that filled the pavillion of the Cheney Talking Machine. We believe that a great impetus was given our perception of Truth by this day, second only to that given by our Metaphysical headquarters and the Congress. New Thought is now not only deeply planted in California, but is deeply rooted and through these means seeds have been scattered world-wide.

* * *

The Tract on "Friendship" is selling well. Can any of my readers do a greater good than to present one to a friend? Let us co-operate to uplift the Ideal of Sex upon the plane of intelligence and purity. Sent post paid for 10c—three for 25c.

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

—Whittier.

A MESSAGE was sent by the Congress to President Woodrow Wilson as follows:—

One thousand officers, members and delegates of the International New Thought Alliance, now in Congress assembled in San Francisco, desire to express to President Wilson their profound sympathy with him in the difficult situation the Mexican and European war conditions have placed upon him and we heartily appreciate the poise, dignity and Christian fortitude which he has exercised, in his efforts to gain and maintain peace.

We give him our hearty God-speed and pray a continuance of his worthy efforts in the blessed endeavor.

“THE LORD’S PRAYER”

(By Henry Harrison Brown)

This is a dainty little book, consisting of a series of essays on the well-known “Lord’s prayer” of the Christians. The author tries to throw new light upon this old Prayer of Christ, so that, in his own words, he might say this, “to the reverent love of the present.” *Our Father which art in Heaven* thus begins this Christian prayer of prayers. Professor Max Muler has traced the title of “Father” back to our ancient Sanskrit literature. The expression “in Heaven” may mean to an ordinary superstitious Christian some far-off land beyond the clouds—beyond the tomb;—a “land” far away from “Sorrowful star.” But to our friend, the author, it apparently means “in the Heaven of our own souls,” for Christ himself hath said “The Kingdom of Heaven is within you.” Thus the prayer becomes a contemplation of the Father! of all spirits—the spirit within the spirit, as the Hindu mystic would put it.

The next sentence of the Lord’s Prayer is “Hallowed be Thy Name.” The power of the Name rises from the One Law of Life—suggestion. Using for meditation “the word that was the symbol of myself” the Ancient Sage of Tennyson succeeded in “loosing the mor-

tal limit of the self” and “passed into the Nameless”—a condition of *Samadhi* which according to the great poet, is not a confused state but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words. The Eastern Yogis and the Western Mystic—all follow one Law—the Law of suggestion—methods varying with age, culture, etc.

“Thy kingdom come!” means to men of the author’s spiritual culture and temperament “May the *All-Good* be manifest here and now.” “Thy will be done,” etc., implies, or rather suggests, the sublime philosophy of the uttermost spiritual surrender, preached by the Greatest of World saviours in the Gita—a Philosophy which alone is the philosophy of Reason, Intuition and Revelation. In our opinion, the remaining portion of the “Lord’s Prayer” has not been so well explained by this New Commentator, as they, perhaps, do not seem to be worthy of the first few lines, and as, after all, it is a question of putting new wine into old bottles! On the whole, we believe that the author has produced a fine book on a vital subject. The author deserves our special appreciation for giving at the close some beautiful and suggestive prayers and thoughts for all sorts and conditions of men. And so we take leave of our friend—H. H. Brown—feeling that this honest work will truly bless every reader who goes through it with an open mind, and catches or tries to catch the true spirit of “the Lord’s Prayer.”—*The Kalpaka for June, Tennessee, India.*

* * *

Note well the two advertising pages about NOW TRACTS. When this supply is exhausted no more in this form will be printed. Will be glad to fill orders from one up.

* * *

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