THE SPIRIT OF THE NEW THOUGHT

HORATIO W. DRESSER



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THE SPIRIT
OF THE
NEW THOUGHT

ESSAYS AND ADDRESSES

BY REPRESENTATIVE AUTHORS AND LEADERS

EDITED BY

HORATIO W. DRESSER

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PREFACE

THE NEW THOUGHT has attained a more significant stage of development. It now has a successful international organization holding annual conventions that are truly representative. The various branches of the movement in different states and in foreign countries are working together to foster all that the New Thought stands for at its best. The stage of mere individualism has passed. The time for active cooperation is at hand, and the social values of the movement are receiving greater recognition. This has been especially noticeable since the conventions in San Francisco and Chicago, in 1915 and 1916.

Under these circumstances it seems fitting that the history of the movement should be written. It also seems important to bring together in a single volume some of the best essays and addresses by representative leaders. The papers here collected are for the most part from what may be called the middle period of the movement, when it was passing out of the stage denominated "Mental Science" and taking shape as the New Thought. It

was then that the leaders of the movement in New England were pleading for the ideals which are now beginning to be more fully realized. Some of the papers were read at the first annual convention of the International Metaphysical League, held in Boston, October, 1889. The other essays were published in *The Mental Healing Monthly* and other periodicals. These essays express a common spirit and are as timely now as when first published. Taken collectively they stand for the movement which spread from Boston and New England across the country to California.

It is not easy to define the New Thought, for its adherents differ in point of approach, in method and interest. The term is here used as it has been employed in the Metaphysical Club of Boston, the purposes of which are: "To promote interest in and the practice of a true spiritual philosophy of life and happiness; to show that through right thinking one's loftiest ideals may be brought into present realization; and to advance intelligent and systematic treatment of disease by spiritual and mental methods." The following essays point the way beyond mere healing to an interpretation of life from the

inner point of view, disclosing a broadly spiritual vision, a practical approach to Christianity. Several of the essayists call attention to human selfishness as more central than the "erroneous beliefs" more frequently mentioned by New Thought writers, and others emphasize the great truth that man is an instrument of the Divine wisdom, in contrast with the customary emphasis on the finite self as the centre of power. An effort is also made to pass beyond the mere optimism of suggestions and affirmations to a well-seasoned spiritual philosophy. Thus the common trend of thought is in line with the constructive spirit pleaded for by Mr. James A. Edgerton, president of the International New Thought Alliance, when he said that the New Thought "not only builds new and better bodies and better conditions, but it should build new and better character, new and better service and, as an inevitable result, a new and better civilization. As an evidence of its power to construct, it should build an organization as vital, as healthful, as helpful, and as prosperous as itself. This would not only strengthen all the members of the organization, but would stand before the world as a symbol and a representative of the Thought. As a basis

of this unity, all we need is the harmony that grows out of love for mankind and for each other. There never has been a cause that could so help the world if we but live up to our opportunities and give it power through coöperation. We must sink all personal and petty jealousies, all narrowness, all misunderstandings, and manifest the one life in deed as well as in word."

This volume is sent forth with the hope that it will increase this social, constructive spirit, and arouse new interest in the central principles of the movement. Such an interest will naturally turn upon an interpretation of the new age in which we live. This in turn will give a larger vision than that made manifest by any one leader or writer. This larger vision disclosed by various teachers working together toward a common end as stated in the concluding chapter, was plainly the ideal of the writers to whom we are indebted for these essays. Some of the writers have finished their earthly life. But their spirit lives on to inspire the present leaders. To the others grateful recognition is given for permission to reissue their addresses and essays. No changes have been made that in any way modify the author's views, and the editor's

notes are chiefly historical. The editor has included such papers of his own as best serve to define the New Thought or round out the plan of the volume, not for the sake of insisting on any ideas of his own, already published elsewhere. The New Thought is allowed to speak for itself, although in other connections some of us may presently make more effort to estimate it with reference to the mental theory of disease, the method of healing, and the method of spiritual meditation. As one who has been associated with the movement since the days when it was denominated the "Boston craze," in 1883, the editor would suggest that the constructive way to estimate the New Thought is from the practical point of view; not by an adverse criticism of its idea of God, its conception of man as "divine," or any other theoretical point sometimes assailed by those who have had no evidence of the truth of mental healing. A movement which has lived so long, and which sprang out of pioneer investigations dating back more than forty years prior to 1883, has within it a truth which has come to stay, and is to be assimilated, not dismissed, because it may not readily be defined.

H. W. D.

Boston, January 1, 1917.

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THE SPIRIT OF THE NEW THOUGHT

INTRODUCTION

The term "New Thought" was first used as the name of a little periodical issued in Melrose, Mass., in 1894, and later by representatives of the rational wing of the mental-healing movement in general in place of the term formerly employed, "Mental Science." The theory was essentially a "new" thought for most of its devotees, a new attitude towards life, hence the term was in a sense appropriate. It is not an easy term to define, nowadays, in view of the many variations of therapeutic belief. But let us endeavor to discover the underlying principles which have most widely appealed to its devotees, making as little as possible of the variations.

The New Thought is a theory and method of mental life with special reference to healing, and the fostering of attitudes, modes of

conduct and beliefs which make for health and general welfare. The theory in brief is that man leads an essentially mental life, influenced, shaped and controlled by anticipations, hopes and suggestions. If one is downhearted, depressed and inactive, one meets the circumstances of life in a negative manner, weakening before them, inviting failure. If one is hopeful, courageous, energetic, one may meet essentially the same circumstances in such a way as to turn them into success. Thus the event which might otherwise be a curse, a blight, a source of misery and pain, is turned into one of joy and blessing. Life is largely what we make of it, what we bring to and call out of it. Hence the importance of cultivating optimistic, constructive and productive beliefs. Beliefs lead to attitudes and these determine conduct.

The method originated by P. P. Quimby, the pioneer of the movement, consists in applying through the favorable conditions of receptivity and mental treatment the principles and affirmations which are thus found to pertain to life as a whole. If one is ill, suffering from depression, excitement, and prolonged pain, the resource is to become quiet, reflective, expectant of good results, then proceed

to put before this responsive consciousness the ideas and images which most positively suggest the desired condition. I must see myself in thought strong, well, and free; hopeful, encouraged, successful in all my undertakings; and I must instil this new consciousness into my mind in such a manner, by quietly yet persistently affirming it, as to produce an impression, a change which will lead to subconscious and other benefits. The proof of the method is its use. Experience must reveal what explanation cannot. Thus the New Thought is essentially empirical.

The next step consists in applying this method to the healing of others. Here is where the practitioner of the New Thought excels, in comparison with the methods employed by those who use hypnotism or merely audible suggestion. Hypnotism may involve too great surrender to another's will, with the unpleasant possibility that the operator cannot immediately awaken his subject out of the hypnosis; while audible suggestion is not likely to be so effective as silent treatment. The silence and receptivity of the patient, while seated expectantly by the mental therapeutist, offer favorable conditions for impressing on the patient's subconsciousness the

desired mental imagery or affirmation. The mental process is supplemented and strengthened by the spiritual phase of the silent treatment, namely, the realization of the presence of God. The therapeutist's "realization" is the occasion or means, while the immanent divine power is the efficiency which secures the end. The realization must be uplifting, forceful, and persistent, in order to make due impression on the patient's mind. The idea which takes root subconsciously brings results according to its power to evoke similar ideas and associations.

The application of these principles to life in general grows naturally out of the success attained in applying them to health. Hence everyone is advised to begin by learning the values of auto-suggestion and silent treatment. An affirmation like Henry Wood's statement, "Pain is friendly," suggests an entire attitude toward life. If the power behind pain is beneficent, let me cease all rebellion, resistance and fear; let me transfer my attention from the process, the sensation or pain, to the power behind, adopting imagery which suggests perfect health and freedom. Then let me think this principle to its completion as a practical theory of life, let me cut away all

obstacles, inhibit all doubts, and check all fears. If I give myself resolutely to the spiritual ideal, I thereby change the center of equilibrium and any number of favorable consequences may follow. The new consciousness fully wrought out becomes a philosophy.

Thus the New Thought fosters individual development, and leads each man to believe he can go to the supreme sources of life. He may make of his theory and method a spiritual gospel by turning afresh to the New Testament to find it a guide to the efficient religious life. The Christ then becomes an inner or universal principle, accessible to every soul.

The important point for one who would test the New Thought as a workable theory and method is this: Begin where you are, with any problem or need, taking it under advisement, seeking causes, the forces at work, and the ends to be attained. Reflect that you are dealing with actual life, with changing and promising conditions. Dwell on what you are, your present difficulty and needs only long enough to see what forces have brought you where you stand, then about face and begin to create the ideal or desirable conditions, first in thought and imagination, then

in responsiveness and conduct. Cease to be anxious and fearful and learn to be calm. Cease to rebel and to blame others. Take the matter home to yourself and begin by reforming your attitude and habitual expectations. Create your ideal future and move steadily toward it, make use of every favoring thought, moment of silence, and quiet hour of reflection.[1]

The essence of the New Thought, as I understand it, is *the oneness of life;* the great truth, namely, that all things work together toward a high ideal in the kingdom of the Spirit. Otherwise stated, it is the truth that God lives with us, in every moment of existence, in every experience, every sorrow and every struggle.

This is an old, old truth. The wisest men of all ages have believed in the oneness of life. The world's spiritual leaders have taught that we live and move and have our being in the Father. Yet the New Thought aims to advance beyond all other schools in the endeavor to realize this great truth. Others have argued for it as the basis of philosophic

[1] The above is reprinted from *Practical Ideals,* Boston. What follows is from an address at the annual convention of the Metaphysical League, 1899.

thought, or it has been taught as a part of the creed of the Church. With many it is merely a theory; they do not take this truth home, so that it may become the foundation of daily life, applying even to the healing of disease.

The first demand of the New Thought is that its followers shall dwell upon this truth of truths until they shall speak of it not merely as a theory but as a *life*. Only those who live in the Spirit—who know its peace, its beauty, and its love—can do the highest work. For there are many kinds of healing, from merely personal influence, affirmation, and thought-transfer, to spiritual healing, where there is no argument, no attempt to influence or to control, but *an application of power*—the practice of the presence of God. Consequently, this higher work is still largely an ideal; for it means entire devotion to the work of the Father. It is service. It is outgoing love—fellowship. It is poise—self-mastery carried to that level of attainment where the mere presence is sufficient not alone to heal, but to inspire, to encourage, to uplift.

The search for this high ideal is guided by the conviction that the soul is of supreme worth in life. It is for this that we suffer and strive. It is for this that we are born in

ignorance. We are burdened so that by personally attaining freedom we may become strong, perfect, beautiful.

He who gives of the spirit, he who heals by his presence, must then first free his own soul, must understand life, and become broadly self-masterful, before he can help others to attain freedom. He must live much in the silence, in receptivity, seeking not so much to realize the Father's presence through his own active thought as to let the Father reveal himself. In those calm moments of companionship, when all the world of sensation is put aside, the soul discovers that here and now we are environed by another kingdom, a greater power, a supernal presence. One feels instantly at home in that presence, as though one had wandered far in search of an abiding-place and found it not. One is fed with the food that satisfies. The soul expands and grows in the light of the Spirit. It knows no obstacles. It looks abroad upon life with a sense of dominion over all. It is free. It is joyful, with that gladdest, fullest joy which is too deep for words, too still and peaceful to betray itself excitedly.

But how does this spiritual experience apply to the ills of the flesh? By thus developing

an inner center of peace, trust, freedom, happiness. When the soul is calm it can still the nerves, free the mind from fear, and apply the power of the spirit upon the disordered physical organism. All growth, all change proceeds in this way. First, the seed or cell, then its development and externalization. All growth is from a center outward. In like manner all changes that are caused by thought take their rise in an idea. Higher yet, all spiritual growth results from the quickening of the spirit from within—at a center, at a point.

The clue to the understanding of life, from the point of view of its spiritual oneness, is therefore evolution. It is because all things are perfected by a process of gradual transformation and attainment, everywhere revealing the same laws, because the sorrows and struggles and dark places are needed, that we can declare that all is a spiritual Whole.

From the physical point of view, life is fragmentary. The physical organism is likely to be attacked by external disease. It is subject to accidents. One is more or less the child of fortune, of climate, of intellectual and social environment. Pain is called evil. Disease is regarded as an enemy. There is no

certainty that all is for the best. But from the point of view of spiritual insight into the unity of things, it is not some fortuitous external force that governs our hardships and diseases. The individual, the inner man, the soul, is the decisive factor. Our circumstances are what the inner man attracts. Suffering is a sign that the remedial powers of Nature are seeking to restore or to regain harmony. All things are found to be parts of one system because the spirit perceives their meaning from within, as a whole. And in general we learn why our environment is what it is—our life is a mixture of the pleasurable and the painful because all these experiences are needed as factors in our spiritual evolution.

As a consequence, if one is wise, if one understands one's self, all that comes into one's life may be turned to evolutionary account. Not that every circumstance is wholly the best in itself, but that it may be turned to account by the attitude in which it is received. Suffering, for example, is a very great burden in itself, but may be met by an attitude that quickly lessens or overcomes it. Misfortune is hard to bear; also many difficulties of the home, business, and social life. But if wisely

met they prove to be opportunities for the development of character—occasions in which one may grow strong by maintaining poise, and spiritual by manifesting love.

The visible world is secondary. Its function is manifestation. It is not a cause in itself. It is incapable of originating diseases, hostile conditions, and circumstances to torment man. All that comes from it, comes because it is needed in the spiritual evolution of things.

In order to attain the right attitude, the New Thought disciple therefore seeks power in the silent inner world, where evolution begins. He declares that if the heart is right, if we first adjust ourselves, all shall be right. The thought realm, the realm of creative soul power, is the kingdom of heaven from the attainment of which all that is needed shall follow. It is the center of all peace, all poise, all power. For, to him who stands there, there is nothing to fear. He is the commander. He is the creative agent. He is the free man, for whom all things are cared for by the Father.

In this same silent realm also arise those conditions that cause our misery and our disease. They grow from a tiny seed. They

begin in fear, distrust, despair, morbid self-consciousness, ill-will, undue consciousness of sensation, and the rest. From the first wrong-turning a wrong evolution results. Thus the physical world takes its clue from the mental. Physical evolution follows spiritual involution. The physical evolution or manifestation is real. It is surely existent. The New Thought makes no attempt to ignore it. But since the physical evolution is the outcome of the mental or spiritual involution, it must be controlled or modified by the spirit from within. Thus the same law that teaches the evolution of disease and misery shows how by instituting the right evolution all may be altered and harmony restored.

This again points to the central idea of the oneness of life. In all things there is but one law. That law is good. It is the foundation principle of the universe. But, through ignorance, man temporarily suffers and causes suffering because he knows not the universality of the law—because he looks outside of his own inner world for the cause.

Another phase of the New Thought doctrine of the oneness of life is the theory that all souls are united in the mental world. We are not detached, separated individuals affect-

ing one another only through physical interchange. We are bound together by ties of thought—by thought atmospheres and emotions. It is not necessary physically to speak or act in order to make ourselves felt in the world. Every thought is like a seed blown here and there by the wind, or carried from place to place. It is capable of evolving, if it fall in good soil. It tends to gravitate to its own environment. It is likely to affect people for good or for ill. It is transmitted out and around us with a rapidity surpassing that of waves of sound or light. Consequently, our thoughts must be guarded—that we send out only the good, the hopeful, and true.

But by the same law of thought interchange that sometimes works for ill we may accomplish unmeasured good. The thought-organism is here, ready to serve us; it is for us to use that organism in the consciousness of what our spiritual fellowship means—the spiritual unity of life. Thus the process is essentially soul coöperation. It is, first, recognition on the part of the helper or healer of his own oneness with the Spirit of life; then the realization of the patient's oneness with the same Source; and, finally, active coöperation with

the Spirit, by whose power health and peace are to be restored. There is surely no true unity but this. There is no other wholly common ground for fellowship. In the Spirit all men are one; it is in the outer life, in their arguments, that they are inharmonious. They all came out from the one Source. In reality they are always at one there. Consciously or unconsciously, they are living the same life. This deep undercurrent must then be brought more and more to the surface, that the same beautiful law may regulate our physical and social life. It is this thought that I would emphasize above all others as to one to bear away with us—the thought of the deep-lying Spirit of life, welling up in us all, uniting us all, bearing us ceaselessly forward to perfection—to the freedom of the soul.

In all times of need or trouble, when disturbing experiences come, when the way is not clear, pause for a time, break connection with the troublesome thought, and retire to the haven of the Spirit—the home of rest and peace. Send your thoughts out into the great universe until you feel the one Life eternally and illimitably extended there. Repose in it. Confide your problems to it. Become receptive and listen. Expand to the proportions

of its high ideal for you. Rejoice in its presence, in the privileges you possess in seeking it. Then again ask and listen.

When its moving comes, follow wherever it leads and trust the outcome. Or if no prompting comes, at least bear away with you the consciousness of its presence, of your oneness with it, of the joy and peace that came when you enlarged your thought to become receptive. This is the essence of it all; this is the spirit. To apprehend this essence and to feel this spirit is to possess a priceless gift of power and helpfulness. This is the spirit of the New Thought, the glad tidings it declares to the world—the great revelation of spiritual unity and beneficent evolution by the heeding of which not only disease shall cease, but war and unhappiness. It is another form of the gospel of the Christ. It is a new interpretation of the evangel of love.

I

A RATIONAL AND POSITIVE SPIRITUAL PHILOSOPHY

BY HENRY WOOD

[Mr. Wood was for twenty years one of the leading authors and promoters of the New Thought movement, and was actively identified with the Metaphysical Club of Boston, founded 1895. He is best known by such books as *Ideal Suggestion Through Mental Photography,* and *New Thought Simplified.* The following is from an address at the first annual convention of the International Metaphysical League, held in Boston, Oct. 24-26, 1899.]

The movement which in a broad way is represented by this convention will present itself in a variety of aspects to different observers. Even could we clearly define it in its essence, its validity would yet depend upon the personal point of view. Whether called the New Thought, the Metaphysical Movement, Practical Idealism, or by some other name, it will be variously rated by the majority as intangible speculation or illogical assumption, while to the lesser number who have

recognized its truth, scope, and usefulness, its value can hardly be exaggerated.

In the twenty minutes at my disposal, I shall try to interpret concisely its motive and purpose. I wish to emphasize its rationality and spirituality. Doubtless there are those present who come as lookers-on, as well as those who are already identified with the movement. Let me first offer a few suggestions to those who may term themselves outsiders, in an attempt to present simply the rationality of the new movement. We call it new, while in a deep sense no truth is new. But eternal and immutable principles are constantly receiving fresh application and adaptation. A thousand years ago, electricity was waiting to do its part in the operation of trolley-cars; but a new movement was required, simply of human coöperation. Innumerable beneficent laws of undreamed potency—physical, psychical, and spiritual—are still waiting, we might almost say impatiently, for recognition. Could we touch them with the wand of human coöperation they would spring from latency into wonderful concrete activity. We may almost imagine Truth, personified, upon bended knee, beseeching us to receive her welcome blessing.

How we have unwittingly limited the realm of orderly law! Conventional science, while of late theoretically admitting its universality, still has eyes for little beyond the physical realm. A few investigators, however, are engaged in tracing the lines of truth as they run through the realm of psychology. But these studies are confined mainly to the speculative tests and phenomena of institutional laboratories, with little or no attempt to apply them to practical human welfare. A few educators have attempted something more useful, by turning the light of psychology upon their own professional work. But any earnest recognition and helpful application of psychical and spiritual law in thought-education, the systematic use of ideals, and other helpful exercises in the sphere of mind, are yet limited to the unconventional minority.

The materialism of the age has illustration in the popular degradation of the noble term "metaphysical," which simply means above or beyond the physical. When with a single thrust one wishes to extinguish the argument of an opponent, he usually retorts, "mere metaphysical speculation."

The moment we can convince the scientific world that the continuity of cause and effect

is unbroken through the three zones of man's nature, and that the higher is normally supreme, thus forming a scientific basis for our principles, we shall graduate from any suspicion of crankiness and be tolerated as sane and regular. Then—not long hence—people will be ready to avow the higher philosophy, with the significant comment—"Yes; we always thought so!"

It must be shown that faith, instead of being a blind, expectant emotion, has a perfectly logical foundation; that thought, in its purpose, control, and effects, is amenable to intelligible law; and that a mixture of certain ingredients in the mental compound is as sure of a legitimate result as is that of material substances in the chemist's laboratory. It must be made evident that all disappointment in the practical demonstration of our principles is not in the least due to the uncertainty of their trend, but to local and personal limitations in the hospitality of their reception.

The scientific exactitude of the New Thought, to a large class of minds, has been obscured by the disproportionate prominence that has been given to its so-called religious side. The term *religion* has been so long used

to define some particular system, outside of applied moral and spiritual law, that it is not easy to rescue and broaden it.

The real touchstone of truth for any philosophy or system is: Does it fit the constitution, needs, and capacity of man? Does it nourish, harmonize, and develop his threefold nature? Any guidance that can most effectively teach him the laws of his own being; refine and spiritualize his inner life and forces; aid his higher nature to maintain orderly rule over that which should be subordinate; and unfold and bring into manifestation the latent divinity within him—must be beneficent and normal.

The reasonable position of the New Thought has been largely overlooked. It is evolutionary in its spirit, quiet in its methods, and to a great degree operative without observation. It depends more upon simple statements of truth than upon external organization. Its silent inner life is penetrating and permeating existing churches, though it organizes few of its own. It is no surface affair, for "still waters run deep." These are some of the reasons why it is not more talked about.

Perhaps, to the average man, the therapeu-

tic phase of the New Thought has awakened the most interest. When understood, the intelligent application of the laws and forces of mind for the eradication of mental and physical ills contains no element of magic, supernaturalism, or strangeness. Modern materialism has carelessly disregarded the logic of the innumerable historic straws that point to the fact that the body is the composite outcome and expression of past mental beliefs and activities. All the so-called miracles of healing with which history is crowded are due to the conscious or unconscious use of a law that can be defined and followed. It savors of an ignorant, superstitious, or blindly skeptical bias, either to deny their validity on the one hand, or on the other to attribute them to a supernatural interruption of the moral order. True, it may be a baseless superstition that starts the mental forces into operation, or even a fetish that awakens the activity of a powerful molding faith. The momentum of a stone that rolls down hill is the same whether it was started by accident or design. . . .

How shall faith be invoked? The ignorant and superstitious may awaken it, though it is always uncertain, by resorting to some shrine,

holy relic, priest, or in former time to some king who was supposed to embody a divine prerogative, to be touched; but how shall one who is intelligent, and believes the world is governed by orderly law, command the desired power? Has the Creator put a premium upon ignorance and superstition? Are calm reason and knowledge a positive disadvantage to the exercise of a healing faith? Such a conclusion is unthinkable. We then come to the necessity of an intelligent and scientific basis for the saving power. The useful superstition, even though it be strong to-day, may be dispelled by to-morrow. Only truth can have any guarantee of permanent availability. The definition of faith must be broadened. If "thy faith" is to make thee whole, it must lay hold upon eternal principles, and to lay hold of them it must know how to find them. It must be too wise to expect a capricious intervention, on the divine part, in an economy already perfect. No! God's work is fully complete, and human conformity is all that is lacking. How, then, if we are above the plane of superstition, can we logically coöperate with the overcoming force?

The power is already latent in every human soul. Through systematic thought-con-

centration it may be unfolded into dominant activity in the consciousness. By law, we become or grow like our ruling ideal. We are to regulate the physiological processes by a mental renewing that will be back of them; this, not by any sudden or strained effort, but by cultivated growth. Instead of vainly dwelling on the surface of effects, we must take hold of underlying causation. We are souls having bodies, not bodies having souls.

Shall the man be in bondage to the handful of dust he has molded and erected into temporary shape, or shall he affirm lawful superiority and rule? Shall the abounding and universal divine Life be consciously received and coöperated with, or shall it be barred out through materialism and a false sense of separation? If the body be subordinate and expressive, the claims of mind or man must be advanced to the desired ideal as potentially present, here and now. Then, through the intricate processes already noted, the physical subordinate will correspond and index the same. Shall the potter rule the clay, or the clay the potter?

Made as we are in the image of God, and equipped by well-ordered law to mold and outpicture the higher prerogatives of the soul,

how have we lingered in a worse than Egyptian bondage to sense and matter! However, matter, so called, is good, and only misplacement makes it otherwise. But the law of gravitation is no more normal and constant than are the corresponding laws of mind and spirit, which are written in our constitution and awaiting our coöperation.

Man, wittingly or unwittingly, creates his own conditions. Health or disease, happiness or misery, life or death, and heaven or hell —all primarily growths in the human consciousness—are respectively brought into active expression through well-ascertained law. When the great Adamic, or evolutionary, step was taken from animality and instinct into the realm of reason and recognition of the moral order, man became a virtual creator. His mind is his kingdom, and he peoples it with subjects. Through their subjective selection and molding, the objective world also falls into line and receives corresponding color, form, and quality.

Let me, in closing, offer one or two suggestions, more especially to those already in the New Thought; for we all want one another's point of view. What will best promote the spread of the Truth? It seems to

me, singleness of aim. We need to be free from diffusive beguilements and entangling alliances. Avoid side issues and by-paths. Though rational, the New Thought is distinctively spiritual. It does not deal directly with surface phenomena, but with their inner springs of causation. I believe the danger that most threatens the New Thought to-day is its more or less intimate amalgamation with other reforms, whether real or theoretical, upon lower planes. If we scatter our energies in the attempted repression of mere effects, the true momentum of the movement will be lessened or lost. Without uttering a word pro or con concerning political socialism, or theoretical land systems, tax systems, money systems, labor systems, and other political questions, I believe the New Thought should be kept above and distinct. A true moral socialism will result from a free spiritual individualism. We have before us an object-lesson in the spread of one system, which we believe contains a great basic truth, even though associated with certain dogmatic extremes. Whence its great momentum? The secret is, it has never lost itself in the endless mazes of materialism.[1] As individuals, and in

[1] Mr. Wood here refers to Christian Science.

other relations, we may take such positions as we please; but do not let us overload, to the sinking point, a spiritual philosophy whose message humanity is waiting to hear. The external face of society, like the human countenance, is but the exact expression of the inner forces. Better the ruddy glow upon the cheeks when it comes from within, than a coating of cosmetics from without.

The New Thought believes in the potency of God and Law, and that an aggressive pessimism, emphasizing the evil of human conditions, is unscientific and harmful, even when well meant. The seat of man's inharmony and unhappiness lies deeper. Even were external conditions perfect, a divine restlessness would possess him until he found God to be within and without—All in all. . . .

II

THE ABUNDANT LIFE

BY SARAH J. FARMER

[Miss Farmer, well known as the founder of the Green Acre Conferences, Eliot, Maine, established 1894, gave the mental-healing movement a prominent place in the early years. The following is from an address in which she interpreted the New Thought in her own terms.]

"I am come that they might have life, and that they might have it more abundantly."

Down through the ages these words have run like a joy-bell. We have heard them. We have repeated them again and again. To-day they sound in our ears and bring a new revelation. We call it the New Thought, but the only thought in the universe is God, "the same yesterday, to-day, and forever."

What is the newness about which we talk like children?

This, too, is answered in the old, familiar words—"newness of life." It is the new revelation that comes to the individual when for the first time there flashes in upon him the meaning of the Incarnation—the Power that

worketh in us. We hold our breath as the mysterious words are opened to our rapt gaze —"that ye might be filled with all the fulness of the Godhead, bodily." What!—we who have thought ourselves "weak worms of the dust," are *we* called to this high goal? With a humility that sends us to our knees, but with a joy that the world never before gave us—a joy too deep for words—the conviction fills our being that nothing less than the attainment of this birthright can satisfy the immortal soul.

In this moment a voice breaks the silence: "Thou hast made us for Thyself, and the heart never resteth till it findeth rest in Thee." St. Augustine walked in this Path, pointed out by sages of old, and found it the path of peace. We, too, must find it; but how? We have put such a halo about the head of the one who came to be to us "the Way, the Truth, and the Life," that our eyes have been blinded and we have groped our way in darkness, sometimes crying out with Siddartha—

"I would not let one cry
Whom I could save! How can it be that Brahm
Would make a world, and keep it miserable,
Since, if all powerful, he leaves it so,
He is not good, and if not powerful
He is not God?"

In this maze of doubt, how can we find our way? By changing our thinking. "Repent, repent, for the kingdom of heaven is at hand," was the warning cry of one in the wilderness. It had been to him a wilderness—he had found it the kingdom of heaven; and his warning cry, "Repent!" means (literally translated) "Change your thinking!" You think life a vale of tears, where only misery and trouble reign; change your thinking and you will *know* it to be the kingdom of heaven, where love, peace, and joy abound. This is what the phrase *New Thought* means. It is simply putting ourselves in new relation to the world about us by changing our thought concerning it. The moment that we begin to conceive of the creative power of thought, the abundant Life has consciously begun in us. It was always there, for it is the only Life; but while we were unconscious of it we missed its joy. Now we know that we alone are responsible for our environment, our attitude of mind, our misery or peace. We are not creatures of circumstance; we are creators, "heirs of God and joint heirs with Christ." In this moment of revelation our relation to Him changes. Hitherto we have followed Him afar off, worshiping Him with a blind faith

that sometimes carried us to mountain-tops of revelation and sometimes left us in valleys of despair.

Now, all is changed. Jesus, who grasped this truth and through overcoming attained his birthright of the Son of God, becomes to us a Savior in very deed and truth—a mediator between this vision of God to which we are called and the narrow life of self that we have known. Though fashioned in the form of man, He thought it "not robbery to be equal with God." With fear and trembling, we listen to His words with a new spirit of interpretation and find that He calls us to manifest not only the power of the indwelling God that He showed to the world, but to do "even greater" things. Men and women who listen, ask yourselves this question: Can it be possible that it has taken Christianity nineteen hundred years to come to the realization that we who take upon ourselves the name of Christ are called to reach the plane of life that Jesus of Nazareth reached, and to do the works that He did before the fulness of time can come in which He can reveal the "other things" that even then He had to tell but could not because His disciples could not bear them?

The whole creation groaneth and travaileth in birth, waiting for the manifestation of the Sons of God—waiting for you and me to turn from seeking after the things of self and to give ourselves in gladness of heart, first to realizing within ourselves the fruits of the abundant Life, and then to bestowing it upon others by simply *being*. Said Carlyle:

"The ideal is in thyself; the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same ideal out of. . . . O thou that pinest in the imprisonment of the Actual and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: The thing thou seekest is already within thee, 'here or nowhere, couldst thou only see it!'"

We give unto others only that which Emerson says we cannot give—that which emanates from us. To speak the word that shall impart the abundant Life we must consciously *be* that Life. We must say with Paul—who caught the secret that Jesus sought in vain to impart to His disciples, and that He could teach them only by going away from them—"It is no longer I that live, but Christ that liveth in me." Did the thought ever come to you that Jesus took those words upon His lips when He said?—"The words that ye hear me speak

and the deeds that ye see me do are not mine, but the Father's who dwelleth in me." That He, too, must overcome the temptations of the Son of Man before he could consciously become the Son of God, to whom all power is given in heaven and earth? Tempted at all points like as we are, and yet without sin, through overcoming he rose in his consciousness, step by step, toward union with his Father, until at last the full glory burst upon Him and men hid their faces, unable to bear its radiant effulgence.

In all ages of the past, thousands of years before the birth of Jesus, great souls caught the vision of the Christ and tried to attain unto it by making the choice between "the way of greatness or the way of good," and by treading the paths of life "with patient, stainless feet." In this way Siddartha became the Buddha. A kingdom was not too great a price for him to pay for this "pearl of great price"—the abundant Life. . . .

Six hundred years later Jesus showed us a harder task—to be "in the world, and not of it"; to hold wealth as a wise steward and administer it for the good of humanity, not for the gratification of self.

There were times in the life of Jesus when

he went apart to the mountains or the desert and spent whole nights in prayer, not as an example for us to follow, but because the world-thought weighed him down so utterly that only by going apart into the silence could He keep His conscious connection with the Father, which was the source of His power and the strength that enabled Him to finish the work His Father had given Him to do. . . .

How shall the hunger and thirst after righteousness that bring us here be satisfied? Does it seem too great for you? Too wonderful? You cannot attain unto it? "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." What is rest? Listen to Henry Drummond, of our own day, who not only found it himself but imparted the secret to others, especially to young men:

"It is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God. It is the mood of the man who says, with Browning, 'God's in his heaven, all's right with the world.'"

How can we attain such faith? By taking our mind from such securities as houses, lands, stocks, bonds, safety-vaults, banks, and even friends, and, placing it upon Him whose these are.

The Vedas say, "Those who think on Me, with love and devotion in their hearts, find all that they need at their very door, brought by myself" [literally, on my shoulders]. Did you ever fully realize what it means to be God's "shoulders" to the saint who trusts to His providing care; or to be the hands by which He leads home some wandering child; or to be His feet to carry to those who know Him not the gospel of peace? If not, go home to the silence of your own room. Enter the closet of your own soul, and pray to the Father to reveal himself *in you.* Prayer is the ladder by which we climb to heights of conscious being where our prayer is answered before it is uttered. "Only in meditation the Mystery speaks to us."

III

THE SIGNIFICANCE OF THE NEW METAPHYSICAL MOVEMENT

BY EGBERT MORSE CHESLEY, A.M.

[Mr. Chesley was a pioneer devotee of the New Thought in Boston. Well informed in the history of philosophy, he saw in the central principles of the movement a "new metaphysical" statement of the best idealism of the past. Since the pioneer days he has taught philosophy in a liberal theological school and practised spiritual healing. The following is from an address before the Metaphysical Club, Boston, 1898.]

In the first place, the New Metaphysical Movement stands for the deeper realities of the universe, the things which are eternal, the things which are above and beyond the outer and phenomenal realm. The word *metaphysics* does not now signify, as it did among the followers of Aristotle, that which comes after *physics*. It has, in the history of philosophy,

acquired a far profounder meaning. It signifies, and this meaning is now well recognized among thinkers, the science of real being, as distinguished from mere changeable, phenomenal being. It signifies *ontology,* the science of that which eternally *is,* as distinguished from that which merely *appears* in outer, temporary manifestation. The New Metaphysical Movement, therefore, concerns itself with absolute truth, as distinguished from relative truth. And it especially concerns itself with the practical application of that absolute Truth of Being in all the affairs of our daily and hourly living. It calls men back to a recognition of the grand and noumenal verities, the things which pertain to their higher rational and eternal natures.

It is a grand movement of the Spirit. It emphasizes God as the one only Absolute Reality. It emphasizes the kingdom of God to be established on this earth of ours, here and now. It calls men back to the actual, practical recognition of that sublime declaration of the Apostle Paul, "In him we live and move and have our being." The New Thought Movement does not merely hold this mighty spiritual truth as a beautiful intellectual theory to be talked about and wondered over and

logically dissected; but it bends all its energies to *the living this great fact of our life in God.* Since we do indeed live and move and have our being in the one Infinite Ocean of the Divine Life, since we are rays of the one Eternal Logos and are in our inmost, essential being, of the same divine substance, the New Philosophy of Health believes in recognizing, using, claiming, this stupendous truth. Our true and Higher Self, then, is absolute in its nature. It is without sin, without weakness, without disease, without death. Let the Immortal Ego know and claim its divine inheritance here and now. Let it claim its freedom, its wholeness, its peace, its power, its poise. Let us continue to think the thoughts of love and truth and wisdom, as befits our royal birthright. And that splendid affirmation of the truth of our being, that understanding and that life, shall revolutionize our whole psychical and physical nature and transform gradually our whole environment. It shall quicken all the vital energies of the body; it shall establish health and sanity on firm, rational and enduring foundations.

The New Metaphysical Movement accepts the far-reaching and transcendent truth declared by Jesus, the world's greatest spiritual

teacher, as set forth in the sixth chapter of the Gospel of Matthew. I allude to the truth of perfect faith in God, the truth that God is our All-Sufficiency in all things—a truth requiring great renunciation of a personal, selfish will. The wisdom of Jesus is so deep, so high, so metaphysical in this teaching of perfect dependence on the Good Law that the Christian world has in large part failed to understand him, failed to appreciate the beauty and the richness of his philosophy of life. The professed disciples of the Master have tacitly questioned his good judgment in this regard, and have too often slurred over this simple part of his teaching as impractical, fanciful, and forsooth, unscientific. As though empirical science could judge of the divine truths of the Spirit! Consequently they have never given themselves unreservedly to this great Law of the Good, this eternal law of all true life; they have not really believed in it; they have not complied with its conditions; *and so they have not been able to prove its beneficent working.* Instead of seeking that divine freedom which comes through obedience, they have fallen back too often into the mire of materialism and worldly doubt. The New Philosophy of Health is

earnestly endeavoring to resurrect this sublime doctrine of our entire dependence on God,—this doctrine which abolishes the demon of fear, worry and anxiety, and which restores to the soul its true life and health and freedom in a universe of Good. If God *is* omnipresent, omniscient and omnipotent, it is high time we awoke to a more practical recognition of the plain and simple facts. "Do not cumber yourself," says Emerson, "with fruitless pains to mend and remedy remote effects; make first the soul erect, and all things will go well." That is, put the soul in right and true relations with the eternal reality of things, and all will go well. This is the exact, practical teaching of the New Metaphysics.

The New Thought Movement is a much needed revival of genuine, practical Christianity. The finer and profounder truths of the Christian religion have been buried away under the ignorance and scepticism, the formalism and materialism of centuries of undevelopment. The Light which lighteth every man coming into the world is beginning to shine out anew. The New Thought Movement is in the order of Divine providence. It has of course its crudities, its over-statements, its illogical and uncultured adherents, even

its perversions of fundamental truth. But all these things and more has Christianity itself had to contend with. These errors will drop away as the race evolves. The heart of the Metaphysical Movement is good and sound and strong. It is a genuine fulfilment of that great prophetic declaration of Jesus that he had many more things to communicate to the world, but it was not ready to receive them; but that when the Spirit of Truth should come, it would lead the world into all the truth—that is, gradually, as its needs require. The New Thought Movement I take to be one of these grand revelations of the Eternal Logos, ever working in human history. And the new philosophy has come to stay, for it is founded upon a bed-rock of Divine reality. It has a certain eternal significance. It really means the regeneration and transformation of the whole life of a man—a work which goes on unceasingly with all the future progress of the soul.

The glory of the New Philosophy, its one preeminent virtue, is its insistence on the practical applicability of the great and divine truths of the Spirit here and now. Not theory—we have too much of that—but life and life more abundant, that is, its unceasing

claim, that is its perennial aspiration. Jesus went about teaching Divine truth. He also went about healing the bodies of the sick. The two things are inseparable. The Divine truth thoroughly lived, realized, believed it, has power to heal the ills of the body as well as the ills of the soul. To affirm the one and deny the possibility of the other is to my mind a perversion of the teaching of Jesus. I take it to be disloyalty to the truth of the Christian religion in its wholeness. Mind and body constitute a unit. The physical is a continuous expression of the mental and the spiritual life. The healing of the diseases of the body through the power of mind is not done in any supernatural way, but in strict accordance with the divinely natural laws of the higher spiritual order. The call to all the churches of to-day is: back to the teaching of the Master; back to the plainest, the simplest, the most elementary truths of the Spirit. "And the glory which thou, O Father, hast given unto me, I have given unto them." "And the things that I do, they shall do also, and greater things than these shall they do." We are not only "heirs of God"—his riches, his wisdom, and his power—but we are "fellow-heirs with Christ."

The New Philosophy of Health emphasizes the eternal reality of the spirit and the essential unreality of matter. For this it has been criticized by those who do not know. But in this doctrine of Idealism it has the support and companionship of the greatest and wisest thinkers of all time. In this elect company we find the ancient and venerable Vedanta philosophy of India. Here we find the modern German transcendental philosophy—the richest and ripest product of our country—represented by Kant, Fichte, Schelling, and Hegel. Here we find Parmenides, Plato and Plotinus. Here we find Spinoza, Berkeley, Leibnitz and Emerson. To this goal now rapidly tends all modern physical science. For modern science teaches that the cells, and even the ultimate atoms, of the body are psychical in their nature, in other words, are living intelligences. It resolves the whole eternal physical world into a supersensible cosmic ether, filled with innumerable vortex-motion etheric atoms. It is now dimly discerning, through its most advanced representatives, that all matter is but a mode of motion, or lower vibration of Spirit. It even contends, with Mr. Herbert Spencer and many others, that the whole material uni-

verse, with all its splendid laws and processes, is but a vast, orderly and persistent system of mental impressions, or vivid states of consciousness, wrought in our minds by that one absolute Reality, the Infinite and Unknowable Power which men call God. So it is always. The slow-moving, cautious, skeptical, scientific intellect ultimately confirms, in its own empirical way, the high intuitions of a more spiritual metaphysical philosophy.

For some time past I have had occasion to follow the literature of the New Thought pretty closely and to watch its progress.[1] I find that it is more and more becoming a great and widespread movement in the interests of the higher spiritual life, in the interests of a truer and deeper philosophy of the whole nature of man. The New Metaphysics emphasizes the central truths taught by the seers and saviors of our race—the life of God in the soul of man, the divinity of human nature, the common brotherhood of the children of God, the eternal reality of the Good. The bodily healing is coming to be regarded as secondary, the growth and formation of char-

[1] Mr. Chesley was one of the pioneer devotees of the movement in Boston, when it was known as Mental Science.

acter primary and all-important. Doubtless the New Thought Movement will fulfill its high aims and promises in this regard more and more perfectly in the ever-advancing order of human evolution.

IV

THE GOSPEL OF HEALING

BY J. W. WINKLEY, M.D.

[Dr. Winkley, formerly a Unitarian minister, and at one time a student of Christian Science, was the leader in establishing conferences, in Boston, on "Mental Science," as the New Thought was then called, also in gathering the group of Sunday worshipers who organized the Church of the Divine Unity, in 1886. Later he was associated with *The Mental Healing Monthly,* the first New Thought periodical, and was a prime mover in establishing the Metaphysical Club. His last service to the cause he loved so well was the editing and publishing of *Practical Ideals,* a periodical devoted to New Thought interests.]

It is proposed to discuss here the question so often raised—Is this healing of our day by mental or spiritual means *Christian?* The scientific man may ask very naturally, Can it be considered scientifically? The inquiries are also often made: Is it practical? Is it right morally? So the Christian Church may

very properly ask, Does it belong to Christianity? Has it the sanction and authority of Christ? The scientific character of the healing can be left to the scientists. The question of the practicality and the beneficence of the healing may be known "by its fruits." To determine, however, whether or not the healing is Christian, one must decide what Jesus Christ himself taught—what he, as its author, gave to the world as Christianity. Christians of every name and denomination will agree, of course, that his teaching, commands, and precepts; his practice, life, and example, together make up Christianity.

What, then, is Christianity as Jesus gave it in his teaching, acts, and life? One thing is plain—Jesus taught or preached his word of truth. But another fact is equally plain—he did what are called "works" in the language of the New Testament, or *healing* in the language of to-day. The Christ, in fact, gave himself largely, as the gospel records tell us, to "healing all manner of sickness and all manner of disease among the people" during his public life; indeed, he laid great stress upon these works as an essential part of his mission. They were very prominent in the ministry of Jesus. They made up, with his

preaching, his whole public work. In fact, he did nothing else. Just consider the noteworthy fact: he founded no institutions, asylums, or hospitals; organized no charities, founded no religious orders or societies of any kind. He did not even establish a church; nor did he leave directions for the formation of any of these. But he did go about "doing good," doing healing—the works of Him that sent him. Further, what were his commands to his followers? Surely it is safe to affirm that in Christ's instructions to his disciples he made the ministry of healing more prominent if anything than the ministry of preaching. He charged them, when he commissioned and sent them forth, to "heal the sick." This was a direct, plain, emphatic command given to his followers of all times. It cannot be denied that Jesus urged and emphasized the gospel works no less positively than the gospel word.

Now, if these conclusions are correct, it becomes of interest and moment to inquire whether these important instructions of the Master have been obeyed. Has the Christian Church as a body, have the ministers of the Church generally, carried out, or are they now carrying out, the full commands of Christ if

they neglect to do the works? Surely, the answer to this question must be in the main a negative one. Who, then, are fulfilling—who are practising this part of Christianity? It seems certain that no unprejudiced person will deny that the doers of the works to-day, including all sections of them—the so-called Faith-curists, Mind-curers, Christian Scientists, mental healers, etc.—in their way and according to their light, have tried and are trying sincerely, honestly, earnestly to obey the command of the great Physician. These healers by spiritual means have their limitations; they may fall short in their efforts often; their healing may not be equal or even exactly to the Master's. But we submit that, inasmuch as they have earnestly and in good faith endeavored to obey his command to do the works, they are entitled to stand as his true followers, and that their works of healing are Christian indeed. Yet we have heard Christian ministers characterize as impiety, even blasphemy, their endeavor to follow in the footsteps and do the behests of the great Teacher.

It is well to ask here why it is that the Christian Church in the main—why the Christian clergy as a body—all these centuries past

have ignored the Master's command, and neglected to do the works he enjoined. Is it because the works were of no importance in their eyes, of no essential value, and that therefore there was no need of their continuance? Then why did Jesus lay so great stress upon them? This would clearly indicate that he himself deemed them of vital importance, of even transcendent worth. He devoted to the doing of them almost his whole ministry; and that was largely what he set his disciples about, and directed them to do in their future ministry.

Is it not possible that some great truths or principles or laws were disclosed by the works—were thereby illustrated and enforced; truths, principles, or laws, moral and spiritual, of far-reaching and transcendent import, far above and beyond all mere physical healing or cure of any bodily disease? It does certainly appear so. And those who have essayed to do works of healing in our day have evidently caught a glimpse of those wondrous revealings—have learned something of their deep significance and of their inestimable value. What are those revelations?

First of all, perhaps, the healing brings

home forcibly to the mind as indeed a fact that which has ever gladdened the hearts of religious people to find reason to believe and evidence to prove, namely, what is often attempted to express by the words "the supremacy of the Spirit," which should surely find appreciation with us all in these days of gross materialism. All this healing, done by immaterial or spiritual means, showing the power of the mind over the body, telling of the omnipotence of spirit over all things, is wholly against the prevalent doctrines of materialism, and on the side of the highest spiritual philosophy.

Next, is it not plain from the accounts in the Gospels that Jesus thought the works made manifest the existence and power of the Infinite Spirit and were a revelation indeed of God, the Father? In fact he said so again and again. He apparently emphasized the works for one reason as tangible evidence that the infinite One, and He alone, is the real Healer of disease—the one and only healing Power; that He is ever ready and lovingly desirous to restore and save His children from their bodily infirmities, as He is to remedy, by the same gracious power, their ills of mind and heart and soul. And so again to-day the

existence, the reality of God, and withal a higher conception of Him, are thus impressed upon the mind; His immanence upon the consciousness; yea, His goodness and His love are made manifest by His life-giving and restorative power in the healing.

Again, it is the united testimony, probably, of those engaged in the practical healing, as well as of all subjects of the cure, that they gain by it a new estimate of man. They see or experience the power of the spirit over the body. That points unmistakably to man's other and higher spiritual powers and potentialities, which only need to be aroused and drawn out. They learn that health, physical as well as mental and moral health, is within man, and not something to be imported from without. That fact opens their eyes to the other and grander possessions—attributes, qualities, and powers wrapped up in him, and which only need unfolding to become manifest and effective. They are brought to realize, as never before or in any other way, that man is truly created in the "image of God." It is made a living truth to them that mankind are His children, His offspring, sons and daughters of His, partakers of His nature, sharers in His power, possessors of His life,

and joined to Him in oneness. In other words, the essential goodness and the inherent greatness of man—his divine, yea, deific nature—are thus revealed. And thus it is that the real spiritual character, the God-nature of man, so opens up in the light and through the application of the healing as to give in very truth a new revelation of Him. The gospel works of Jesus, as his gospel word, were indeed a wondrous revelation of man, the child, not less than of God, the Father.

And yet, again, it is the experience surely of all mental physicians that, to cure physical disease of moral origin effectively, it is necessary first to remove the moral disorder that is causative and primary. From this fact is deduced naturally as readily the broad fundamental truth of the moral or spiritual basis of physical health—that goodness, virtue, affection, faith, and moral qualities generally are basic health, and on the other hand that vice, immorality, selfishness, and sin are the primary disorders.

Once more, the truth akin to the one above, more or less clearly seen, is that sympathy and affection—true, deep, and vital—are the most powerful lever to move, convert, and transform the patient: to bring forth to life and

wholeness the man, the real man. All your experience in healing, it is safe to affirm, friends, teaches you that this is true: that unselfish love—and the true is unselfish—is the fundamental and transcendent spiritual power; the primal attribute of God; the root, basic quality in man, from which all others spring. And, oppositely, it is beginning to be plain to all men that selfishness is the root, the primary disorder, from which all other and minor moral ills arise—hate, anger, fear, cowardice, ill-will, malice, injustice, and wrong: all vices, crime, and sin. Yes, verily, selfishness is the great world disorder from which the human race has suffered and still suffers.

But time will hardly allow of even a brief mention of the great truths revealed by the healing gospel. There are others of scarcely less moment, perhaps. The all-beneficence of the healing power, experienced in the cure by the subject of it, impresses forcibly the mind and wins irresistibly the heart to believe with a great faith in the "Eternal Goodness," the burden of our poet Whittier's beautiful song—that God, the Father, is Goodness Absolute, as says the Hindu, and that Infinite Goodness and Love are at the center

of the Universe, at the heart of God and man.

Another fact fraught with deep significance is learned in the simple physical healing, namely, that mind, or thought, has the power to reach mind, by virtue, it would seem, of a natural inner relationship and independent of all external media. When *en rapport,* soul touches soul. Yes, spirit can come into union and communion with spirit when exalted by faith and inspired by affection. This seems to reveal clearly and conclusively that "unity of Spirit" is a reality; that indeed "all Mind is one." A momentous truth!

And, friends, you who have had experience in the application of this spiritual therapeutic method will doubtless testify that it has solved for you, or goes far to solve for you, many other problems. For instance, it has helped you, in some measure at least, to a solution of the great problem of evil. And, again, it has aided you, immensely to your own personal, practical benefit, to solve the problem of happiness. And it will be your testimony probably that it has helped you to a solution of the still more important problem of immortality. That being made conscious—being made to feel, by its teaching, that you, as all men, are

immortal *here* and *now*—doubt of future immortality falls away; yea, *future* immortality loses largely its meaning.

Now, friends, if the healing in your hands is found to have anything near the profound meaning here represented, then can we not believe that the works wrought by Jesus had all this and much more and greater significance; that he knew it well, and emphasized and enjoined the works so predominantly for that reason; that they were, and he expected them to be, a revelation to man of the highest spiritual truths, principles, and laws?

Finally, to sum up the whole matter, may we not conclude—is it not the simple truth—that Jesus' gospel was a twofold dispensation, namely, his word of truth to be preached and his works of healing to be performed? One was the word to be made known, the other the works to be put into practice. And they were to go inseparably together—the two halves of his Christianity that made and make the rounded whole.

We have said that Jesus did not found asylums, hospitals, reformatories, or penal or charitable institutions. Did he not do something possibly of greater importance? Is it not possible that, if this other half of the

whole of his Christianity—the works—had been carried with the word "into all the world," the asylums, hospitals, reformatories, and even prisons would have been rendered largely unnecessary? Might not the evils for which they exist have been largely cured or prevented? . . . .

V

MAN A MEDIUM OF GOD

BY JULIUS A. DRESSER

[The author of the following discourse, delivered in the Church of the Divine Unity, Boston, in 1887, and published in the *Mental Healing Monthly,* Boston, went to Mr. Quimby, in Portland, Me., as a patient in 1860, and became an ardent follower and expounder of Quimby's views. In response to persistent requests, he published *The True History of Mental Science,* in 1887, to show the origin of mental healing in the United States, in contrast with a view which attributed the new truth to a "revelation" in 1866. He had no desire to enter into controversy, but believed that justice should be shown the man who unselfishly labored to establish a higher method of healing the sick. His own work with the sick continued until his death in 1893.]

It is generally recognized by the world that man received his powers and capabilities from his Maker; and it is believed by a majority of the Christian world that to some extent God exists within the members of His human family, but in what shape or to what degree He lives within them, they have little or no

knowledge, nor even a definite belief. But that man is really a medium for God is clear from the highest spiritual evidences. From these evidences it is apparent that man is not complete in himself; he is only complete in God. Paul says that "our sufficiency is of God," and is not of ourselves; and he also carries the idea in the same connection that man should not take any credit to himself for any power of capability as being of himself.

This divine mediumship is a vital thing to understand. For it reveals the fact that, instead of living in comparative weakness and inefficiency, we can approach infinite powers, just so far as we become open to and understand them. How shall we become open to these infinite powers? By understanding this mediumship or, in other words, by recognizing that whatever powers we each possess are not merely our own, but are God in us, and therefore are and must be infinite. I do not discriminate between powers for good and bad, because no one will do wrong except through ignorance.

A wise man knows that it does not pay to be bad or to conduct himself in an evil manner, and the unwise one is forced to learn this. There is but one direction in which it

pays to move, in word or deed, and that is the right one. And the knowledge that our powers and capabilities are God in us takes away all desire to act recklessly or otherwise than with the best of motives and for the best of results.

The understanding of this mediumship is gained by knowing ourselves analytically, or in proportion as we thus know ourselves; but the worst enemy we have in getting this understanding and in enjoying the infinite power spoken of is selfishness. Man is born in ignorance, but he can grow out of that condition, if he overcomes his selfishness. In proportion as he is impeded by this, it is like a dead weight to defeat his progress toward light and truth. For, if he is in reality a medium for that which is not himself, the more he is bound up in his own personal comfort, his own affairs, good or bad, the less can that power use him; and his selfishness prevents his finding out his true status, it blinds his eyes and seals him in ignorance.

As we were born in ignorance of ourselves and of the truth, what arrangement did God make for working through us, how is He to get his work done that each of us is assigned to do? Indirectly, through our natural be-

lief in the necessity for action, but, directly, through love. This element of love is a prompting toward another; and, as our ignorance of life and truth makes us largely dependent on each other for help of various kinds, the flow of love and the good will of charity is thereby promoted, and this opens us to an exercise of the God-powers within us, which are not only love, but all powers by which we perform our daily works and duties.

This spontaneous love, the very opposite of selfishness, opens out the soul to a full and free action for whatever benefit or cause we may promote, be it that of our families, our neighbors and friends, or the general good; and its stream is always laden with the dews of heaven for every thirsty soul it may help. Love, therefore, is the avenue for God through us. And we know very well that love is born of truth; while selfishness is born of ignorance, a soil in which the truth cannot flourish. Here we see why Paul said, "Let no man seek his own, but each his neighbor's good," because man's real power, God, works through one for another; and love unites us all in one bond of brotherhood, and in our common Father, who is the one only Reality.

And we see why Jesus said so much about oneness with his disciples, and why he laid down such far-reaching and apparently superhuman laws for the practice of love, such as "Love your enemies," "Do good to them that hate you and despitefully use you." It was because love is the very flood-gate through which flow man's real and true powers, and the wisdom that makes success and breaks down all obstacles. Christ's law of love, therefore, is the very economy of life, the open door for the powers of the Infinite to flow through us to secure our prosperity and to do mighty works.

This mediumship is again expressed when we are told to work out our own salvation; and the consolation is added that "it is God who worketh in you both to will and to do of his good pleasure." And this is a consolation; for what the passage means is that God works through me, for instance, to will and to do whatever it is necessary for me to do. Therefore, God Himself is in every act of my life. And in every duty that we have to perform, and in every opportunity for doing good to another, if we do it willingly. Even to a denial of self, where our personal preference stands in the way, God is as much in it (our

deed) as we are, and even more, because God is the reality of our being, and without Him we are nothing.

What a glorious life does this describe! What a majority against all difficulties! Surely, there can be no failure in such a life, except beyond where we understand; and God is constantly leading us into all truth and understanding. This is where selfishness does not stand in the way, and where no preference of our own, outside of simple necessity or justice to ourselves, is allowed to prevent a willing and an earnest doing of whatever seems to be the better way or the kindly act, or any duty in any given circumstances. Also where no personal reputation or self-glory is ever desired, and the cause of truth and the good of humanity, or of our neighbor, is ever uppermost.

Man is not a man in the abstract, but in the concrete. That is, he is an organized being; and it is as such that we need to deal with Him and understand Him. Now, if God fills all space, He certainly is within man—in every human being, so far as space is concerned, and that practically establishes God in man.[1]

[1] That is, God is in truth the "Omnipresent Wisdom," the essayist's favorite term for God.—Ed.

Man is but an image or a thought of God, but God certainly is in His own thoughts.

Besides the many passages in Paul's writings which directly speak of God in man, what does Jesus say about it? Being asked when the kingdom of God would come, he replied that it came not with observation, but "behold! the kingdom of God is within you."

Now, if we understand that God fills the same space that our bodily form appears to occupy, that it is He who fills the space and we fill none of it, we soonest get away from the material sense of ourselves and more completely hold ourselves as purely mental (spiritual), with God as the reality of our being; and His attributes become the thoughts that govern us. In fact, the full realization of this has the most powerful correcting and harmonizing effect of any thought with which you can search yourself. And herein lies the meaning of Christ's words when He said, "He that findeth his life (that is, his physical life) shall lose it, and he that loseth his life for My sake (Christ's) shall find it." This is literally true, and it puts Christ in every inch of space that you occupy.[1] Until you can

[1] The term "space" is, of course, partly figurative, and refers rather to spiritual states.—Ed.

make this surrender, you are not fully Christ's, nor can you fully experience the fact that God is "All in all;" that is, the only Reality in yourself.

VI

CAN DISEASE BE ENTIRELY DESTROYED?

BY EMMA G. WARE

[Miss Ware was a patient and follower of P. P. Quimby.]

To answer this question it is necessary to understand what is the origin of disease. Medical authority asserts that it is of matter, and that the germs of various diseases have been found and analyzed. Popular belief acknowledges its existence independent of man, and certain localities are believed to be infected by it, thereby rendering human life in danger from the poison emanating from it. If the materialistic theory is true, the medical authority is correct, and the popular belief that disease is a creation as much as man is well founded. But the truth we are studying denies this in principle and in fact. Health is like liberty, directly from God, and it can

be kept and enjoyed. Man can learn to live in health as truly as he can learn to govern his morals. With a full understanding of the truth man need not be sick and diseased any more than he need be vicious. The universal belief in disease is founded on the universal belief that matter has life, power, and can direct itself. If this is true, it accounts for disease, but it does not destroy it, and so long as this belief in matter lasts just so long will disease be in the world. Therefore, to destroy it we must take away its foundations.

Can all life and intelligence be taken from matter and yet allow man to remain with his senses and faculties? This is what the truth will do if it is allowed to work. The first point to settle in investigating a phenomenon is the relation between the Creator and the thing created. The Creator is omnipresent, and all his works praise Him. In Him is all life and all love. Matter we can assume is without power and without comprehension of any kind.[1] Like figures, it is without good or evil, but can be used to work out a result. It is not even an agent. It is constantly changing and shifting to work out some plan, the

[1] This was a cardinal principle with Mr. Quimby. —Ed.

design of an intelligence superior to and independent of the matter employed. Man's body is the obstacle that stands between him and progress, virtue and health. The materialists say that it is alive and that it measures out to man his intellectual capacity, and contains a nature or a tendency to vice or disease which he cannot control. This belief arises from attributing intelligence and power to matter, and the results accord with the belief. Man's body is indeed of matter, but it is for him to control and use, and his intelligence is equal to the task. It may be compared to the surface of a river whose waters constantly change, but where the same appearance is kept up.

Man acts in wisdom and in ignorance, and the fruits show which of these is dominant. Good and evil are what he brings forth. Disease certainly is an evil, and the whole foundation on which it rests is of ignorance, for Wisdom's works are good. Lift disease from matter into error, and then it can be reached by reason, like any other evil. To do this is to learn Wisdom and to separate the works of God from the inventions of man. We must not put the responsibility of error upon God and look to Him as the author of our suffer-

ings, for if this is followed we shall never arrive at truth. We must find out what our particular fear is and what error governs us when we are in trouble, and then we can have something to work upon. The foundation of an error must be destroyed, and then the error will cease to exist.

When the sick ask a question they ask for a substance like food. Their life is in danger, they are in torment and they ask for help. But when those in health ask a question they ask from curiosity and a desire to be enlightened. Each requires a different answer. One says, Deliver me from my enemies, and the other says, How can I understand the absurd statements you make? For instance, when you say that there is no death or disease, what do you mean? The answer which the sick requires comes from perfect love which casts out fear. This Love is the open door to Wisdom, which will heal all sickness. When one has it, his selfishness, his prejudices and his opinions are dissolved, as it were, and he is prepared to hear the voice of Wisdom. Everything evil yields before Wisdom, and in order to attain it man must give up his errors. Whatever he loves more than Truth stands between himself and Wisdom.

The mental cure as founded and practised by Dr. Quimby claims to be based upon a truth. To learn to apply that truth to the healing of the sick requires devoted and conscientious study. To answer the questions in regard to it is to teach it, and what we hope to do is to make people see that there is something to learn.

The question whether the mental cure would work, while the person pursued a course of overeating during the time it was going on, would be like asking if a slave can be set free and still serve his master as he did in the days of his bondage. The man who overeats is a slave, and serves a master. Procure his freedom, and he serves himself. He then eats from another motive. The Truth puts no restrictions upon him, nor does it prescribe any rules of living. His fetters are struck off and he is his own master, and he eats from an understanding of truth. It has been said that laws made to prevent crime by punishing the criminal are instrumental in increasing crime. So regulations made to prevent man from going into evil do not instruct him, but they ignore his capacity for self-government in regard to health. Health denies disease and Liberty denies slavery. If health is true,

disease is counterfeit and only passes where it has not been detected. The difference between a slave and a prosperous gentleman is as the difference between an invalid and one who enjoys sound health. The slave is under restrictions and is weak and timid. To lay down any rules which if followed would make the slave as strong and influential as the citizen is impossible, and it is equally impossible to give any directions about diet, by which a dyspeptic could feel as comfortable as a man in the most natural state, i.e., a savage. Both are under different laws. One eats to satisfy his craving for food and the other to gratify his taste. To cure the epicure requires a healer to understand the wisdom of God and to pity man in his follies and errors. The path he takes him is through a wilderness of error to perfect truth.

VII

THE DISEASE OF APPREHENSIVENESS

BY EDWARD A. PENNOCK

[Mr. Pennock is a Quaker minister, also a New Thought writer, and was formerly president of the Metaphysical Club, of Boston. The following essay is reprinted from *The Journal of Practical Metaphysics,* October, 1896.]

A large part of mankind is in bondage to that state of mind which is apprehensive of some sort of trouble or misfortune in the future. It is found among all sorts and conditions of men; it permeates every station, occupation and profession. The millionaire, with a comfortable bank account and a steady income from stocks and bonds and rentals, is no more likely to be free from it than the humble toiler who lives from hand to mouth. The physician, who should have confidence in his healing art, becomes apprehensive from the very fact of his researches into morbidity,

and is fearful of the power of disease and of the omnipresent microbe. Even the clergyman, who of all men might be supposed to be most peaceful and confident, is apt to limit the goodness and love and omnipotence of the Being whom he worships as his God.

In general, we are prone to treasure the memories of our past failures and sorrows, which serve as a background on which are developed the distorted pictures of future unhappiness. We do this not only consciously, but unconsciously. Every experience in life leaves an impression in the memory structure. To this subconscious condition we keep adding by our chronic pessimism. We dwell upon the accidents and crimes and misfortunes of humanity; we look for the evil and neglect the good. Thus is established a powerful subconscious force that is ever active in shaping the course of our lives. This, of necessity, will evince itself in some way, and generally progressively, from that miserable state of dread which is constantly crying, "What if ——," or "Yes, but ——," on to a physical manifestation of disease that may be learnedly labelled by the physician, but which the metaphysician recognized as the same old "blue devil."

If we ask the cause of this widespread disease, we shall find its origin in a wrong conception of God. The root of it all is in the old idea that God is a jealous, vengeful personality, sitting in judgment over His children, and liable at any time to send visitations of His wrath upon them, or ready to condemn them to eternal punishment. Coupled with this is the belief that there is a power of evil ever striving to gain possession of men, and permitted by God to bring confusion and misery upon them.

These two powerful opinions, coming to us from the infancy and ignorance of the race, are totally destructive of peace, harmony and health, and actively productive of the opposite conditions. Although as theological dogmas they are happily fast passing away, their offspring survives them, and their name is legion. Dread of disease and of "bad luck" is still common. We stand in awe of death because we dread the change and the uncertainty of the hereafter. Even the elements have been endowed with power of evil because God was said to have cursed the world on account of disobedience; one person dreads the winter, another the summer, another the night air or the east wind. If there is not a positive dread,

there is negative unbelief, and the disease of apprehensiveness is born of both. We fail to connect cause and effect; we do not discriminate between reality and unreality; we live in the things of time and sense. The great "oversense" of faith is left out of our lives; we are apprehensive of what fate or fortune may bring. We limit our God and ourselves; we are apprehensive because we do not realize His Allness and our own oneness with Him, which brings to us the possibility of achievement, as well as the responsibility.

The specific forms in which this disease manifests itself are so numerous and so varied by the modifications of individual experience that we will not attempt to trace them all; but it will be helpful to mention some of the more common. The destructive forces of apprehensiveness frequently begin their work in the unborn child. Sometimes the mother's apprehensions, when caused by a specific experience, are marked upon the child in some frightful deformity, either of body or character. Again, if the maternal dread is more general, the manifestation may be less marked upon the child at birth, but the germ-cells have been poisoned . . . . and the effect will be none the less sure, resulting in stunted and

distorted unfoldment of the child life. Modern psychology and child-study have revealed the tremendous and terrible inheritance of fear and dread that parents hand down to their children. The dread of night, of being buried alive, of death and of eternal flames, are common among children; and they leave their impress upon the subconsciousness, even after the conscious mind has dropped them. From this source comes the tendency to be easily shocked, to sudden starts from slight causes, and to spontaneous flushing, which is common among children and grown people as well. Many parents follow their children through childhood and youth with anxiety and apprehensiveness that are surely reflected upon the formative mind, and bear fruit after their kind. As we advance in life, instinctively or from experience, we form new apprehensions. We are afraid of poverty, afraid of accident, afraid of public opinion.

This apprehensiveness takes all the sunshine out of life, throws a wet blanket over all our activities, sours our whole nature, paralyzes us. Just as surely does it react on the physical part of our being, by depressing the nerve centers and infusing morbid activity into the cells. The result is a torpid liver, a weak

heart, a sour stomach, nervous prostration and paralysis. These things follow just so surely as two and two make four. Cause and effect, mind and embodiment, are inseparable. There can be no doubt that the only danger from epidemic diseases lies in the dread of them, either conscious or unconscious. The germ theory of disease is being displaced by a more rational view, which regards the germs, not as causes, but as friendly subsequent activities that come in to bring a new form of life to a condition that requires them. It is the morbid and fearful thought that is fatal, not the germs. Even granting their causative power, physiology has shown that the human life-forces, when at their full tide of vigor, are able to cope with and vanquish all lower forms. The gastric juice and the white blood corpuscles are perfect germicides, when not lessened in quantity and deteriorated in quality by anxiety, dread and the depressing emotions.

Apprehensiveness is causative in crime as well as physical in disease. Many a man is led to steal because he dreads want or loss of social position. Men commit murder because they are apprehensive of injury from those whom they make their victims. In political economy is not apprehensiveness a

factor also? Confidence is the life of business. When it is weakened, credits are withdrawn, money is withheld from circulation, industrial activity ceases; we have "hard times." What is more destructive to confidence than apprehensiveness? Poverty and crime are diseases and apprehensiveness is a cause.

We have now considered cause and effect; what shall be the remedy? We know that no remedy can be effectual that does not deal with causes. The cause must be eradicated at once and forever. Many may question the possibility of human nature being free from anxiety and apprehensiveness. Can man believe in an immanent God, an everpresent Help, an All-in-all, and apply this belief to everyday life? This is one-half the problem. Swedenborg says, "Solicitude about futurity, confirmed by act, makes dull and retards the influx of spiritual life, for they who are solicitous *attribute to themselves what is of the Divine Providence,* and they who do this *oppose the influx of life, and oppose the life of good and truth.*" Herein is suggested the other half—a belief in one's self as a manifestation of that Life, which, with the first, will make the complete circle, the *Summum*

Bonum. First, then, a full realization of omnipresent spiritual Reality, an unchanging Goodness, of which the universe is an expression; second, an adjustment of all thought and all activity to this great proposition and to its corollary, that man, made in the image of this Supreme Spirit, is spiritual, and receives constantly an influx of life and good and truth that will lead him on to the fulfilment of his highest destiny: this is the mark, and we can answer unequivocally that it is universally attainable.

These statements of Being are the basis of the highest religious teaching. The most advanced science teaches the same; the universality of Life, the oneness of the Universe, the beneficence of Law, the supremacy of Mind. Thousands of people are solving the problems of life by these propositions, now, day by day. Life must be continuous; there can only be NOW. What is for one is for all. God is no respecter of persons.

The removal of the cause of the disease of apprehensiveness is reduced thus to a simple change of mind on our part, to a different way of thinking, to a training of our mental activities away from ignorance and error, along the lines of cosmic truth, to include

all that is good and beautiful. Our thinking faculties are our own to use as we *will.* Power is born of desire; we may drop all anxiety and apprehensiveness if we *will.* As we train ourselves to accept that view of God and His universe which accords with highest reason and science and intuition, there will be no place for apprehensive thoughts. As these disappear, we become more and more open to the influx of all that is true and wholesome and hopeful;—in a word, of all that is Divine. Our fear is turned into courage; our faith is transmuted into works. If God be for us, who, or what, can be against us? Thus we come to know the Immanent Life of the world, the ever-creative Love. We come to recognize ourselves as manifestations of this Life and Love, through the ideal manifestation that was in Christ. This is life eternal, an ever-progressive, ever-widening and ever-deepening life, from *now,* henceforth. In it, perfect love casts out fear, and thus the end of religion and of education is attained.

VIII

"PERFECT LOVE CASTETH OUT FEAR"

BY WALTER B. ADAMS

[Mr. Adams was formerly an active member of the Metaphysical Club. This essay is from *The Journal of Practical Metaphysics,* May, 1897.]

These words must mean something. But do they have any significance of real value to you and me? If so, wherein do we give evidence of it? Do we not find fear the dominating sense of humanity? Do we find it modified appreciably as a rule among conventionally religious people? "Religion is the life of God in the soul of man," says Lyman Abbott. God and Perfect Love are one. The use of religion is to promote happiness; not alone nor especially in a future life, but *now.* Indeed religion is necessary to real happiness. How much real happiness is possible to one whose life is dominated by a sense of fear? You must have observed that gen-

eral conversation is largely an expression of fear concerning all things.

The *present moment* would usually yield contentment enough if it were not wrecked by the fear of the next and successive moments.

"Some of your hurts you have cured,
And the sharpest you still have survived;
But what torments of grief you endured
From evils which never arrived."

How much Perfect Love does a man have whose mentality is saturated with fear?

Here is a man nearing the close of an active life. He has been devoutly religious in all external observances. For years he has conducted a Bible class for young men, and has been foremost in church work. He has been rigidly orthodox in his views. He has been abundantly successful in business and has shared his income most generously with the less fortunate. What bearing has his religious life had upon his happiness? Observe him. He wears habitually a look of depression and melancholy. Upon inquiry we learn that he suffers from the "disease of apprehensiveness." Among other things the fear of death haunts him, and altogether he has no peace.

But he is to find happiness in the next life because of his faithfulness to his religious *belief* in this! Is there any sense in this explanation? Decidedly not. There is something radically wrong in the conception and practice of his religion. After a life-long religious experience he seems to have nothing helpful to give out except his money. The beauty or utility of religious truth is usually not half told. Its relations to man's moral needs, esthetically considered, and to his happiness in a future existence are well emphasized, but what about the practical value of religious truth to every soul for *health, happiness and prosperity now?*

Experience teaches that many people who profess to believe in spiritual realities *act* in daily life as if the material existence was the only one.

A ruling consciousness of Divine Life in man is absolutely essential to his wholeness. He cannot ignore this law of his nature without sooner or later giving evidence of it.

Religion misses its mark if it does not produce in man some sense of at-one-ment with the Divine Life or Perfect Love. Is living in a constant state of fear and great anxiety concerning all things consistent with the pos-

session of an appreciable measure of Perfect Love? *Belief* about Perfect Love will not cast out fear; one must *live* under its spell. "Perfect love casteth out fear" is an ideal statement, and as we absorb it into our thoughts and attempt to make it the rule of life we may grow into some realization of its beauty and freedom. Perfect love and perfect trust are synonymous. Our energies must be directed toward the upbuilding of the inner-man. The abiding well-fare of the outer-man is dependent upon it.

Every chronic sufferer must realize that fear plays an important part in his undesirable condition. In numberless cases the relief from the tension of fear would undoubtedly mark the beginning of convalescence. Many people through the pernicious habit of fearing almost everything which experience brings, trivial or grave, are thoughtlessly preparing for themselves a dis-ease of some sort of more or less intensity. People discriminate carefully concerning nourishment for the body, but seem perfectly indifferent about the quality of their mental food. If Perfect Love will cast out fear every one needs it. Fear makes one nerveless. Faith is its antidote. The mass of people apparently do little or no real vital

thinking. They drift along very near the surface. If we would manifest the divine attributes—love, power, courage—we must *think on these things*. The germ of Perfect Love is resident in every soul, and to grow into realization of it one must exercise the spiritual faculties. Love is a great power. Direct its rays toward all people with whom you come in contact—in the household, in society, in business—and you will find its reflex action of the first magnitude. See the good in every one. Emphasize it.

The more we become conscious of the Divine Love in us the more we shall manifest courage and poise and real happiness. Fill the mind with high ideals and a thousand fears die for want of attention.

IX

A PAGE FROM MY INNER LIFE

BY FRED VINCENT FULLER

I had nothing in the beginning of my spiritual awakening to combat except possibly subconsciously the narrow beliefs of Orthodoxy, for I never accepted its handed-down man-made traditions of less favored ages, and yet I found latent in myself many of the grim New England teachings of repression, fear-Godness and stern-visaged duty, while at the same time I felt somewhat in regard to ministers as did Emerson: "That the relations of the soul to the Divine Spirit are so pure that it is profane to interpose helps."

Some two years ago[1] I read Miss Whiting's *World Beautiful* and the picture therein drawn of the joyous, bold, care and worry-free life which one might come into fascinated me, and I often wondered almost dully

[1] The above was written in 1896. Reprinted from *The Journal of Practical Metaphysics.*

whence could come the ladder by means of which I might be lifted to this ecstatic plane where one thrilled at all times with abounding zeal, exuberance, peace and unlimited power of accomplishment. For nearly ten consecutive years I had in cold weather months, on account of a (supposed) lack of vitality been inwardly depressed, morbid, blue, and introspective, and my mental condition at these periods was as distinct from brighter portions of my life as was Dr. Jekyll from Mr. Hyde. I was troubled, too, while intellectually free to roam the universe, with a vague unrest, a deep inward irritating discontent, and often thought half enviously of the perfect rest and content believers in Catholicism seem to have from their absolute acceptance of their faith. One blessed day Miss Whiting wrote these words in one of her serial articles: "It is not just to consider the subject (suggestion) without referring to the best book ever written upon it, one that is an efficient hand-book of the inner life,—Mr. Henry Wood's *Ideal Suggestion.* In this a number of years ago Mr. Wood formulated the law and presented it in the most clear, simple, and impressive way."

While somewhat familiar with spiritual and

progressive literature, most of it had seemed vague and speculative to me and wholly lacking in method, due to the fact that my profession as well as my nature contributed to give me methodical, systematic ways of viewing and acquiring things. I got *Ideal Suggestion* and the first night I read through acceptably, on account of my knowledge of hypnotism and kindred subjects, the theory presented in its first hundred pages. The second night I took my first meditation and Suggestion, "GOD IS HERE," and from that day to this—one year—I have never had a moment's depression, and as I went on learning, step by step, to rest my thought upon the great normal Reality, peace flowed like a river through my mind, and joy came more and more into my possession:

> "And all the jarring notes of life
> Seemed blended in a Psalm,
> And all the angles of its strife
> Slow rounding into calm."

The first few suggestions took such hold upon me that while riding in a street car I would mentally see them emblazoned about me in a more positive way even than the advertisements. So peaceful, patient, hopeful

did I become, even in the midst of business complications and unusual happenings, that I several times thought I must be in a fools' paradise, and that my state was too good and suddenly acquired to be real, that such exhilaration could not last but would drop me with a thud from cloudland earthward after the first frenzy wore off. At such times I would take a mental account of stock and always had to decide that even if I failed to permanently gain and hold all the spiritual graces promised, I could then and there see I was morally more firm and bold, intellectually more keen and originative, while physically I was in perfect condition.

On one occasion, talking of doubt, I asked Mr. Wood if he himself ever doubted the foundation principles and brilliant hopes held out in his book, and he informed me that the doctrine therein expressed had been so widely demonstrated, as proven by his great mass of correspondence with people in every part of the country, that no shadow of unbelief could possibly possess him. From among his many letters he loaned me nearly half a hundred glorious, enthusiastic endorsements, and as I read those frank, spontaneous, stimulating testimonies from people who had discovered

that Heaven is a condition of subjective harmony and knowledge of Truth, and not a far-off country, my doubt was victoriously swallowed and assimilated into new zeal and fervor, much as Emerson advises one to "Work your passion up into poetry." *Ideal Suggestion* became my daily food, and when journeying about had its place in my satchel, and so traveled in a few months six thousand miles with me, and was more cheering than a roomful of folks. Other books doubtless do and will touch and fit other temperaments as this one did mine, for Truth is never an exclusive thing, bottled up in one mind only, while the key-word for advancement is *daily persistence.*

Progress in these lines being a growth and uneven and inappreciable from day to day, and even sometimes from month to month, I was for a long time puzzled to see why my mental inharmony ceased from the day I first began my new exercises, but recently in reading Mr. Dresser's *The Power of Silence* I came across this sentence, "His harmful states of mind will cease to trouble him if he refuse them the attention which is their life," and the mystery was solved.

A thing exists for us and influences us only

when it comes to or holds our *attention,* and we can think absorbingly of but one thing at a time. If you have never been to Australia and it never comes to your attention, then so far as exerting any influence on your life and thought goes, it does not exist for you. If a wild animal escapes from a menagerie and roams through city streets paralyzing all who see him with fear, and yet your own attention does not get directed toward him, his presence near you does not terrify because no thought of him has entered your mind, and so he is mentally harmless to you. Your neighbor may be bowed down with secret, crushing despair, as real and distressing to him as a broken limb, but as your attention is not called to it, but is filled with your own concerns, it is unknown to you. Now the grand thoughts presented in *Ideal Suggestion* were of intense interest to me and immediately they were presented to my attention they completely filled, occupied, and absorbed it so that when my mind was freed from ordinary duties, these elevating new thoughts flowed into it spontaneously and filled it, utterly excluding pessimistic and morbid thought. In this natural, normal way, then, doubt and worry dropped out of my life almost instantly, be-

cause ideal thoughts automatically sprang in when allowed to, and their opposites, being displaced from consciousness, died. In the same way sin, fear, and ignorance are displaced by the sunlight of bright thinking and are gone forever, and to hold in mind this simple principle of "No attention, no existence" is a most helpful key to aid in controlling phases of thinking.

It might be argued that any other hobby which absorbed one's entire interest would make him happy in its pursuit, and this is partly so, but the deeper, inner growth of subconscious harmony and education which is the result aimed at would be lacking, if ordinary objective pursuits were substituted for spiritual thoughts and truths which concern our being's most sacred depths.

To one who is harmonious and touched with the light, the world is continually radiant, and a walk with nature is a sweet communion, every person, dog, tree, rock, is redolent with relatedness and have joyful speech with us through the All which glistens in them. God is no longer a word of three letters to him, but a vital, warming, satisfying Energy of which he is a part, and which whispers lowly to him in every breeze saying:

"Men are tubes through which the breath of God doth blow a momentary music." He is "Ever in the presence of and always close to Love," and he feels as he views the setting sun, the crystal sky, the stretch of landscape, a sense of ideal ownership in it even to the point of exclaiming with Monte Cristo, "The world is mine."

His life moving parallel with Divine Law becomes simple, luminous, sweet, and he is startled at the favoring and added things which manifest in his environment, for spiritual harmony, through the law of attraction and correspondence, produces an easy, perfect condition of harmony in all he has to do with, and this fills him to the brim with soft thankfulness and wet-eyed appreciation. Persons, circumstances, things, come profusely in his way and he no longer strives or competes, but is lovingly led or beckoned on by the primal power of the universe, that part of God within himself. All things show new lustre, and speak lovingly to him with new tongues, and he finds that:

"Earth's crammed with Heaven,
And every common bush afire with God."

X

THE IDEAL HEALER

BY ELLEN M. DYER

[Miss Dyer was for many years the leading metaphysical healer and teacher in Philadelphia.]

There are healers and healers in the New Thought today, and it is inevitable that the general public and those in special need should show a growing tendency to move carefully, discriminate and classify as experience brings wisdom.

A few years ago it was stated with unction by the eager promulgators of the movement that the consideration of personality must not enter into the question of who should heal, or to which of several available practitioners the one desiring help should apply. But after it had also been accepted, as a fact not to be questioned, that twelve lessons were the all-necessary equipment of the one who was to assume to guide living souls from bondage to freedom, the fruit began to give token of the

manner of tree that produced it, and the first statement began to call for deeper soundings as to its basis in practical truth.

Some one has said that personality is "the divine thing in the world." It is, indeed, when regenerated and emptied of human obstruction, the channel of divine and impersonal truth to man. But the all-important point is that it be thus cleared and purified; for every feature and force therein is called upon to render service in this highest of earthly ministry.

What constitutes the ideal and practical healer? He has been a deep student both in heart and head, but now he is more—he has passed beyond study, so far as the work now put into his hands is concerned. Ever looking with head and heart toward experience and revelation, in his march onward, he is, nevertheless, in relation to the patient at his side, a spontaneous, living force, ever seeing more than he presents, and realizing more than he affirms. Saturated with love unspeakable, he radiates therefrom; but the radiation is yet less than the abundant possession. The student is lost sight of in the disciple, the disciple is merged in the seer and lover.

He gives not only his faith, his word, his

love, but himself; and the measure of good received, however great, holds a still larger value as suggestion of the possibilities that are unfathomable. The patient is helped, healed, and infinitely more—his feet are put into the path that leads to self-help. Through the healer's recognition his own intuitions are aroused, and he is henceforth his own physician. The true and deepest healing, therefore, lies in the educative quality that it possesses rather than in the temporary cure.

No trick of method or intellectual acuteness makes the healer; it is his own intrinsic individuality, sincerely and unselfishly put forth. Nor is excess of phenomena needed to mark his steady progress from year to year; however, as flashlights of experience, these may here and there give glimpses of the background of power drawn upon. Nor is the healing a matter of occasional and spasmodic effort, but a largely unconscious and continuous progression in realization—an undeviating tendency in the direction of that habitual right thinking and loving that are to usher in the divine humanity. Hence it is never a task to be performed, but the impulsion of a great and inexhaustible love, that, having no burden of self to bear, knows no weariness of self.

Not an exclusive or personal love is this deep impulse, but a single pulse-beat from the Mother-Heart of God, conscious that it beats only in responsive unison with the All, eliminating all suggestion of personal desire, eagerness or comparison.

In Goldsmith's Village Preacher of many years ago we read the prophecy of the Ideal Healer of today:

"Unskilful he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
For other aims his heart had learned to prize,
More bent to raise the wretched than to rise."

Yet to the healer's view there are no wretched; he has already risen to the Mount of Beatitudes, where he sees that the greatest need is but the attractive point for the greatest blessedness.

"And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter fields, and led the way."

Independent of the creed of stereotyped statements, the dogma of established methods, his one fixed point is his own interior touch with his divinity, whence he floods his patient

with the overflow of his latest and purest revelation of the moment. His patient is to him, for the time, the one only soul to be lifted up and illumined, his present and best opportunity for giving forth the healing power that is filling him. So does he attain to the "Great Ideal," and the world in its great need draws near to him because he has drawn near to God.

Faith is a necessity of life. Life is impossible without it. And the very first thing we do is to believe. "Thought may shake or strengthen faith: it cannot produce it. Is its origin in the will? No; good-will may favor it, ill-will may hinder it, but no one believes by will, and faith is not a duty—it is an instinct, for it precedes all outward instruction." As Count Tolstoi says: "If a man lives, he believes in something. If he did not believe that there is something to live for, he would not live. If he does not see and understand the unreality of the finite, he believes in the finite. If he sees that unreality, he must believe in the infinite. Without faith there is no life."

XI

HEALING SUGGESTIONS

(A Letter to a Patient)

BY EDWARD A. PENNOCK

Your continued anxiety about physical troubles only serves to intensify and increase them. Can you not trust yourself fully to the great Love and Power which makes itself felt through all the universe in perfect order and harmony? Try to give yourself over as to results completely to God and the silent-spoken words of Truth. Your present attitude is not different from that of many another. The race has trusted so long in material things that it is willing to put faith in a pill or a potion to help God along in His work. Does not this seem ridiculous? The power that makes for wholeness is resident within ourselves, and we can help or hinder according to the use we make of our thought-forces You need to become totally indifferent to results, by cultivating the belief that if you keep poised and

comfortable and joyful within, results will take care of themselves. Cultivate constantly the attitude of health, courage and prosperity. These are yours if you will but claim them. Assert constantly your mastery over your thoughts, your body and your environment. Believe and assert that nothing can stop your progress, because Divine Power is working through you for your unfoldment. When the seeming is opposed to this, do not be discouraged, but accept it as a proving time for which you will be the stronger after you have overcome. All things are promised to him that overcometh. Do not fight and struggle, but simply reach out in the confident assumption that all things are yours. Keep the ideal Self constantly in mind—that Self which is spirit and which is master over the body and over environment.

Cultivate the quiet attitude of universal love. This is the solvent which removes all difficulties, all fears, all apparently hostile conditions. Drummond's *Greatest Thing in the World* contains some of the highest lessons we need to learn. I would make love even more universal and comprehensive than he does, by making it include every *thing*—every state, condition and environment. They are all parts of the uni-

versal plan which is being worked out by Love, through Love and in Love. It is only by taking such an attitude as this that we can remove all the friction from life and have that perfect harmony which is the kingdom of heaven. If you love everything, this will of course include your food. It is a symbol of love and life. Take it always in this way, and do it for love's sake. Dieting can never cure dyspepsia, for the cause of the disease is not in food of any description, but very often in the fear of food. I have no desire to prescribe what you shall or shall not eat, but I do want you to attain that freedom wherein you may eat whatever you wish. You should have that perfect unconcern about the whole matter which will enable you to sit down to any table and eat in moderation whatever your taste calls for. You have the right to include in your diet anything, that may properly be called food, which you like. We may admit that some foods contain chemically more of nutrition than others. But in reality the chief nourishment comes from the thought and spirit with which the food is taken. Any food taken with doubt, fear or disrelish, will fail to nourish; and almost anything in the lists of food will nourish, if the natural taste is followed and the right mental conditions are ob-

served. Our appetites should be strictly heeded as to quantity and kind. As we come into the consciousness that we are spirit, immortal, not subject to disease or weakness, all these matters of taste and appetite become adjusted to this great fact, and it will work out that we will choose naturally those things which will best minister to the ideal we hold in mind, a body that is the perfect instrument of the immortal self. As long as you admit that some kinds of food have the power to hurt you, you are still believing in the power of evil, and this is a belief that ought to be eradicated. We must firmly hold to the belief that good is the only power, the only reality. Of course, if you choose you can limit yourself to certain kinds of food and still be happy; but you will not thus attain the high degree of health, happiness and mastery which will come from the belief in and demonstration of the principle that you are spirit, and that spirit is supreme over all material conditions. This is the ideal condition and if you hold to it, I believe that your fears will be gradually dissipated, and you will feel free to trust your own desires. Until you prove by your actions that you have laid aside this anxiety about food which is all the time accentuating your condition, you will

not manifest the perfect health which is your birthright.

Yes, I think your experiences have been necessary to you as a schoolmaster, and they have all been working beneficently to bring you to a knowledge of your true self. When one comes to that full knowledge and consciousness, then the soul is completely dominant. But there are varying degrees of consciousness and dominance, and you may attain what you would now call perfect health long before you attain all knowledge. The soul awakens gradually to its possibilities of spiritual dominion and to power before undreamed of. All your improvement must come through a changed attitude of mind, and the attitude which you need to cultivate toward your physical disease is that it is not an evil in itself which is to be removed for its own sake. On the other hand, you should know that it is the greatest possible blessing to you, in that it shows you that there is a mental and spiritual inharmony within which needs to be remedied. Cultivate indifference as to the physical expression, and ignore the claims of pain as much as possible, and give your thought to the holding of the spiritually

perfect ideal within, to the consciousness that you are a regnant soul, receiving a constant influx of love, wisdom and power from on high. This will lead to just the results that you need and desire. It will lead to a consciousness of your supreme superiority over all external conditions. It will lead you to realize that the cause of all your inharmony and unhappiness is in yourself, and not in external things.

XII

THE SERMON ON THE MOUNT

BY HORATIO W. DRESSER

[From an address at the Green Acre Conferences, Eliot, Maine. Reprinted from *Unity*, Kansas City, Mo., November, 1912.]

Few scenes in the life of Jesus are more deeply impressive than the one in which the Master is given opportunity to defend himself, but instead holds his peace, calmly and courageously meeting the fate which his enemies were preparing for him. There had been occasions on which he had refrained from visiting certain towns because of their unbelief, and he had gone apart even from his disciples that he might pray in solitude and prepare for the greater events to come. On occasion, too, his ministry among the people implied a forward look with a purpose other than that of the acceptance of events as they came. But on this occasion, although he had declared that he could summon greater powers to his

aid, he meets his adversaries with few words and without attempting to secure his freedom. Consistently with this acceptance of civil authority, he goes forward to meet his death on the cross, and to the last moment is faithful to the principles which as teacher he had enunciated. Surely there never was a more splendid example of constancy and courage.

The principle implied in this fidelity to an ideal lies at the heart of the Sermon on the Mount and of the Master's teaching as a whole. It has often been misinterpreted alike by so-called Christians and by critics outside the faith. The time is opportune for fresh consideration of it, in order that we may gain clearer insight into the essence of Christianity.

Without regard to the ultimate nature of Christ, one may consider the discourses and works by which Jesus sought to establish the kingdom of the Spirit. These principles are good in their own right as parts of an ethical system, and they hold whether or not we deem the Master an example whom all can follow. The important consideration is that we regard these teachings in a spirit which gives the clue to the life of Jesus, and indicates possibilities that lie open to the devotee of the highest moral ideals. Without this spirit we are like-

ly to disregard his teachings as impractical, assailing them because of their departure from the Mosaic law. Clothed by this spirit we may make our way where many readers of the gospel have never trod.

We open the pages of the gospel narrative and find "the man of peace" moving among the spiritually hungry and assuring them that the kingdom is "at hand." Whatever this kingdom may appear to mean from the point of view of various Messianic expectations, it signifies that the Master comes in an attitude of authority born of experience and conviction, calling on men to forego their allegiance to external things and customs, and look to the inmost world of instincts, habits, motives and love. Without regard to interpretations of the atonement, and independently of any view concerning the resurrection, one may insist that Jesus summons each man to look to himself, change his attitude, purify his heart, so that he may live a genuinely righteous life. It is in this sense, as an appeal to the moral heart or will, that I ask the reader to regard the discourse anew as if it were a fresh utterance in modern psychological terms.

The Sermon on the Mount may not have been spoken in precisely the connected form

in which we have it in one of the gospels, not the earliest, and imperfections may have marred the text. However that may be, we may estimate it as representative of the life and teaching of Jesus as a whole, taking care not to single out passages for approval or disapproval to the exclusion of the rest. It comes fresh from the lips of the Master, who lived by it and proved it by his works. To read it with open eye one needs to attain an interior vision of the purity of the ideal inculcated, a vision out of the unity of which the various precepts may be seen to spring.

Taking Jesus at his word, let us say that his mission was to bring the life of the Spirit to men, that they might know and live that life in fullness. First and last he attributed all power and wisdom to God, humbly maintaining that he was obedient to the Father's will. Hence he made no claim in behalf of his mere self, not even from the point of view of goodness, but spoke ever of the central source from which all men might receive power according to their needs. He invited men to come to him as giver of peace, as the way, the truth, and the life, but always as to the center within all men where the Christ is revealed, not as if he wished men to deem him,

the son of man, the same as God. The Father, invisible in the heavens, yet revealed to each man in the holy places of the heart, is ever his object of appeal. There is indeed a way which leads to the secret place of the soul, and the Master fully believes that he it is who makes that way known. But the essential is the goal—the infinitely tender and loving Father whose care is over all His works, and the kingdom of righteousness which those enter who acknowledge the source of all goodness and efficiency. In vain shall we try to interpret the darker passages of the Sermon on the Mount unless we approach them in the light of this interior illumination.

Turning to the great discourse with this clue in mind, we find it not only a guide to the inmost life, but see that it is in this intimately interior sense that the law of love comes "not to destroy but to fulfill." Jesus begins by praising those who have been touched by the life of the Spirit and are therefore merciful, humble, pure in heart, hungering and thirsting after righteousness, seeking to establish peace among their fellows, faithful even under accusation and persecution. When he promises recompense it is of the interior sort. If we are about to fulfill

a vow, if we would reform our brothers, he bids us remember that we should first adjust whatever is not right in our spiritual attitude, that we may clearly see how to take the lead. So in regard to sin—it is the inmost consciousness that is of moment; the fact of sin is driven home with the pronouncement that even to lust in thought is to break the law. It follows that purity begins within, and involves cleanness of heart, thought and action. Hence great emphasis is put on the honesty or sincerity of the one whose righteousness far exceeds that of the scribes and Pharisees. Prayer, too, is genuine only in the light of openness and purity of heart; it begins with the soul's inmost receptivity and is rather an act of adjustment than of petition, since our wants are already known by the Father. All our judgments or condemnatory utterances emanate from within, and inevitably bring their like upon us. The possibility of righteous judgment is held up as a standard for the attainment of those who exercise their moral powers to the full. In so far as an external rule may be required, it is given in the declaration that men may be estimated in accordance with the fruits of their conduct, and there are warnings for those who might

perchance mistake the false for the true Christ. But the center of interest and of conduct is still the realm of motives. In place of the anxiety and distrust which so often characterize the inner life, one should first and last substitute love and longing for the kingdom, the pursuit of God and the life of righteousness, from which shall follow what is requisite for the external life.

The inner emphasis is also seen in the counsel to seek treasures that are eternal in the heavens, in contrast with things that perish. The difference turns on the fact that no man can fully give his consciousness to two objects at the same time, and the fact that to love the one is to despise the other. Hence concentration, the single eye, is absolutely requisite. Whatever our pretensions, it is where the heart is that shows what really rules. Hence the special meaning attached to all that is said about purity of heart, constancy in the pursuit of the kingdom of righteousness, even in the face of practical needs that apparently call for anxious consideration. Sufficient unto the day is its own evil or trouble, that is, the problem of the hour. To believe in all sincerity in the ethics of the heart is to give entire allegiance to the task,

the opportunity for service just now at hand. Our part is to concentrate on the activities that are within our power, trusting the results as in the keeping of the moral spirit, the providence of God.

One cannot give to the genuinely worthy, instead of casting pearls before swine, without first raising the question, Who is worthy? This leads to an estimate of the springs of moral action. Hence we are again compelled to begin with ourselves. Since we are bidden to act as we would be done by, we are constrained to consider what we would really wish done unto us. We cannot seriously reflect upon this question unless we possess a moral ideal. But to be moral is to know the self, know what is worthy of realization. The self is not an isolated entity, but is intimately related to all men. Thus the golden rule implies the law of service or love. Or, again, if assured that by asking we shall receive answer, if by seeking we shall find, everything will depend upon what we ask for and seek in accordance with our ideal. Rightly to ask, one must obviously possess a moral standard. But this again implies the law of prayer already inculcated, since the soul's sincerest need has been provided for. Thus each phase of

the principle leads back to its center in the heart or attitude of the soul.

The Father's all-foreseeing care pertains first to the inner life, the spiritual essentials, then to the outer things that are needed or are in correspondence. Spiritual joy centers above all about the results of fidelity and righteousness, including the knowledge of the fruits that follow when one is persecuted or opposed. These results, hard to bear as they may be, are sure signs along the highway of the moral life. Straight and narrow indeed is that way, yet it is the one that leadeth unto life. To let the inner light shine, to practice the word, lead the life—this is the one essential. The life shows whether or no we have found the kingdom. To seek it in absolute seriousness is to aspire to be perfect, even as the Father in heaven is perfect.

Now all this strikes to the center and involves sharp distinctions, calling to account those who merely obey the letter of the law, exposing hypocrisy, doing away with all compromise. To let one's speech be "Yea, yea; nay, nay," discarding all else as evil, implies a far keener type of self-examination and purification than even the Jews with all their righteousness were accustomed to employ. It

were easy to love one's neighbor, and despise one's enemy. But now comes the admonition to love one's enemies and even pray for them. How can this be unless one lift the righteous life to a higher level by beginning at the inmost center? The force of this new command will come out clearly if we put it in contrast with the ordinary situation in human life.

What do we usually do when we encounter the enmity and opposition of our fellows, when people condemn us? If so far civilized as to refrain from taking arms and returning blow for blow, we rise in self-defense and in self-justification, looking after our rights, and making sure that our enemy shall not steal in unawares. Our courts, our civil customs and our affairs in general are founded on the supposition that everything shall receive its equivalent. We are so accustomed to this basis that we unthinkingly assume it to be the only law, putting aside unheard any other utterance on the subject. Likewise in our own selfhood we ordinarily meet whatever is hostile by a show of force, and our moral ideals largely center about the belief that fire can drive out fire. Immersed in the conflict of instincts, impulses, habits, opinions and emotions, we do not know what else to do. Hence

we move forward on the same level, ever looking for light there, hoping to conquer there.

But a day dawns when we realize that on the lower level there never would be an end. The self would never be satisfied, though the whole world should sit at its feet in abject apology. This is seen in the case of an argument where each partner to the discussion seeks to come out ahead, but where no one is convinced of anything. Now, it requires courage to "agree with thine adversary quickly, while thou art with him in the way," but to be willing to make the venture means that one is ready to press forward. To remain on the lower level is to be sure of one result, namely, suffering or reward in kind; the question is whether by adopting the method of love and peace we shall receive the higher reward. Jesus assures us that we will, and that the Father's care is especially concerned with the provisions required on this level.

It is often said that the command to refrain from resisting evil is an impracticable precept that might have value in an ideal world, but has no meaning in the present social order; that Christians do not believe it and do not undertake to live by it. Tried in the light of

the foregoing exposition let us see if we can understand this precept. The Sermon on the Mount centers, we have seen, about the world of motives, promptings, and the tendencies within man which impede the righteous life. We are justified, then, in regarding this precept from the inmost point of view. What would it be to restrain ourselves when we are tempted to combat evil? What is non-resistance psychologically?

In the first place, if we examine our consciousness, we discover that it is the nature of mental life always to be in pursuit, to be striving to attain an end. That is, volitional activity is central, and pure passivity is impossible. To hold yourself still you must concentrate, and concentration means focusing of power. To check an emotion such as fear, an impulse such as the tendency to strike, or even a thought of the most quiet type, you must exert activity. Far more power is often required to refrain from giving blow for blow, with tongue or pen, than would be required to express the impulse. Hence non-resistance on the lower level means inhibition or resistance from the higher, a checking of the prompting by an act of will adequate to overcome it. This victory should not be described in nega-

tive but in positive terms. The love that hinders the hate, the spirit of forgiveness that overcomes the sentiment of anger or jealousy, must be greater in power than its adversary. For psychology shows us that the strongest motive prevails. The strongest motive is not necessarily the most vigorous impulse, but may be the moral incentive which overcomes the consciousness of that which *is* by the realization of that which *ought to be*. Nor does the strongest motive necessarily express itself in directly observable external conduct. Indeed, when a man is most quiet externally, and apparently least responsive, he may be most under interior restraint. The greatest power psychologically resides in the idea or object of consciousness which has power to inhibit all other ideas or incentives just then active in the field of consciousness, and master that field by substituting itself. The calmest state, that is, calmest at the center, is the one which possesses the greatest power and may lead to the most far-reaching consequences. What is true psychologically is also true spiritually. The devotee of the inner ideal looks forward to the time when his power of inhibition will be such that love shall in every instance be triumphant, when there shall be control or

poise enough to insure perfect coincidence between the divinest prompting and the human will. How can the moral ideal be fully realized in any other way?

To check the impulse to return blow for blow means that the energy immanent in the impulse is transformed, or expressed in another way interiorly. If instead of contending with the evil man in his own terms, I pause that I may treat him as my brother, really feeling love for him—not merely claiming that I love him—I do not by any means assume a passive attitude, allowing him to do what he will; instead I give expression to a greater power. Whether or not I turn the other cheek, or give my cloak also, is a secondary matter, and I am not undertaking to imitate the letter of the law. The principle in question is interior and spiritual, hence everything depends upon what I do in spirit, whether or not I fall in line outwardly and walk with him two miles when he would go but one. I cannot help resisting in some fashion, but am bidden not to condemn him as a soul, not to attack him as an external agent, or yield in spirit to the temptation to display passion in return. As a human being I might be merely capable of responding in gentleness

and love to those who manifest gentleness and love to me; but the divine love to which I render myself open is capable of displaying love to all, even those who are evil. On the higher level I am a recipient of goodness, it is the Father who is the giver of life and of love.

The non-resistant attitude is not effeminate, but is manly in fullest measure. Meekness and humility become powerful when regarded in the light of the accompanying self-restraint and the inhibition of lower impulses. Non-resistance is forgiveness, charity, where external resistance would be condemnation and hatred. It is selective, for there are three kinds of resistance and non-resistance, namely, physical, mental and moral or spiritual; and he who has power to practice non-resistance chooses between the three possible forms of response. Hence, non-resistance is by no means the mild acceptance of circumstances which it has been supposed to be.

Now this method is not so remote from common life as it appears, but coincides at many points with common sense. Every one knows from experience that there are occasions when it would be useless to intervene, people who cannot be persuaded, those whom

one could not by any means influence through anything external. Consequently one waits, depending on silence and the power of example. When misunderstood we learn to bide our time, saying not a word, never defending ourselves, but continuing loyal to the truth as we see it. In dealing with children, we know the value of what may be called the flank movement in meeting their unruliness, and every time we have patience or take thought we see the superiority of the gentler method by which we guide their interests in another direction.

Intellectually stated, this is the constructive method by which we seek the good in others and in their doctrines, emphasizing the points of harmony and agreement. More thought is required to do this, because it is necessary not only to note the points of disagreement, but to pass reflectively beyond them to the larger truth in which they are fulfilled. Hence we learn to transcend appearances, no longer giving expression to the first opinion that may arise in our mind. The implication is that ultimately all truth is one, that there is a unitary point of view which includes the differences and contrasts which on lower levels separate men into sects and opposing groups

of various types. Steadily to pursue this ideal is to dwell on the spirit rather than the form, to seek the universal truth which voices itself among all peoples.

Likewise in dealing with our fellows, when we are wise and pause to consider, we penetrate behind appearances to the motive, the highest intent or purpose, seeking to judge by that. For a man is like society at large in this respect—a mere collection of tendencies making toward a goal. To love a man, to do one's best for him, is to regard him in the light of the centralizing ideal toward which he is striving. So in the case of one's own self: to make sure headway is to let the eye be single to the consistent individual we hope to be, never allowing ourselves to regard the processes of evolution as aught more than means to the moral and spiritual end.

Apply this method to the affairs of the nations, and you have arbitration, the ways and means of the idea instead of those of the sword. It only remains to convince the world that this is the true method.

But what of those who, like Tolstoi, and the Quakers, and the Hindoos, undertake to live solely and consistently by the principle of non-resistance? Everything depends upon our

understanding of the principle as viewed from within, whatever we may say of the partial successes of those who advocate the principle. The real question is, Can one in this world, with its insistence on financial and other objective standards, live by the law of the Spirit? Surely, for this is God's world; the real cosmos is moral, spiritual, and there is nothing else a consistent Christian can do except seriously to believe the promise that he who first seeks the kingdom of God and its righteousness shall be provided for. The important consideration is that you and I shall take ourselves inwardly as we are, considering what each must now do in order to lift the activities of life to the higher level.

As a laborer in the vineyard of the Lord, I should hardly have reason to expect my labor to be worthy of its hire, and to bring support by the law of moral attraction, unless I do what I am best fitted to accomplish with all my mind and heart. Hence the significance of the prayer, "What wilt thou have me to do?" uttered at every turning point in the pathway of the soul. What I can best do comports with the work assigned to my brother and my sister. What I am able to give, some man needs, and if I hold myself open I shall

be led to him who hungers and thirsts. While I do my work there is no tribulation which I shall be unable to endure. Yea, the very word I should speak will be given me, if only I have control enough over my lower consciousness to pause and seek it. Hence to refrain from external rebuke or violence does not mean to become empty, but rather to be filled.

The lower level is merely personal, private, exclusive; the higher is divine, universal, inclusive. When I act on the higher level I am not concerned lest justice be not accomplished, but I realize that I am acting with the powers which make for righteousness. My reward will depend upon my zeal, the uprightness and purity of my heart. In so far as I fail, the one resource is to yield myself more fully to the divine promptings of my being. What comes in response may sometimes involve suffering, I may be led into the way of the cross, but it will correspond with my present need and my present opportunity.

This principle applies in the economic world, also, and the gap between everyday life and the life of the Spirit is not so wide as it appears. The difficulty is that we have not analyzed the situation sufficiently to see these relationships from the inner point of view.

In fact, the more I give of the Spirit, of the morally best, the more generously will my fellows respond, the better my wares will sell, if you please. In the courage and persuasiveness of the man who gives himself fully to his cause, who persistently does his work, there is a tremendous power. The failures are due to half-heartedness and compromise, not, as some suppose, to the principle itself.

But even on the ground of faith, without special reference to moral causes, we have known of instances which illustrate the response that awaits constancy and devotion. Sometimes the man who lives by this principle must wait until the eleventh hour, but only by so waiting shall he enjoy the full prerogatives of faith. For those who are still in doubt, here is the central hypothesis, if you choose to call it so, namely, the proposition of this sermon that every need has been provided for. He who believes that the principle is without exception has a rule of life as exact as mathematics: as we judge we shall be judged; as we sow we shall reap; he who manifests devoted love shall be cared for in proportion to his consecration.

The principle, then, is not new, and it had long been practised in a measure in the Orient

previous to the coming of Jesus. It is not dependent on the incarnation, but is universally discoverable in human life. In what, then, does its special significance consist as exemplified in the life of Jesus? Not primarily in the precept, not in the Sermon on the Mount, but in the life of the Master, in the power that went forth from him through his ministry and the crucial events of his career.

We have seen to a degree in our own experience that there is no surer way to attain an end, no greater power over our fellows than the way and the power of love, of life. Your adversary may confute you on every point, or seem to confute you, save so far as you have lived, as you have *realized,* and then all tongues are silent, all enemies are disarmed. When you comprehend a principle, you are not concerned because substitutes appear to thrive. In so far as you know truth, you are calmly sure that it will triumph by way of its own, without defense on your part. Likewise when you discern a person's real character, you are confident even when this person is decried and maligned. Now, if you are able to go a step further, and rejoice even under persecution, you have touched the confines at least of the region revealed to us by Jesus.

You will then welcome each event that comes, giving thanks that the law is fulfilled, realizing that changes for the better will come when you yourself change at heart.

As our elder brother and leader, Jesus walks in the way of life, and shows that by utter fidelity the supreme goal can be reached. It is not the newness of the utterance, I insist, not the forms of speech or the precepts, but the power of the life which is expressed through the various discourses, the good works, the fidelity of will illustrated in the crucifixion. Thereby a balance of power was established which otherwise would have been impossible. And why not express this triumph as the victory of life rather than with reference to death through sacrifice? The triumph is not negative, but positive. It is not a question of external defeat, but of the power set into activity by the inmost attainment. Hence the supreme word is life, life.

But how shall any one know the law except so far as he endeavors to live it in his own person, turning directly to the Father as the giver of wisdom and power? What is it to live by the Spirit of God, to find the kingdom to which all else shall be added? Let us say in brief that it is to find the inmost center of

consciousness, of thought, of feeling, of love, and to be able to relate that center to the world, to humanity and God. To be centered is, as Emerson says, to be "wise and at home today." "Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also." Go to the sources of life for yourself, read human history, observe the courses of nature and the habitual activities of your fellows, enter into life reflectively and transform fact into law, see the meanings of things. There is no obstacle to keep you from advancing in this region where things eternal are seen. "Ask and ye shall receive; seek and ye shall find." The cosmos of the moral order shall be yours if you are willing to react upon it, to make it your own by purity of thought, word and deed.

You can scarcely look within for a moment, or isolate yourself for a season of silent meditation or inmost prayer, without realizing that there are alternatives. To renounce, to dedi-

cate yourself afresh, or indulge in new resolutions—however you may state the case—is to find that the forces of the lower level rise around you, so that you enact the temptation over again. The circumstances of our life tend, with the steadiest persistence, to draw us away and into the whirl. But ever there is the contrasting power, the life of the Spirit, in silent attendance upon us.

St. Paul, who in his Epistle to the Romans so frequently dwells upon the conflict between the good that we would achieve and the unruly member which outwits us, evidently held that evil could be overcome with good. Hence in the hierarchy of values he placed love at the head, intimating that a time would come when because of the light of love shining through our eyes we should no longer see as in a glass darkly, but face to face. He who is most vividly aware of the conflict may at the same time have the clearest insight into the principle which brings success. The temptations increase, the darkness gathers, and the struggle becomes more intense as the way of life narrows. Thus it is St. Paul who has most graphically portrayed the contest, and it is Jesus who is represented as encountering the greatest temptation. Hence, too, it is Jesus

to whom it is given to walk the way of the cross to its summit, meeting issues such that even in all the power of his knowledge and his will he is reported to have cried out momentarily to have the cup removed, and again as if forsaken. It is the humanness of all this that brings the gospel home to us and makes us all akin, gives the classic expression once for all to the age-long struggles of the soul. But it is the humanity of these great contests that also makes them forever divine, since in the weaknesses and in the power of the soul's wrestlings we likewise behold the goodness and the love of God. The sons of men and the divine Father meet in that creative moment, the moment of the Christ, of supreme fidelity to the heavenly ideal.

Well may the critic cry out that this is not the Messiah whom he expected. It is no wonder that the evasive ones have tried to make out that mere acceptance of a creed is sufficient, that Christ died for us, that our sins are washed away by "the blood of the Lamb." It is natural, too, that some should depend on the vain repetitions which Jesus advises his hearers not to employ. His words strike home with tremendous power, putting the burden of proof upon us, showing us that

in our own efforts at self-cleansing and fidelity of conduct salvation lies. Hence the alternatives are emphasized as never before. The man of peace was also he who came to bring a sword. The same words that win some drive others away. Controversies are aroused, enmities result, and even the disciples fall away for a time. The conflicts have continued ever since. But the triumphant last word is the power of the personality, the sweet presence of him who could say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

XIII

THE NEW THOUGHT[1]

BY NANNIE S. BOND

The thought we are considering is not new intrinsically; it is the esoteric teaching of the Scriptures of every nation. It has been glimpsed by poets, prophets, seers in all ages, so that not alone the Bible, but all literature, is illumined when the rays of this thought fall upon it. Christianity, by the mass of mankind, has been received only in the letter. Even when it is interpreted in a so-called spiritual sense, the mind has not always grasped the esoteric teaching which identified it with other religions, for all religions spring from one root—God expressing Himself through the finite mind.

There is much that is beautiful, inspiring and uplifting in the letter of Scripture, much of direct instruction and help; but when we

[1] An address to the Psychomath Society, Waltham, Mass., 1898.

penetrate into the Spirit and catch glimpses of the untold glories of which the letter is but the shadow, we can no more rest content in the letter than we can live our adult life by the scant knowledge and wisdom of our childhood. The soul can no more go backward in manifestation than the tree can become a seed. The soul is drawn ever on and on toward perfection.

What is this esoteric teaching which constitutes the basis of the "New Thought"? The self is the soul, and is one with God. If the soul is one with God, it must contain within itself all power and efficiency, and it must look within for Truth.

When this truth with its correlatives is received a new birth takes place in the soul. It may formulate itself like this: "Behold, I make all things new." I have been in bondage to sensation, and so have been ill; to wrong opinions, and so have been unfortunate. Now I make a new world and a new body. At first there may be little apparent change in the man, but the turning point has been reached; he has aroused himself; he has begun to live; a sense of security and peace attends his every action. Gradually layer after layer of selfism is cast off; personal vagaries, whims and idio-

syncrasies fall away, and the Soul comes forth in all its glory.

The Old Thought, truth in the letter, sees the Promised Land, but cannot enter it. With the New Thought we begin the journey thither, and our progress is slow or rapid, according as we understand and obey it. It is not until one proves the truth of some very simple law that he is willing to take the rest on faith; then he goes on proving the Truth more and more for himself. In the Old Thought it is easy to realize that there is perfect safety in the spiritual realm for the soul which trusts in God. We feel such a soul must be protected; we have no doubt in the matter. Then this same confidence takes possession of us as we think of a soul seeking truth for its own sake in the intellectual realm. We feel such an one must be protected; he can read anything, trusting to the integrity of his mind to eliminate error. But when we come to the physical plane, a mighty force seems pitted against our ignorance, and we feel helpless and at the mercy of this force. If we walk into the fire we are burned; if we walk into the water we are drowned. At this point the New Thought asserts that it is possible for the soul to command the mind, and

thus enable the body to rise superior to destructive forces. . . .

The need to look within for truth is very apparent, when one reads the mass of books and magazines on this subject in circulation. There is often so much chaff to one grain of wheat. We long to fly to the "Secret Place of the Most High," to be free from the "strife of tongues." There we can quietly rest our mind, and from out the silence that which is essential for our progress becomes clear to us, and the rest fades away. It is no task to read in one line; the thought slips easily along the accustomed channels in the brain. But if we would grow into a knowledge of the New Thought as it is presented by different minds, we must read widely and accept truth wherever found. Nothing is more fatal to growth than to rest in any one's interpretation of truth as final.

We must follow methods and rules, and learn the law in this as in all else. Do we wish to realize God's presence in our soul, we must shut out all unworthy moods, all unworthy thoughts. We cannot find God when we are impatient or depressed. God does not hide Himself, but we have obscured our spiritual vision and cannot see Him. Do we wish

to train the mind to see truth, we must obey the laws of the mind; we cannot analyze or grasp any subject under consideration by letting our thoughts lazily drift, with no will at the helm. Methods for training the mind and body are various as given in Metaphysical Science, Theosophy, Christian Science and Mental Science. Each person pursues the course which appeals to him as most reasonable, but no one can try any of these various methods without benefit and without soon realizing in his own changed consciousness that there is a potency in these methods which proves the existence of law governing the realm which before seemed chaotic and confused.

May it not be that we are to learn that there must be development on all the planes—spiritual, mental, physical; that if one is ignored it is to the detriment of the rest? "Man shall not live by bread alone." Have we not tried to do this?

Have we not neglected to use the force of thought on the mental plane, and the power of high and lofty moods of the spiritual realm, in our government of the physical? In the individual there must be an awakening which is felt on all these three planes. Where there is Life there is activity. God *is* Life, and when

this Life flows freely through us there must be action; there can be no stagnant places, no sluggish streams. This Life is a positive force, and sweeps away all negative conditions. The question of greatest importance to the invalid must ever be, How can I receive this Life? The law by which it may be imparted by one to another is not yet sufficiently understood to make its action uniform and available at all times; but some have been able so to grasp it as to manifest health in their own bodies, though unable to use it with equal success under all conditions for others.

The new psychology, if not an outcome, is a co-ordinate factor with the New Thought: the one helps the other. From these allies we learn that physiological changes are made in the brain and body by thought, and that this thought, according to its character and quality, hinders or helps the working of spirit in us; that thus habits are formed, evil is rooted out and good established in character. Persons who have tried for years by the old methods of repression, by prayer and so-called religious helps, to overcome certain faults—as impatience, irritability, anger, fault-finding, depression—find them vanish by the application of a few simple rules which establish real

physiological changes in the brain and awaken dormant nerve-centers in the body. Thus we recognize law on the three planes. But we must remember that according to the New Thought the power operating in these laws is soul, that there is no force resident in matter. The soul knows itself a child of God, uses the mind to think according to this ideal, and thus brings about the right action of the forces in the body. We may find that what we call physiological laws will change with the mental and spiritual unfoldment of the race.

I will try to give some of the rules which separate themselves in my memory as most important. First, we must take the right conditions; there must be peace within and without. If the truth has been met in the mind with argument, this stage must be passed; the noise must cease before one can accomplish anything in mind and body. We create our own mental atmosphere, and while the storm of argument and controversy is raging in our mind it is divided against itself. We must *know* that truth is within, and the arguments and reasons we present to our mind must be convincing and authoritative, before we begin to apply any rule for the reception of this truth within. Then peace being established in

the mind, there must be peace without. Sometimes it seems that to be unselfish one must meet every demand made upon him by others. Experience teaches that the result of such a course is often confusion of mind and apparent arrest of spiritual growth. The course to pursue is a question for the individual to decide; but for meditation and concentration time must be regularly observed, if only for five minutes each day. Effort must not be spasmodic, but according to nature. One needs to be resolute in cutting away the frivolous and trifling claims of persons and things. . . .

The going into the silence may act as an agent in restoring health to the body, by detaching us from sensation. According to the idealists in the New Thought, this is always the end to be sought. Invalids live in thought in disagreeable or painful sensations, and even when comparatively free from pain, on what is called "well days," they still often live in sensation by keeping in thought how much better they feel.[1] This is far from the normal condition. We should be free from consciousness of sensation either good or bad.

[1] Miss Bond was for many years an invalid before she adopted the New Thought.—Ed.

We should realize that it is soul which feels, not body. . . .

This thought is for those who are athirst for truth, for those who have not yet solved their life problems. The ideas and opinions held by individuals will be modified more or less according to their present understanding of truth. To some it is but the grafting of new fruit, to others it is the uprooting of the tree. It sweeps away the old idea of saintliness; it broadens and expands our ideal; it shows us that true spiritual development includes physical wholeness. We cannot be in bondage to the body and be a "new creature in Christ Jesus" at the same time. We must meet the requirements or acknowledge our deficiencies. We can no longer rest content with emotional religion, or a religion of sentiment or a religion of inward ecstasy; our religion must be a renovating power in mind and body alike. No idle dreaming for those who stand in the ranks of the New Thought, but steady, persistent effort in overcoming old conditions of mind and body. . . .

The tendency of the New Thought is to simplify. This must be so, for it is a broader generalization. The New Thought does not limit God. If one has rested in the concept

of a personal God, the New Thought will lead on to an idea of God beyond all such limitation. The personal God is simply the picture which the finite mind presents to itself of Reality. "God is Light, in Him is no darkness." When the mind would approach this Reality it is blinded by excess of Light; the mind cannot grasp the great truth of its oneness with God; it must be led on gently by the soul.

As our idea of God is expanded we see man in new light. Those powers we have looked upon as supernatural we find to be natural and inherent in man; he is potentially different as viewed from the New Thought. . . .

The New Thought teaches us to see God in everything. If we see Him in everything, there is no evil to us. "When me they fly, I am the wings."[1] We find good everywhere, and when the New Thought limits itself to one interpretation of truth and tells us to walk therein, it has ceased to be the New Thought. There is deeper meaning in life and a greater centralizing force in character, when one thus sees God in everything. Then all experience translates itself into one language, and our philosophy of life is simply this expression in

[1] From Emerson's poem, "Brahma."

words of individual experience. Experience translating itself into thought is thus continually adding new stars to our sky.

The New Thought differentiates persons; they become more individualized as they find their center of consciousness in God. What is more fitting than that the inner worship and adoration of each soul should find outward expression in appropriate symbols? The church and its institutions are these symbols, and each soul by its very differentiation should be a note in a grand symphony of worship. If we find God in everything, in every event and experience of life, surely He will be found in every religion or philosophy formulated by the human mind. We shall find more of His spirit in one than in another, but each lives by the truth that is in it, not by the error. God is not glorified by magnifying one's own religion and depreciating his brother's. Each man's religion is best for that man at the time; when it ceases to be best for him it will be cast aside and a higher form substituted. If one holds his form of religion as superior to that held by all others, he allies himself to the narrow spirit of the Hebrew nation against which Jesus put forth all his power, and in combating which Paul has given to the world

some of the most eloquent passages in his Epistles. The lowest form of religion may contain some truth which a higher form has neglected to emphasize. To those to whom public worship is the meeting together of persons whose minds are run in the same mold, who can think only certain thoughts and hold certain ideas, the New Thought stands opposed; for the New Thought in its broader sense should make worship possible, though each soul worship God under a different symbol. God may be worshiped in phenomena, or worshiped as force back of phenomena, or he may be put so far away as to be worshiped as the "Unknowable," or the thought may go out to a loving Father as made known by the Christ. The symbols are numberless. Even the soul which reaches out to a Person on a throne is not out of place in the assembly, for he is on the way to the true idea of God.

As a man becomes more individualized he should come into closer relations with his fellow beings; this thought does not separate individuals or make the personal tie less. The man who uses the New Thought brings all persons into right relations with himself; he does not show his sympathy by entering into the unworthy moods or thoughts of any one

about him; he seeks to radiate light which shall dispel such mists of mind; he is not independent of persons, he sees God in every one; but if they fail him, he has a sure refuge within, so that his peace is constant and undisturbed by outward events.

To me the knowledge gained through the New Thought is a reinforcement of my belief in prayer. It is to me as if, through a knowledge of the right conditions and a knowledge of the working of mental and spiritual powers, we were learning how to pray, how to use this great force we call prayer. As the human mind comes more and more to understand the working of electricity, it stands amazed at the wonders wrought. The force has always been here. We are just beginning to know how to use it. So it seems with thought and prayer; we are just beginning now to understand what a mighty force is thought, and this force underlies prayer. There can be no true prayer even in the Old Thought, unless the man bring the whole power of his mind to bear upon it; languid petition, doubting, wandering prayer is but vain repetition, which accomplishes nothing. We may pray fervently for patience, doubting all the time our ability to attain that virtue. But let us rein-

force our mind by the affirmation of patience as already attained, "I am patient," and watch the result. We find the affirmation is an added power. May it not be because it asserts with perfect faith that what is desired is ours? . . . "Lord, I believe; help thou mine unbelief." The positive statement is made first. Law is the action of God in things. By faith we set in motion those laws which answer our prayer. Prayer becomes simply the normal action of the finite in its reaching to the Infinite. Every prayer is answered. We may not always understand the answer; it may come in some hard experience which forces us to have the self-control, the patience, or whatever virtue we have desired to possess. But let us keep in mind that prayer needs effort. We can not rise into the consciousness of the higher self where God is, and think our own vain thoughts at the same time. We must train our mind to obey us. The New Thought shows us the way.

If we have looked upon trials, as sent by God; if we have cherished the spirit which hugs them to oneself with the feeling that if this special one goes another will come, as if God took pleasure in the unhappiness of His children; we have put undue emphasis on the

text, "Whom the Lord loveth he chasteneth," and so have considered ourselves, when in trouble, as favored of God, then to us the New Thought stands opposed. Trials are seen to be a necessary stage in the soul's evolution—means by which God is working in and through us to teach us a truth. Thus a lesson is learned; trials cease to be judgments, they prove themselves friends; they bring with them the deeper insight into life, greater power to help. . . . It is often those who have suffered most who rest most patiently in this Love and Peace. The greater souls leave there all pain and suffering in perfect faith, and not only their own suffering, but the suffering of the world. They see God even in the apparent evil; it is the lesser souls that murmur and complain.

No phrase is fraught with deeper meaning than this, "Thy will, not mine, be done." It is overlaid in many minds with factitious ideas, but its radical meaning is indeed a root thought in all religion; it is the only avenue by which real happiness can enter the soul. This is so familiarly a truth as to have become trite and commonplace to many minds; but the New Thought sets it ablaze with a new light when it asserts that the Universal Will means

perfection on every plane for every individual —atom or man. Deviation from this perfection, either through ignorance or wilfulness, must bring disorder, hence to a self-conscious being, pain. The remedy must be the bringing of the private will into accord with the Universal Will. . . .

I know no better antidote for any hard experience than to feel it is the beginning of heaven. It must be, for God is in it and is ever waiting in every soul to bring it into that state of consciousness we call heaven. Life should not be made a continual battle-ground; the conflict between higher and lower ought to be a temporary stage in growth. When once the choice is perfectly made all things are added to the soul. Self-sacrifice, conflict, struggle—these are means, not an end. In God is Love, Peace, Joy. Let us ignore evil, see only good; claim our birthright, as the New Thought is constantly reiterating. This dwelling in thought on limitation, conflict, keeps the race on this lower plane. The soul here and now should begin to enter consciously upon that joy which comes when desire and will are one—"the angel law," as Browning expresses it. We should enter the kingdom here and now, day by day lessen

the sense of warfare and struggle by living more and more in the consciousness of the higher Self; for that which *seems* self-sacrifice ceases to be felt as such when the higher Self rules.

Each must build his own world. Let us rest on the foundation of a tolerance as broad as that inculcated in the Vedas, and rise on a love which soars in consciousness with the Christ into the very heaven of heavens and reaches out and down to the needs of the humblest. . . .

XIV

CONCENTRATION [1]

BY M. E. CARTER

Concentration has been defined to be "the acquirement of a disciplined ability to rivet one's attention upon a given and well-selected object." The same authority says "concentration, to be really worthful, must not only be rightful as to its object, but persistent in its method." "In concentration fix your attention upon the one thing which you select as the thing you must do"—or dwell upon;—"hold firmly to this single idea and pursue it steadily, no matter what your outer engagement may be." This is concentration, and no one who faithfully concentrates can fail in the attainment of his aim. We are constantly met by the declaration, "I cannot concentrate." But a little observation will prove that as a rule every one can, and all do, concentrate more or less upon whatever may

[1] From *The Journal of Practical Metaphysics*, October, 1897.

specially interest them. The Consecrated soul concentrates upon high and noble aims and aspirations; and the man whose desire is for gold concentrates his thought-energy upon its attainment, frequently employing his concentration so assiduously in the direction of wealth that he sacrifices home-life, health and his peace of mind, only to find at last, when he has accomplished the desire of his life, that the power to enjoy his wealth has gone, and he is himself the anxious possessor of millions and obliged to bend all his mental forces upon the keeping of his stocks and bonds, his houses and lands, his mortgages and manifold securities, or *in*securities. Too early comes failing health, the usual appendix to the experience of the multimillionaire.

Take another case, the student, determined upon intellectual attainment. He, too, focalizes all his energies in one direction, concentrates day and night upon the desired object, and just in proportion to the energy and persistence of the focusing of his thought come, sooner or later, the name and the fame he seeks. Here again we see, although the aim has certainly been higher than that of the one who sought for gold, result similar to the first.

The woman who loves fashion and dress

and admiration finds no difficulty in concentrating her powers and energies in the direction of her *desires*. She sacrifices home-life, the society of her children and all the real beauty of living to this one end and aim,—and in the same measure that she concentrates she accomplishes her object. In all of these cases there will of course be disappointment to meet and obstacles to overcome, but these will usually intensify the concentration and establish the will. Coming into conflict with the unalterable laws of their being or ignoring them for a time, sooner or later the law which they have attempted to break scourges them, and the penalty is paid to the uttermost, for *no law* of our being can be broken by us. Transgression breaks the transgressor, or more truly, converts him or her in time.

A pleasanter illustration of concentration on this earth plane is seen in the little child at play, when, without any effort, its whole thought is centered upon its game, while teachers and parents find a strenuous effort necessary to attract its attention. Someone has said that Concentration in one word expresses "paying attention." We pay attention to that upon which we concentrate. We pay attention to that which interests us. All these cases cited

are so familiar to us that they need no reinforcement by special instances to prove them. They are before our eyes daily. We can each and all think of some special interest in our lives when concentration of thought, purpose and action were no effort, rather a pleasure, and we have found ourselves absorbed in our thought, work, or pleasure, to such a degree that our friends sometimes have found fault with us, and wished that we would not concentrate so assiduously.

And yet, in the face of all these incontrovertible facts, we hear frequently the statement from many intelligent and thoughtful people, "I cannot concentrate." The sentence is always unfinished and should run thus: "I cannot concentrate upon the truth of my being; nor upon the life-awakening thought of my relation to my Source and what that means to me." This may be true to a certain extent, but there is not a human being who cannot concentrate upon the highest thought that he or she may wish and *will* to concentrate upon, provided the will be *trained in the direction of aspiration.*

When we begin to realize the truth of Being we shall see to it that will and desire are conjoined, and the result will be that our

power of concentration will increase since the consciousness will be aroused to seek higher realms of thought, and with the aspiration and soul hunger arising from knowledge of what *is of value* will come a vision of the true relation of things and thoughts. Then, and then only, can we say, I *will* think upon what I will to think about. And just as naturally as we take our food and sleep regularly shall we go into the supreme silence of our true spiritual being and hold ourselves there steadily and calmly, for power, for peace, for strength, for usefulness, and for all that of which we may at any time feel the need.[1]

Some may ask, How can one concentrate upon celestial ideas when one's whole life is led among things so opposite? A story is told of an active business man who had learned to go into the silence for power and guidance, and who always, while sitting at his desk in his office, when the whirl of business went on about him throughout the day, if he felt the need of instruction or direction, then and there, without stirring from his desk, he

[1] The expression "going into the silence" is an equivalent among New Thought people for spiritual meditation and concentration upon ideal suggestions. —Ed.

withdrew his thought from the outer world, from his desk, his books, and all distractions, and went promptly into the silence of his inmost self. Regardless of the din of business, regardless of all not within his own divine consciousness, he sat quietly viewing the spiritual vision, listening to the voice divine, learning the way to walk surely and wisely, and to do the best in the circumstances he was to meet. Thus he sat quietly until, taught by that wonderful inner voice, he was ready to return to his business duties, reinforced and ready for wise action.

Concentration has been truly named "the key to power." Its opposite, scattered, ungoverned thinking, means weakness, failure, disintegration. Concentration, rightly directed, leads to knowledge born of the intuition thus unfolded. Knowledge and intuition developed in the silence teach us the way of salvation from all error, and the inharmony that erroneous scattered thinking brings upon the ignorant or undeveloped soul. In the silence of concentration we become *one* with the great universal Intelligence, knowledge, truth, existence and bliss. In the silence the vision clears and spiritual things are spiritually discerned. The perplexities of the work-a-day

world disappear, and the wisest and best thing to do in any given instance comes to us; anxieties flee away; the soul, realizing its divine self, serenely watches for its own heavenly vision which is ever waiting for recognition, and is only hidden by the clouds of earth-born thinking.

This silence has been called going up into the mountain. In all the Scriptures the revelations which have been given to prophets and seers have been received by them on mountain tops or in still places. One great prophet of old, when he went to the mountain to listen, heard no Divine Voice in the whirlwind nor in the storm, but the still small voice of inspiration came after the noises were all passed. When the child of God listens attentively for the inner voice, then comes the peace which passes all understanding.

One who has often been quoted has said: "We must go not only up the mount, climb, so to speak, but we must go *into* it, away from sights and sounds terrestrial, if we would be shown the pattern of heavenly living and thinking, which may only be seen up above and in the mountain-top of our loftiest consciousness, where all things are transfigured because the effulgence of the Divine is there

flowing forth unobstructed and making all things radiant."

Concentration, rightly directed by the will, trained to aspiration, will invariably lead to those high peaks of vision where all thought is clarified and we see greater and grander visions beckoning to us to ascend higher and still higher. Only in the silence and on that mountain can this transfiguration be experienced, and the way to this unspeakable knowledge, existence and bliss is through concentration. The mountain heights and the stillness are within the soul-consciousness of each and every child of God. Seek and ye *shall* find your own divine self ever on the heights, ever beckoning you to loftier visions.

XV

FROM WITHIN OUTWARD[1]

BY FRED VINCENT FULLER

"What a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid but that which is in his nature and which must grow out of him as long as he exists. 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."—*Ralph Waldo Emerson.*

Man, like a potato, dog, lily and every organic thing, grows from within outward; and further, the quality and need of his inner or spiritual life by grand and exact steps determines his external scenery, experiences and happiness through an inflexible law of correspondence and attraction. All who hold to their high ideals and wisely coöperate with the few great spiritual laws now more clearly comprehended than at any previous time, will

[1] From *The Journal of Practical Metaphysics,* March, 1898.

see their lives grow complete and harmonious, for "to be spiritually minded is life and peace."

Those lives which are perturbed, eccentric and unhappy illustrate the result of antagonizing these great principles of growth through lack of knowledge, prejudice, or indifference, due to man's yet slight elevation in the scale of evolution. In all the New Thought no one thing seems so marvelous, even preposterous, to me at the start as the statement, "As a man thinketh in his heart, so is he," carried to its fullest limits, and that our divergence from health, tranquillity, happiness, came from error at the center—the domination of wrong thoughts, a warped inner life, spiritual crookedness, unreal conceptions of being. Before I could fully accept this stern decree of personal responsibility, the fact that each man is his own calamity-breeder, and the magnifying of so slight a thing as thinking into an irresistible governing force, I had to ponder long, read much, and talk with many who had long lived among these clear truths and proved them in everyday life. For, while this claim will bear the closest scrutiny, the result of rational thinking and living does not at once appear in material evidence, as it is a matter of growth like the physical gain in size in

plant and animal,—a sort of gradual becoming. Again, in making observations one is compelled to judge in most all cases from seen effects and appearances, instead of from the real motive or thought. Where harmonious surroundings and a tranquil, happy nature are found together, it has heretofore been explained on the materialistic basis, that a man's good fortune in life gave him his peaceful, happy air. Any observer may know, however, from a few keen glances about, that mere riches, power or fame of themselves more often give discontent and carewornness than happiness. A young merchant who thought that the possession of $25,000 would make him content, worked for that end. When he had acquired this amount of money it seemed paltry, and he saw much more was necessary to satisfy him, and so he worked on, always about to be but never quite contented. Power and fame in the same way flit alluringly before one, but when attained never satisfy; nor can the possession of material things alone give happiness, and in the fact that happiness is a matter of mood, dependent upon simple and interior things which can be had by all without price, is the wisdom of Omnipotence shown.

It is becoming more and more known that a strong, poised, sunny child of harmony has good fortune, peace, abundance in health as accessories to his clear inner life, and because through knowledge or instinctively he has "hitched his wagon to a star," perceiving "that the mind that is parallel with the laws of nature will be in the current of events, and strong with their strength."

Emerson says, "A man's fortunes are the fruit of his character"; therefore, if one in taking account of his gifts in life finds not a satisfactory grouping of desirables about him, let him know that he can draw and attract more happy events into the circumference of his life by setting his center right, by deserving more, although he should know also that happiness is a subjective condition, a mental state, a matter of mood wholly independent of things. Let him displace anger, envy, doubt, fear, uncharitableness, by dwelling upon and practising their opposites. Let him be poised and trustful, and know that his gain and enlargement of life will be slow but grand, that thinking fine and high on Tuesday will not cause gifts to fall at his feet from out of a clear sky on Wednesday.

If fortunate conditions already attend him,

then let him know that these manifest through law, and that he need not, with the apprehension of a timid man walking on a steep side hill, dig in and cling and strain to hold what is his very own, for if things belong to him he is upheld by universal law, and if they don't they must depart anyway. To be sure, untold thousands of men think in their own hearts that they barely maintain their social and business positions in life, whatever they may be, except by brutal force, strife and gnashing of teeth; and because the aspect of the whole world of circumstances is fluid and changeable, and everything reflects back to them their own fierce mood, this idea of strife becomes really true to their eyes, for everything they see proves their fixed idea that life is a battle, and furnishes another of the innumerable applications of Emerson's masterly assertion that "what we are, that we see."

A good example of the law in a large way of the internal controlling the external is found among the Friends, whose inner lives, habits of waiting upon the Spirit, and ways free from contention drew to them a good measure of worldly things, sufficient for their needs and comfort. They were more free from diseases than other classes of people and their average

age was longer. Had they consciously known and practised to a still greater extent these principles, their example might have been yet more striking. Every strong and unique life has become so through following its high leadings. Christopher Columbus, Michael Angelo, Phillips Brooks and every life of worth are further illustrations of the law of the materialization of the inner, and we are now ready to be taught that friction, outward strife and rush which have so long been deified by self-made man were hindrances, not aids to the complete realization of their fullest individuality. A man merely rich in money and poor in everything else that yields wholeness cannot be taken as an illustration of the working of this law; nor can he pass as a fortunate or successful person, for this sort of wealth which is not synonymous with tranquillity comes and goes through the minor and temporary attractions of a lower plane.

Here you will say that you know many good people who are bound to hard, biting conditions of life; and this easily appears so at first glance, but "good" in the old, dreary, material sense is not synonymous with the spiritually vitalized life, free from fear, fret, discontent, shining with thanksgiving and ap-

preciation, and in the sweep of "the sublime laws which play indifferently through atoms and galaxies."

Why thought must be the controlling force can be clearly shown. If God exists and stands for order and justice, then all must be right and good on its plane as interpreted by evolution, while inflexible law and justice must be supreme and all-pervading whether perceived by us or not, and no confusion exists in reality. This omniscient and omnipotent law of compensation, if it runs through and regulates all human affairs, must operate through some substance or force which lies at the very source of all human acts and effects, and not from the appearance or seeming of things as indicated by results alone as man judges. On close analysis it will be seen that one cannot go behind thought or motive for the cause back of every effect and event in the drama of life; and often we have found that when the real motive was seen our verdict based on appearances had to be reversed. A man goes back after thirty years to his native town and builds a library. The town throws its hat into the air and says, "How generous! how noble!" and calls for his canonization. Of itself library-giving is certainly praise-

worthy, and yet despicable motives may have prompted the act if they could be revealed. Had you access to his thoughts, you might have seen that the gift was made for self-glory, or as a step toward political preferment. The real thought and motive of this action and every other are, however, truly and indelibly registered in this man's own consciousness, adding buoyancy always to him spiritually, and thus adding to or subtracting from the time of his final wholeness of happiness, and the things thereto pertaining.

We now perceive that a self-recording judgment attended by exact justice can be rightly made by and through thought only, for the effect, appearance, occasion, act, may play a part, while the origin or thought preceding every event and act is perfectly and automatically registered by the stylus of memory on the tinfoil of consciousness, and is never deceived.

Mere thinking may seem to be as unsubstantial as the wind that blows, but from it everything accomplished by man first springs. The towering building, bridge, splendid statue, machine, were first conceived in thought and then externalized by patient effort. Emerson grasped the fact that thought was everything

in the final analysis and said, "Thought is the wages for which I sell days." Again recognizing the creative, magnetic, attractive power of thought he says, "Nature is not, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportion. A correspondent revolution in things will attend the influx of spirit." How sublime is this law of spiritual gravity by which we rise into harmony or fall into discord, and which we have just learned to know and apply to daily life. We embrace it in glad appreciation and with the humbleness that Newton felt when he tore the curtain of ignorance away from the law of gravitation and it stood nudely revealed before him. Like other mighty universal principles, this great law of correspondence and attraction by which the spirit draws its own embellishment is absolute in action, as noiseless as the mighty forces which daintily whirl and balance worlds, as invisible as steam, wind and ether, and as unerring as the instinct of electricity when instantly it chooses of many wires the shortest one to earth.

In each generation a lonely Emerson has awakened and gazed with shaded eyes on

new bits of dazzling truth, and then has understandingly passed them over to his age; but nothing which came with its faint birth cries into humanity's past, or can come to a God-sharpened soul of the future, will add more to the felicity of the race than the wide recognition and persistent application of the fact that a man's happiness and welfare are thrown off from and absolutely revolve about his inner thought-life, thus rendering him master of his fate.

XVI

IS MENTAL SCIENCE ENOUGH?

BY SUSIE C. CLARK

[Miss Clark, for many years a successful practitioner and author of books on mental healing, is one of those who find intimate relation between the New Thought and the higher phases of spiritualism. As she stands somewhat apart, she ventures freely to express her reaction upon the mental healing movement as a whole. In the following address, delivered in one of the conventions, she indicates possible shortcomings in the typical doctrine, once known as "Mental Science."]

A perfect unity is possible in a wide diversity of thought, opinion, and method: a unity of purpose, aim, and pleasant comradeship. In differentiation of thought is wealth; conformity breeds stagnation always. The medical régime often counsels a counter-irritant, therefore it is well perhaps that a field-laborer who has been regarded as something of a heretic in strictly metaphysical ranks—a little outside the pale of good and regular standing—should be so kindly welcomed into this noble

company of strong, conscientious workers that the depth and sincere fervor of her heresy may be outlined.

Mental Science has a pure and beautiful record as an evangel of freedom and upliftment to the human race. In the few years since this system of pure, strong thinking and righteous living has gained wide acceptance, how many hearts it has blessed; how many minds it has educated and illumined; how many impotent and suffering bodies have its blessed ministrations raised to usefulness and power! And this glorious work has hardly begun. God speed it onward, and bless every one of the noble exponents thereof who marshal under its banners! And, in the fulness of time, may their beneficent eyes be cleared of all astigmatism; for the Mental Scientist of yesterday (we should hardly like to say of today) has too often worn near-sighted glasses, thus limiting his range of vision.

"All is Mind." (I quote from a Mental Science writer.) "This is the basis of Mental Science teaching, and proves to be infallible. From it proceed the very issues of life, including health, wealth, and happiness." Now, shall we accept unquestioned this "infallible" statement? Is Mind the "All" of life or causation;

and what is Mind? While we are aware that the metaphysician claims for this affirmation of Being more than the generally accepted definition of *mind,* which designates it "the intellectual and rational faculty in man; that power which conceives, judges, and reasons"; and that the metaphysician includes in this term the spiritual nature, even the soul, yet mind never can adequately and correctly define or become the vital force and energy, the immortal part of man—that intelligence which, unlike mind, is independent of any mortal existence or embodiment: the spirit.

"The spirit never was born; the soul began to be, never"; while mind is the result of this potential spirit essence breathing upon the material elements of the brain, as it does in the babe, until the mind, with its wondrous power of thought . . . is gradually evolved: the child's spirit—its vital spark of Life from the primeval Flame—being the same at every age. That expression of Being, therefore, which we call mind is thus dependent for its existence on the body and belongs to the body; its action is strictly mechanical, and too often material. For while the mind has an inner as well as an outer gate, a diviner part which, aided by another faculty, intuition, may re-

ceive messages of supernal wisdom, yet the pendulum of man's mentality is always apt to sag a little on the external plane.

Mind alone is wholly inadequate to express the idea of an immortal essence. Spirit is the breath of Life, the only reality, the unconquerable power. Mind is dependent upon the senses and outer nature for its excitation and unfoldment. Spirit is always the same, whether seeking expression in form of archangel or man; while Soul, the primal entity, is as unlike Mind as the sun is unlike the bit of glass whence its rays are reflected. "Soul does not, like mind, depend upon matter—does not, like the spirit, diffuse life through matter —but it is the uncreated perfection of being. The soul is God in us." The mind and the soul are not even close friends. For atheists and materialists who reason exclusively from the mind usually, if not always, ignore the verity of an immortal soul.

Does this not prove the inadequacy of our "All is Mind" statement? Does it not suggest that while a growth from the old race-error of a belief of life in matter, and of physical causation, is a most necessary and encouraging stepping-stone in human progress, the close adherents of such theory have withdrawn

only one step from the physical plane to the mental, and there are many spiritual heights beyond that await our advancing feet, from whose altitude our mental state will then be a purified, illumined reflection of the spiritual grasp and unfoldment—as a strong, healthy body is the reflection of an enlightened mind? As the eye is the material lens of the mind, so the mind is but a lens projected by the spirit for use on this plane of existence. "The mind is but the trestleboard, on which the spirit with electric pen carves out its plan." Thoughts, verily, are "things," or, better, forces—the causative energies that materialize all things; but the brain is always acted upon: never does it act *per se*.[1] Thought is really spirit-vibration moving the brain to action. Then does it not follow, fellow-workers, that to take up the thought of a patient does not reach the plane of causation? The brain does not create or produce thought, but reflects the intelligence of the spirit—sometimes its own incarnate spirit, often also that of spirit *ex*carnate.[2]

[1] The statement that "thoughts are things" was made popular by Prentice Mulford, author of various booklets once widely read.—Ed.

[2] Miss Clark finds truth in the idea of spirit-obsession.—Ed.

There is always a cause back of mind. The spirit when using its spiritual form has its own eyes and ears and feelers—invisible antennæ, which are quite independent of mental action. In retreating one step from the physical plane, let us take another and a higher step also, since all one-idea systems fall to the ground sooner or later—as they should—or, better, yield of their harvest and fruitage to enrich a broader, grander successor. The soul has other avenues of manifestation than the mind. Shall we allow its expression to be narrow and one-sided; shall we fail to use our valuable and practical psychic powers in conjunction with mental attributes? *Psyche* clearly means *soul;* and are we not a race of souls? Then is there any discredit in using our soul-powers? Yet the very word "psychic" is tabooed as something uncanny. Some of our best metaphysical authorities—teachers and authors of our literature—have counseled pupils to have nothing to do with the psychic plane, as it tends to "unbalance the mind." Poor, defenseless Mind—this Mind which is "All"! impotent soul, which can only guard its purity and safety by burying part of its talents in disuse! Yet it has sometimes been noticed that, when the mind of the patient is

particularly unbalanced, the psychic healer is *best* qualified to diagnose and meet his need.

There is another modern school of thought, which may have gone, I admit, to the other extreme and overcultivated the psychic plane to the neglect of mental and spiritual unfoldment; but, remember, worthy confrères—when you state upon your program that this metaphysical expression of Truth is "the grandest movement of modern times"—that the mighty wave that swept over the world with the "dawning light" of 1848 has made your own position possible. And it is a movement that, by the way, like John Brown's soul, is still "marching on." It was the first movement since the apostolic age to incorporate healing as an expression and a part of its religion; it is the true mother of all modern schools of healing, or reform—even though children sometimes outgrow and even disown their parents or outstep them in practicalization of advanced thought.[1] But the blows of persecution, obloquy, and scorn, with which an ignorant world always meets any message that comes to bless it, fell not first upon your shoulders. There

[1] What Miss Clark here states is true of spiritualism, the movement to which she refers, but the mental healing movement in general had an independent origin in the work of P. P. Quimby.—Ed.

have been martyrs for Truth's sake, bearing another name, who have made the path easier for your valiant feet to tread; and they have left a wealth of experience, of spiritual discovery, which it is not wise carelessly to ignore, whose appropriation and application in the practical work of healing, as in the broader field of teaching the word of an all-inclusive Truth, would greatly enhance the power and usefulness of the worker—would open a new world (the real world): a new realm of causation to his spiritual discernment. Not all is Mind; spiritual unfoldment never can be gained on the mental plane.

We have another cornerstone: "All is good; there is no evil." How do we *know* that all is good, since we can know nothing except by contrast—through antagonism of ideals? If we tasted only sugar, how could we know sweetness? If there never had been pain, how could we realize immunity therefrom; how claim the possession, thank God, of perfect health? If there were no error to be overcome, no so-called sin in the world, the moral element would be lacking, however upright the conduct. It is only under the polishing-wheel that the diamond reveals its brilliancy. Man is allowed to suffer from the violation of law

(which we call sin) in order that he may gain knowledge, not only of those laws, but of a power within himself to overcome—a power that is one with Omnipotence and makes of him a co-worker with the Infinite plan and purpose: a god in embryo. All the promises are given to him that overcometh. Then how can we gain the palm, the robe, the new name, the privilege to "go no more out" into earthly embodiment, if there is no evil, nothing to overcome, no chance to win the victor's crown? Even the Christs are perfected through suffering. Not that there is an absolute element of evil, even though we recognize it on the plane of existence; for that which seems such to the finite mind is not evil in the realm of the Infinite. Like the green apple, it represents the best possible condition before ripeness obtains. But in the moral realm there must be a shadow; and if there must be a seeming evil to test the efficacy of good, then there must be in the existence of error a divine purpose that should command our recognition and respect.

Can you not imagine an archangel so pure and exalted in celestial realms, so yearning over those mortals now slowly climbing toward the height he has won, that he would

voluntarily decide to descend and *become the shadow* of the One Great Light, which none might perceive but for the dark background his Christly sacrifice would provide? Thus reads the legend of Lucifer, the fallen star, a personality so erroneously maligned because Isaiah, by bold metaphor, addressed the king of Babylon thus: "How art thou fallen from heaven, Lucifer, son of the morning"; whereupon Tertullian and Gregory the Great fastened upon the conclusion that "Satan" was meant by *Lucifer*—a mistake perpetuated and immortalized by Milton in his "Paradise Lost." But Lucifer is properly the designation of the morning star, the Light-bearer, and this is what so-called evil is—the Light-bringer, the Light-producer after the conflict is past; therefore, in the final analysis, all is Good. When once the Light is perceived, all shadow of human ignorance is replaced by knowledge, bondage by freedom, temptation by victory. The mission of the Christ was not to bear the responsibility of our sins and errors for us, but to increase our responsibility by showing us the possibility and power of conquest. We are to conquer the world and its unripeness, not to flee from it or *deny it away* by denying the existence of error. It is not necessary to

sacrifice one's common sense to become a metaphysician—or a psycho-physician, which is a better word to represent an all-inclusive work. Then—

"Shake hands with pain, give greetings unto grief—
Those angels in disguise; and thy glad soul
From height to height, from star to shining star,
Shall climb and claim blest immortality."

—an immortality to be consciously entered upon, now and here.

It is always what a healer is in spiritual consciousness and soul-unfoldment that decides his power, rather than anything he does, or says, or thinks and believes. The mind has indeed power to cure or to kill; but to work solely on mental levels, to search for and try to "take up the right thought" as an antidote to that particular phase of wrong thought which the patient is holding, is not far removed from the attempt of the medicine man to decide on just the right composition of drugs to hit a certain form of disorder.

Mind-healing, while most beneficent and valuable, is always limited; there are some cases that cannot be reached through vibrations caused by the strongest and most enlightened thought. The work of the enfranchised spirit is boundless, since the truly

spiritual healer annuls, so far as possible, his own personality and mentality and serves as effortless transmitter of the healing influx that flows from the Great Spirit alone—thus reaching the fainting spirit of the patient, binding it back again in strong reunion with its Source, divorcement from which is the only cause of all illness, or prostration: the human sense of separateness from that Divine Energy, that all-pervasive Life which we call *God*. The healer never heals: the patient regains his birthright.

'I and my Father are one." This is the only infallible panacea for all suffering and unrest. I, the minute spark, am enkindled from that quenchless Flame whence Life is born. Disease cannot assail one whose feet are planted on this rock, who feels momently the incoming of this mighty tide, who has gained the consciousness of impregnable divine union—the pattern set for us by the Christ: "I and my Father are one." With this conscious at-one-ement, there would be small need of hunting for jealousies, anger, or other mental foibles, which are causative and undeniably create bodily conditions; but thought is only the ripple on the surface of the vast ocean of Ideas innate in the soul.

Is, then, Mental Science enough? Is any one translation of truth enough while a broader, clearer interpretation of Deity's mighty message is possible? No Mental Scientist is content to linger in the light of this rosy dawn while the effulgence of cloudless noon beckons him onward. We must outgrow labels and narrow classifications—be broadly open to every message of Wisdom, even if it come from a source toward which our attitude has been hitherto one of prejudice, misunderstanding and scorn. Truth-seekers should be eager to catch its every accent, should be hospitable to its every phase—receptive to all. The different pathways to the goal are all necessary and full of beautiful altruistic service to humanity. But let us make those paths broad, open to every avenue of truth, radiant with the light of inspiration, by which a grand, comprehensive development shall be insured for each individual worker.

My prayer would voice the fearless sentiment of one of our nation's heroes: "Give me liberty"—the broadest freedom to grow in every direction, to use my spiritual eyes and ears, to unfold and wield each psychic gift and attribute; I might even claim the blessed privilege to co-operate in my efforts for hu-

manity with wise, grand souls no longer fettered by the flesh, as are we; then give me this "liberty or give me death. If this be treason" —*if this be heresy*—"make the most of it."[1]

[1] All New Thought leaders would accept the "heresy."—Ed.

XVII

CRITICISMS OF THE NEW THOUGHT

BY HENRY WOOD

[The following is condensed from a letter to the Editor of the *Boston Transcript,* July 27, 1901, answering a critic of the New Thought.]

The article in the *Transcript* entitled "Chaff in 'New Thought' Wheat," though devoted particularly to chaff, uncovered some good grains of wheat. The critic would hardly be a critic if he did not discover what he was looking for. Chaff is essential in the production of wheat, and is therefore an inevitable accompaniment in its growing stages. Not until it has "gone to seed" is the chaff fully eliminated, and the New Thought is far from having reached that finished condition. Not only new institutions, but old and even good ones contain a portion of chaff. It is like the background in a picture, useful as a contrasting accessory. Everything has its husk, and it may be assumed that the very process of separation emphasizes the preciousness of the pure grain. But it is a question of proportion!

and is it not possible that the writer slightly overdid the matter of chaff?

I would be the last to deny that extravagances and even excrescences have attached themselves in some measure to the New Thought. But they form no part of its vital principles, and are only incidental accretions which are common to all new movements in their initial stages. Aside from its therapeutic possibilities, as proved by numerous practical demonstrations, it embodies a great and general reaction against the prevailing materialism which has characterized the closing part of the nineteenth century. Reactions may go too far, but they soon regulate themselves from within. By a subtle evolutionary selection the truth inevitably comes to the surface.

Some of the points made by our able contributor make it appear that she is hardly familiar with the broader and more rational aspects of the new philosophy. It must be borne in mind that this is no cult, in the sense of having any central authoritative creed or specific formulated system. If so, criticism could be more definite. It is rather a great spontaneous trend, an impersonal movement. It is free from dogmatism, and so permeated by an evolutionary optimism that it sees the

good even in everything and everybody which most actively opposes it.

In the article under review, it is assumed that the "All-is-spirit" philosophy properly belongs to the New Thought. Among a somewhat extensive acquaintance with its most prominent exponents I know of none who hold such a view. Matter is regarded as expressive, secondary, and resultant, but by no means as unreal. In its proper place and relation it is good and useful. Man is the normal and rightful executive of his physical organism, and not its subordinate, nor the slave of its sensations. But progress in this rational adjustment is admittedly gradual, in accord with well-understood spiritual law. This law is scientific; but, owing to the submerging materialism of generations, no one at present can perfectly utilize it.

A word upon "repulsion." Is there not enough of it without any further endorsement or cultivation? Is it not responsible for all the wars, conflicts, hatred, and selfishness in the world? The law of human solidarity is now recognized as the future ideal and inspiration. Only the cultivation of oneness of feeling will hasten the consummation.

The New Thought should be no fad, hobby,

or narrow unrelated theory. If not confirmed by experience, analogy, and well-ascertained spiritual law, it will shortly go the way of all error. To be of practical value, any truth must be wrought into daily life. The spiritual basis of all things is more and more in evidence, and the general trend of scientific development and discovery is distinctly in this direction.

The New Thought legitimately contains no shadows of asceticism or morbid other-worldliness. . . . All growth is from within outward, and not from external accretion. The divine processes of nature are vital and not mechanical. The incubus of materialism has weighed heavily upon science, ethics, theology, and sociology; but they are surely emerging.

External organization is but little depended upon for the spread of the new movement. It is not aggressive, not a sect, and no rival to existing religious organizations, but rather vitalizing and complementary. Its rapid progress is in the nature of an esoteric leaven, transforming without observation. Therefore, the great magnitude of the movement is quite unappreciated by the general public.

The evolution of the higher life is in perfect correspondence with unfolding principles

upon the lower planes. The spiritual is the lawful upper zone of man's nature. Any inversion of this relation produces discord. When, in the ruling consciousness the ideal order is set up, the change is expressed and indexed in the external man. The cultivation of an inner supremacy is as normal as the growth of a tree, and involves nothing that is strange.

Outcroppings of "miraculous" or "supernatural" healing continually occur in response to the compelling force of superstition and credulity, but the *modus operandi* is unrecognized. If mental action with such a basis possesses so much energy, what about an intelligent basis of truth? Surely, the moral order has not put a premium on superstition. . . . Only an orderly interpretation of admitted facts is what is lacking. Electricity has laws, and through conformity therewith we utilize it. Is it not our privilege to so employ the beneficent forces of mind and spirit? . . . It should not be forgotten that the inherent beauty and power of the New Thought must be subjective and experimental, in order to be appreciated; for no mere intellectual survey, from the outside, will reveal them.

[The following, from "The New Thought and Common Sense," contributed by Mr. Wood to *The Higher Law,* Boston, June, 1900, also answers the usual criticism.]

Much ill-founded and unnecessary prejudice is aroused against the higher philosophy of life by unqualified statements which are beyond present conditions and above the viewpoint of ordinary observers. The claim of extravagant present realizations often comes from well-meant but in reality hyper-enthusiasm.

Extremes always beget opposing extremes. High abstract propositions are abstractly correct, and under favoring conditions in the future will be demonstrable. But to affirm them positively to one who does not understand idealism, without discriminative interpretation, is unwise. The greatest of human teachers voiced this sentiment in exact terms.

That the primary causes for physical conditions are inherently mental is true, but it does not follow that the body can be changed "while you wait" by a superficial change in the mind. Logic is good, but it is subject to abuse. Because a man can lift three hundred pounds it does not follow that he can lift three thousand, even though the principle be the

same. Idealistic statements, true in a certain sense and of great utility when understood, may be harmful and repulsive when made to a "realist"; for to him they are lies.

As a consequence of general erroneous impressions regarding the claims of the present evolution of metaphysics, the New Thought, there is probably hardly a writer or teacher of the principles of mental causation who has not often had presented a supposed "poser" something as follows: "How about poisons, stimulants and contagions?"

The few suggestions here presented are designed for the benefit of extremists on both sides. Let the advocates of a practical idealism on their part remember that but few occupy their standpoint. Ideals are abstract realities now; their outward actualization must be gradual and this should always be made clear. If Paul attained such a spiritual consciousness and control as to render the bite of a viper harmless, it does not follow that every one who has started in the New Thought can or should cultivate the intimacy of that kind of a reptile. Can every writer be a Shakespeare or every speaker a Demosthenes? The *law* of spiritual accomplishment may include perfect immunity from harmful viper

bites; but only the rarely developed expert can grasp it, the law, as an efficient weapon and wield it, the force, with perfect dexterity. But the degree to which each one can utilize it will ever grow toward his ideal, even though on the present plane of existence he may never reach it. Let one's responses to sceptical inquiries always be fitted to the questioner's plane of observation.

Turning briefly to those who think the well-known effects of poisons, stimulants, and contagions disprove the law of mental causation, and hold that their physical phenomena are due to chemical or direct potency *per se,* let us reason together a little below the surface.

The physical body, one second after it has been laid aside by the conscious and subconscious man or mind (a process called death), is utterly unresponsive to poisons, stimulants and contagions. May it not be fairly inferred that former responsiveness came through the subconscious mind rather than merely by direct physical contact? The principle in the case was clearly the seeming intermediary. While immediately after "death" all the physical constituents remain intact, that through which outside agencies—as occasions—gained their potency has been removed. In other

words, the cause has gone. Causes and occasions must be discriminated. The former are always within, and, expressed in a common term, may be called susceptibility. Occasions are from without, and are only convenient opportunities. They have no absolute power as entities, and can only exert such an influence as susceptibility has conferred upon them. But, to man's personal sense, susceptibility has installed itself as that which has laws of its own; and he is their subject and victim.

Suppose that ten persons are equally exposed to smallpox. Two respond to it, and eight do not. To the eight who did not "take it," it was not a contagion at all, but simply a nonentity. The two who presented a fertile and ready-made soil had unwittingly produced susceptibility. Through the subtle processes of the imaging faculty, man—for himself—is a creator. Disease, therefore, is his own contrivance. He has erected certain limits, which, though not in the moral economy, he calls laws, and is obliged to do them homage. This is illustrated in many places where the principle is never suspected.

A certain immunity from smallpox doubtless comes from vaccination. In reality, the

operation is a contrivance which tells upon the subconscious mind. There is an abiding inner sense of protection from the disorder. Whenever the attention of the conscious mind is called to the subject, a spontaneous auto-suggestion of immunity wells up from within. It amounts to a kind of steady, hidden faith, and is reinforced by surrounding belief and acceptance. The clay of the body is but the passive and expressive incident in the transaction. But its psychological elements are, of course, a *terra incognita* to the medical practitioner who performs the "operation." If water could be surreptitiously substituted, the inoculation would be much more safe and cleanly and equally effective. . . .

To lessen general and even personal responsiveness to poisons, stimulants, and contagions, is a gradual and seemingly very slow work, as we count time. It is entirely a question of degree or of susceptibility transformed by almost imperceptible stages. But, until the time does arrive when the widely subjective law of their potency is positively repealed, common sense would indicate that they be let alone.

The germs of disease have no power *per se,* but an inviting and fertile soil on every hand confers potency upon them. Quarantines are

therefore necessary so long as the present state of collective consciousness regarding germ-causation continues. The foregoing hints may aid some inquirers in the way of an intelligent discrimination between real causes and frequent occasions, and show that strict metaphysical principles are thoroughly logical and in accord with common sense. . . .

[The following is condensed from an essay on "Environment" written for *The Higher Law,* October, 1901, in response to a frequently stated criticism of the New Thought, namely, that it ignores man's natural environment.]

An elastic subject truly! It may compass but a human mood, or it may include all "outdoors." Perhaps the term does not stand for quite the same to any two individuals, so that some attempt at definition is necessary in order to find common ground.

If we stretch environment to the utmost, it may take in the entire cosmos, outside of self. . . . The sum total that can be contained in the individual consciousness is made up of the ego and the non-ego. . . . The individual is the actor; while, in general, all else is acted upon. Relatively, he is positive, while environment, with an exception noted later, is

negative. But yet there is reciprocity. In a sense what is objective reacts, or, literally, acts back. Action from the center is normally intelligent and subject to self-control; but conventionally, reaction from without is assumed to be beyond guidance. Just here is found the vital significance and heart of the new philosophy, as distinguished from the thought of the past. Can we in considerable degree shape reaction, or must we take it as it comes? Every man has an environment; and now what will he do with it? Will he dominate it or be its subject? And, if the former, how can he bring it into adjustment? Although no two environments are quite alike, the process of control—if control there is to be—must be one and the same.

"Everything is against me," says one: "all things work together for my good," says another. In themselves the things in each case may be quite alike, but in relative realization both . . . views may be correct. Can we, then, dictate to environment as to how it shall act back? If so, it logically follows that we are its potential creators. . . . We need continually to bear in mind that the objective, the physical world without is elastic, responsive material. It is not made up of the hard

angles of fate or the solid surface of events; but, viewed more deeply, is in a state of flux. It is the melted wax awaiting the seal, or the soft clay inviting the cunning hand of the potter.

The ego is the vital center of a system of wires, stretching out in every direction; and over them vibrations are ceaselessly going and coming. Everything, be it person or circumstance, star or flower, heat or cold, is transmitting its message. Can we in any degree transmute or modify its quality?

Let us state a law which may seem somewhat abstract, and then consider to what extent it may be wrought into concrete living. Our incoming messages, in quality and tone, will be duplicates or echoes of those which we send out—love for love, hate for hate, joy for joy—a mirror-like reflection. If we dislike a person, the sight or even the thought of him distinctly repeats it back. . . . Environment for many generations having seemed like a fixed quantity, can be practically transmuted only by degrees. But the fact that it can only be changed through growth does not invalidate the divine law. We have built up a sensuous law to the contrary, and our emancipation must be gradual. It is best that it should be

so. Every accomplishment comes through education and cannot be poured in, in the mass.

What about our human environment? In a word, life touches us on every side. It is not mere lives, of individuals, but a solidarity. . . . The ideal of our consciousness of human environment seems to be that all men should see themselves in others—"you in me, and I in you."

Take . . . our own subconscious realm. Here is a fertile and prolific field where we are both sowing and reaping every day. It lies just before us; and we cannot turn away our gaze from it, even if we would. It only need be noted that we create its quality, and this is a matter of supreme importance.

Our brief survey would be incomplete without a positive recognition of the transcendent and crowning Reality. It is not irreverent or pantheistic to hold that God is the spiritual totality of our environment. The greatest thought that can be contained in the human consciousness is its relation with the Infinite. What an expansion in this concept in the recent past! The tribal, the national, the anthropomorphic, and the far-away deities are outgrown ideals; and God "*in* whom we live, and move, and have our being" is the present

and future inspiration. But with this last ideal we must beware of any dilution of the divine character, which is transcendent Wisdom, Goodness, and Love. Divinity is positive. God must not be sentimentalized or cheapened in consciousness, but lifted higher. While He is in and back of all things, it would be pantheism to say that everything—as we behold it—is God. Immanence and transcendence are complementary aspects. To rate Him as "principle," as that term is generally understood, is unworthy; and such a concept will never fill the void in the human constitution. God is God; and "principle," "ether," "cosmos" will not define Him.[1] While, therefore, in a sense, He has the relation of environment, He is incomparable with any other of its classifications. He is active: they are passive. He is positive; they are negative. We impress them, the other parts of our environment, but receive impress from Him. We project our ideals upon them, but are to be consciously moulded by our ideal of Him. However un-

[1] Mr. Wood here wisely avoids the two extremes approached by later New Thought devotees, some of whom say unqualifiedly—perhaps thoughtlessly—"I am God"; while others, borrowing from "Christian Science," reduce the idea of God to that of an impersonal "principle."—Ed.

knowable He may be in the abstract, our highest ideals of Him represent Him to us, and, with ever-expanding measure, must be a finality. These are always above our present level of realization, and we are to be plastic to them. Our relation with the divine is therefore unlike that which is existent with all other parts of our environment. In more general terms, we should be negative, or receptive, toward everything which is consciously above us, and positive toward all else. The opposite poles of man's being thus work together in the accomplishment of his spiritual evolution. All environment is auxiliary, if relation be rightly adjusted.

[Granted that our environment is, to us, largely what we believe it to be; and that suggestion can foster faith in vaccination, in medicines of various sorts, the question would still hold over, What of those forces, in the environment we call "nature," which operate according to precise laws, ascertainable by physics and chemistry, regardless of all human suggestions whatsoever? Does suggestion really change anything in nature, or merely offset certain otherwise inevitable effects for the moment? —Ed.]

XVIII

THE SCIENCE OF LIFE

BY ANNETTA G. DRESSER

[The author of the following selections was under Mr. Quimby's care as a patient, in Portland, in 1863, and has recounted her experience in *The Philosophy of P. P. Quimby,* 1895. The first selection is from an article contributed to *The Higher Law,* January, 1900.]

Years ago, when Mr. Quimby said in his writings and to his patients, "The time will come when goodness will be taught as a science," the statement seemed a strange one. In the light of the present understanding of the effect of thought one has a glimmering of what this science will be—the science of hope, of charity, faith, all that constitutes goodness in the truest sense.[1]

To understand this science, it is necessary to know what the inner process is when hope, love, charity, is practically lived and used as a remedy for ills, spiritual and physical.

[1] Quimby's term was, "The Science of Life and Happiness."—Ed.

Spoken of as a science, one is apt to think of it at first as cold and impersonal: whereas, when rightly understood, it is found to bring warmth and life into all sciences, whether it be astronomy or chemistry. Like these, it is as exact and accurate in its application as mathematics; and it was this perception which made Quimby say that "even a little child could be taught to know the law."

We are so exquisitely constructed that every movement in the mind, a thought in one direction or another, sets up vibrations within us as quickly and as surely as an æolian harp responds to a breath of wind. Let us consider this for a moment. If it is true that a direction of mind has this effect, has not the time come to study into these things more conscientiously and deeply, in order to understand the entire process as an exact science? All progressive thinkers know something of the effect of thought upon the body. They understand its effect to a certain point in daily life, and many are healed through the practice of right thinking. This, however, is a surface consideration in comparison to what I desire to make plain. Since any hopeful thought produces certain and partial effects, many are satisfied to stop there. But in a great emer-

gency they are left to the mercies of the world's beliefs and practices. They toss about from hope to despair, from faith to doubt, because they have not gone deeply enough into the philosophy to know why and how faith or hope can effect certain results.

It is the same law of action and reaction that proves itself to us in other ways. We need, however, to push the question far enough to give "a reason for the faith that is in us." Without this only surface work can be done. With it, one knows the way, step by step, until gradually the time will come when "greater works" can be done because we "know the Father."

The chemist, in order to produce a certain quality, puts together by precise weight or measurement certain materials. There is no uncertainty about it: he knows what to expect, what will result from the combination. Some of these chemical changes are very mild in their action—a little effervescence or other chemical change takes place by the union of two or more substances. This illustrates the effect upon the delicate ethereal substance in the body that lies next to thought,[1] when a

[1] That is, the substance called "spiritual matter," by Quimby.—Ed.

change of current is caused by a new direction of mind. All that is needed to make a slight chemical change in the body is a hopeful turn of mind. This is the first step in the right direction, the two and two that make four, the simple problem in the science of life.

Is the process understood even in this early stage? If not, the teacher and healer should seek to understand it. If the starting point is thoroughly understood, one can then go on figuring out one's problems with a faith and a trust in the deeper processes, just as the chemist uses more powerful ingredients to produce the dangerous explosives. The chemist does not venture to experiment with dangerous compounds until he has carefully studied along the way, for he knows what mighty forces he is handling. The wonderful processes that go on within us can be understood from these earlier experiences on to deeper ones, and can be controlled as conscientiously and carefully as the chemist handles his materials.

This introductory process might better be compared to the experiences of the beginner in violin playing. He knows that his instrument vibrates just according to the handling of the bow and the touch upon the strings.

He can make either harmonious or discordant sounds. But, if he is wise, he does not attempt much beyond his knowledge. He works on patiently and carefully, knowing that he will be able to make the delicate shading and exquisite music only through persistent effort with *abundant faith* in the science of music.

The time is coming when our spiritual perceptions will become so quickened that a practitioner in spiritual healing will know as surely what changes are taking place deep within the human body as the surgeon when he lays bare the delicate tissues and binds up the cords and nerves.

This does not mean that we are not to take things on trust in our daily lives, and have a faith beyond our practice. If this were so, one would lose very much in the unfolding of the soul. It means those who are ignorant of the marvelous changes which take place under mental influences, who do not understand the wonderful law of action and reaction in the inner life, should not have the responsibility they now have, that there should be training schools for healers and teachers, where they may be fitted to work according to their understanding. Never will spiritual healing and the wonderful inner workings of

the human mind be understood until each student is willing and ready to begin at the A, B, C's, and work on carefully and wisely to greater and greater results in their own lives and in the healing of other's diseases.

One should become like a little child, starting with the simplest effect produced by an uplifting thought, and make sure that one understands the reasons why certain effects are produced. Then the healer assumes nothing. He frankly admits his limitations; and, so far as he goes, he stands on as substantial a basis as the chemist.

What is the process effected by a change of thought from a depressed to a hopeful attitude? To answer this question satisfactorily, one must start from the first principles of life, and study involution and evolution. But to suggest the first simple effects of an uplifting thought, we may picture the following situation. A person is shut into a small dark room, with no light except what comes from the crack of a door ajar, opening into a large light court. The person's back is turned to the single ray of light. Suddenly he turns about, discovers the source of the light, and moves toward it. He may even open the door and look out. Possibly he crosses the threshold,

out into the sunlight, and begins to reflect and compare, and so becomes wise enough not again to enter the dark room. So with the soul imprisoned in the body. The doors are opened a crack or closed by the action of mind, the direction of thought. In the hopeful attitude a process is at once set up like that produced by the movement toward the open door.

The delicate and radiant matter that is the nearest to thought expands, like a veil, becoming thinner. The soul sees through the opening. As this widens, the ever-resident Life fills the space. Every particle responds to this action. The gray matter of the brain sets up different vibrations. The nerves respond to this new life, and a chemical change begins.

Here is something to start with and depend upon, something a beginner in the study of the science can understand. From this beginning one has a glimpse of the wonderful process of the universe, so that a new light dawns upon the mind in regard to the oneness of life. This, indeed, is the science of sciences. This is the essence of all understanding, an all-embracing, warm, loving truth. It is the first realization of our oneness with a mighty force, an inexhaustible supply of life, of health, faith, hope, and charity.

[The writer speaks from the point of view of many years of experience with the sick, according to Quimby's method, that is, the method of intuitive diagnosis and the endeavor to understand *the entire condition of the patient,* in contrast with mental healers who, lacking this intuition, have depended on affirmations. Many devotees of the New Thought have, indeed, sought for a spiritual science of life. But the tendency has been to take the clue from abstractions, and ideals that may be realized in the exceedingly distant future, in contrast with the clue that may be found in actual knowledge of the real situation, the present condition of the patient. The above is also in contrast with a position held by some of the New Thought writers who have never had the qualifying experience of the actual healing of the sick. That is, in its frank admission that matter possesses chemical qualities. Nothing is likely to be gained by regarding matter as devoid of qualities save such as the mind attributes to it, in the case of food, drugs, and poisons. The real consideration is, granted the God-given qualities of matter, chemical and physical, what is the best use to which they may be put by man in his sure knowledge of himself, his powers of thought, his spiritual openness to divine power? It would be dogmatic to insist that any one point of view contains the whole truth, but it is at least instructive to contrast the above ideal of a science with the belief that finite thought, depending on suggestion, can practically ignore the laws and forces of the natural world. The next selection from the above writer continues the same point of view into

another field. It is condensed from *The Higher Law,* March, 1900.]

Every person's judgment of another is warped and colored by his own condition or state of development. It is said that every great soul is misunderstood. This must be true, since the soul which has developed beyond the masses perceives the truth from another standpoint. His acts cannot be appreciated by those who have not reached the same level. It is like viewing a landscape from a mountain top. Those who have never stood on the same height criticize and misjudge without knowledge.

Yet how hard it is for the one who is misunderstood, before he has learned to have charity through knowledge of the laws governing the growth of the soul! Is it possible to have charity for the undeveloped until one understands involution and evolution in the spiritual sense? Is it wise to expect another to see things from our own standpoint, until that one has unfolded into the same light? Evidently there is no knowledge sufficient to cover all cases of misjudgment, except the scientific philosophy which gives the reasons why one soul views everything from his own

point of view, which is a little different from that of any one else.

Oh, the heartaches to be relieved, the tears to be wiped away, the misunderstandings to be explained away! No one is wholly free from these hard experiences. We all misjudge and at times we are all misunderstood. Even when one has learned the law and exercises love and charity, one must enter deeply into one's own kingdom within, and gather new strength and more love. One must see both sides of a question before complete relief comes. If it is a case where the misunderstanding arises because one has reached a higher state of development than the one who has, through ignorance, uttered the unkind word, one must realize that no one can see a truth until one has come to judgment.

I question if any one can fully appreciate the hindrances a soul meets in its unfolding until one has studied the subjective life, until one realizes through experience the mental and physical forces through which the soul struggles for freedom. Shut into its prison, what can be expected of a soul, when that prison is a body composed of such materials as those which constitute the average man? It is no wonder that very few can bear op-

position or dictation without excitement or anger. The slightest stirring of such atoms is sufficient to cause disturbance. The soul cannot see through the density surrounding it. When a man feels the pressure of these excited particles, he cannot control his sensations. If he is pushed to the wall, he retaliates according to his state of density and activity.

How often would we say of the murderer, "Forgive him; he knows not what he does," if we knew the make-up of his body and the darkness of the prison within! Such a man does not know what he is or what he is doing. If we knew the true situation in every difference of opinion, we would have consideration and charity. *Never would we condemn.*

Remember, then, that each man does the best he can under the immediate, existing circumstance. Just when he yields to temptation, the forces are too strong for him. This is because he is ignorant of those forces. Given another minute, perhaps, just time enough to think, and he would have gained a victory.

On the other side, if one feels that one has attained a degree of development beyond others who have misjudged or who seek to control, if it is true spiritual development, one has that true humility which refuses to admit

any superiority over the other. One can feel a sorrow and a desire to help, but there is a breadth of comprehension which forbids controversy. One knows the other soul is just as pure, just as whole; but it has not yet come to consciousness in this direction.

If the father and mother cannot sympathize with the advanced ideas the daughter has imbibed, they may suffer as much in their fears for the safety of the loved one, even more, perhaps, than the daughter in her loneliness, in her longing to have her parents receive the new light. But the daughter has this advantage: she knows she is progressing out of the old bondage into a broader and freer life. With this knowledge comes, or ought to come, such an understanding of the situation that she cannot be misunderstood without feeling hurt, with a sweetness and quietness that will convince her parents of the truth she has gained. How little we know of righteous judgment, after all!

We wonder why a friend has withdrawn from active work in a society or club. We judge him from what we see and hear. We may not know that he is passing through a phase of life which requires all of his concentrated efforts, in order to overcome certain

conditions, that for a time he must live away from activities and friends. He knows that he is misunderstood; but he must bear it, even if he loses the sympathy and help that a friend might give if the situation were understood. But, if the friends only knew what cannot be told, how different would be their attitude toward him, how different their thoughts and words!

We must be willing—yes, even happy—if we are misunderstood. Sometimes it is because of our higher and deeper insights into life. Sometimes our motives cannot be known.

Our friend has only a partial view of the situation. He puts an entirely wrong interpretation on the case. Even here we can be calm and trusting; for he is not to blame, he did not know. He did as well as he could at the time.

In every case, be the mistaken judgment on one side or the other, one cannot err on the side of charity. Wait! Suspend your opinion! Remember that the walls are thick and dense which surround the soul: it cannot see through except by a gradual unfolding into the light. We are all moving on together; and the only logical view of the situation is to live in the outcome of every experience with a

faith and trust in the Infinite Love, which can be relied on as surely as the law of gravitation. It is because we fail to perceive that the law of love is perfect that we have our disturbances and misunderstandings. To trust it implicitly, to wait, have no condemnation, means freedom for the soul and emancipation from misjudgments.

[Comparing the cardinal statements of the foregoing with the propositions laid down by Mr. Wood in the preceding chapter, we find the writer acknowledging the facts of physics and chemistry, and looking beyond these to the ideal of a higher science, one that shall be based on *facts,* in contrast with mere affirmations. These contentions suggest the importance of more thorough psychological study, if mental healing shall be put upon a scientifically secure basis. On the other hand, some devotees of the New Thought would doubtless say that Mrs. Dresser comes very near *determinism* in her teaching that people do as well as they can under the circumstances; and the New Thought is unquestionably *belief in freedom.* Yet if we add the complementary truth that man is morally and spiritually free, despite the conditions of his mental life and of his moral environment, we find all the more reason for the far-reaching charity advocated above. In any case there is reason to avoid all condemnation. This belief in the essential goodness of man, this charitable quest for the good in all men, is surely the very "Spirit of the New Thought."]

XIX

THE METAPHYSICAL MOVEMENT

[From a statement issued by the Metaphysical Club, Boston, in *The Higher Law,* November, 1901.]

The Metaphysical Movement, popularly known as the New Thought, is the result of an earnest search for truth, wherever it may be found, in a spirit that is non-sectarian, inclusive, and constructive. Fearlessly questioning the authority imputed to any dogma, creed, or person, it is a sincere attempt to discover the best in the wisdom of the ages, and to thus formulate a philosophy of life that shall be fundamental and at the same time practical. This philosophy must regard all the facts of life as we find them in the universe. At the same time it must have some great reality for its basis; and it must be applicable to the various phases and experiences of the busy, active life of man in this present world.

The most important and distinguishing

teaching of the New Thought philosophy is that ideals are realities, and that all primary causes are internal forces. As God is in His world, and not external to it, the ever-creative Mind, of which the material universe is the visible word, so the great truth runs through everything that mind is primary and causative, while matter is secondary and resultant. Every material form is the outward expression of some inward quality, which is spiritual. In the mineral, the vegetable, and the animal worlds there is something within each species that perpetuates it after its kind. In the human species, the highest form of creation, there is not only the animal life, which can reproduce itself after its kind: there is bestowed upon man a mind and a soul, with powers of thought, of reasoning, and of aspiration, which may transcend and transform and glorify the animal nature. To him is given the privilege to share in that divine process which is ever working to bring into manifestation more and more of the beautiful, the good, and the true. Through right thoughts and right ideals, man may so harmonize his life with the divine plan that there shall ever come to him a fuller measure of those external conditions which we may believe belong to a

true human life in this present world, among which are health, happiness, peace, prosperity, and power for righteousness.

The New Thought teaching, then, is that the children of men are living souls now, children of God. The first lesson we need to learn is this. The first step we need to take toward a fuller and freer life is to get this consciousness of ourselves as spiritual beings, citizens of a divine universe. It was said of old that, "as a man thinketh in his heart, so is he." Once get the spiritual consciousness into our minds and hearts and square our daily thinking to it, and then, as effect follows cause by an unalterable law, so will our physical and social and external lives reveal and manifest the conditions that belong to the human life of God. With the renewal of the ideas that are the continual substance of our thoughts there begins a transformation that affects the whole being. As pictures of diseases and failure and death are banished, life and confidence and health take their places. All the bodily processes respond to a new feeling in the soul; all the energies are quickened by a new conception of the source of life and power; and we have a scientific demonstration of the truth which was tersely stated in that simple

and plain saying of Jesus: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

As a method of healing bodily disease, as a cure for social ills, as a philosophy of life, the New Thought stands squarely on the belief that the remedy for all defect and disorder is metaphysical, beyond the physical, in the realm of causes, which are mental and spiritual. It boldly and confidently makes the claim that, since we are spiritual beings, the source of our life is in God; and it comes forth from Him pure and sound and healthful. To be as explicit as possible, the New Thought does not deny the existence of the body. On the contrary, it would honor and glorify the body as the instrument of an immortal soul. To the soul belong life and health, and by this realization and belief the body may be restored from sickness or kept from disease. Neither does the New Thought deny sickness and pain.[1] It recognizes that they are facts of life, but it holds that they are not positive realities. They are rather negative conditions, the lack of ease, of harmony, of health. They are disturbances brought into the naturally

[1] Thus it is distinguished from Christian Science. —Ed.

harmonious life which rightfully belongs to the human race.

Out of our own experience we know that anger, fear, worry, hate, revenge, avarice, grief—in fact, all negative and low emotions —produce weakness and disturbance, not only in the mind, but in the body as well. It has been proved that they actually generate poisons in the body, they depress the circulation; they change the quality of the blood, making it less vital; they affect the great nerve-centers, and thus partially paralyze the very seat of the bodily activities. On the other hand, faith, hope, love, joy, and peace, all emotions that are positive and uplifting, so act on the body as to restore and maintain harmony and actually to stimulate the circulation and nutrition. The heart beats strong and true when love and trust fill the mind. The breathing is deep when confidence and faith are present. The great solar plexus is full of life-giving currents when we are inspired by an abiding knowledge that "in Him we live, and move, and have our being."

As with bodily diseases, so with social ills: there can be no true reform in the body politic until each individual establishes right relations with his fellows by a correct mental attitude.

Armaments and legislative enactments are in vain as long as hatred and injustice and greed are in the heart. The remedy is not new; but it has been taken up with a new emphasis by the advocates of metaphysical methods of reform. We were told ages ago that our highest duty was to do justice and love mercy. We know the Golden Rule, "Whatsoever ye would that men should do to you do ye even so to them." But somehow there has come to us a new conception of the oneness of all mankind. We understand, as never before, that we are members one of another. We know that we are all bound up together in a unity of life and a community of interests that cannot be disregarded and outraged. We have discovered that what is done to one is done to all, and that the suffering of the one class is borne by the other. A new thought has come to us also about the drawing power of our true life. Silently, but surely, its influence goes out to many, and so in some measure to all. We have a new realization, too, of the responsiveness of every soul, no matter how sinful it may seem. The sympathetic touch of a loving heart, the quickening power of a brother's trust, are forces as sure as gravitation. This new knowledge and new thought

give us courage and faith, and point the way to the true methods of social reform.

As a philosophy of life, the New Thought takes for its fundamental reality the idea of God as an immanent, indwelling spirit, All-wisdom, All-goodness, ever present in the universe as a warm and tender Father, and not as a cold abstraction. If this statement be true, then evil can have no place in the world as a permanent reality and power. It is not denied that it exists now, but only as an accompaniment of incompleteness. It must be a negative quantity, the absence of good, as darkness is the absence of light. But in man's erroneous conception it is distorted and clothed with power and reality. In the philosophy of the New Thought, pain, suffering, and so-called misfortune are educative, revealing to us our inharmonious relation to the divine law. Sin and moral evil are largely an ignorant selfishness, — ignorant of an Almighty Love under whose divine providence all things work together for good to those who obey its law.

The Metaphysical Movement exists, then, as the exponent of an optimism so reasonable and yet so forceful that all men will be drawn to it. It would recognize the inherent goodness

everywhere. It would not sweep away the grandeur and beauty of the material universe by calling it an illusion and an evil. It believes that the laws and processes of the universe are beneficent, and that the power that is working through it and in it is Wisdom and Love. If this be true, there is absolutely no place for fear and worry. Through true thinking, the New Thought disciple applies this philosophy to every experience of life. The result is a serenity and a poise that are conducive to health, happiness, and power.

The Metaphysical Movement believes in a divine humanity, a human brotherhood with a divine Fatherhood. The Infinite Unity must have diversity to satisfy His necessity for perpetual expression. In each individual we must recognize a divine possibility and a divine instrumentality. The New Thought stands for man's creative coöperation with the divine will, for his bonds of fellowship and sympathy with his fellow-men, and for the necessity of service as the means of fulfilling the complete life.

The Metaphysical Movement has not come to destroy, but to fulfil. While it is profoundly religious, it is non-sectarian. It teaches the universality of religion; that God's

spirit is more or less active in the minds of all people, and that each individual receives according to his needs and desires. It teaches that there is no problem in life that cannot be solved by a knowledge of the law of God as written in the hearts of men, and by obedience thereto. It believes in present and progressive revelation of truth, but reverently acknowledges our debt to the prophets of God in all ages. Especially in the Christian scriptures are found clear and comprehensive statements of the truth that has power to liberate, to bless, and to heal. This new movement is aglow with an enthusiastic purpose to make this truth practical here and today, to bring the life of God into the everyday lives of men as a power ever making for righteousness, wholeness, happiness, and health. It would proclaim to man his freedom from the necessity of belief in disease, poverty, and all evil as a part of God's plan.

It is true, as often said, that the New Thought is not new in the elements of truth on which it is based. But in its combination of science, philosophy, and religion, and in its application to the healing of physical, mental, and moral diseases through the development of the spiritual consciousness, it is unique.

Without a formal creed, believing in organization only as it may promote the general good, the New Thought offers the right hand of fellowship to members of every religious denomination. Free to seek instruction and inspiration in the scriptures of all ages and peoples, it has also a large and increasing literature of its own, much of which is so uplifting and yet so practical as to be distinctly helpful. In fact, this phrase aptly characterizes the whole movement, uplifting and yet practical. It stands for the practice of the presence of God reduced to a scientific method of living a selfless[1] life through union in thought with a power that is love in action. In this lies its power to draw out the best that is in humanity; to bring sweetness and light and peace into the lives of hundreds of thousands of people; to rob death of its sting and pain of its poignancy; to take the terror from disease by proving its powerlessness; to crown the life with the joy and health and abundance which are the rightful inheritance of every child of God.

[1] That is, unselfish; through true, not negative, self-realization.—Ed.

XX

THE LAW OF THE GOOD

BY EGBERT MORSE CHESLEY

[An address at the convention of the International Metaphysical League, Boston, 1899.]

Does not the New Thought as well as the Old recognize the existence of evil in the world? Yes. Does not the New as well as the Old Thought recognize the serious consequences to soul and body of the deliberate choice of evil? Yes. Do not both the Old and the New Thought believe and teach that evil is to be overcome gradually by the power, the supremacy of the good? Yes. Wherein then is the difference? Wherein is the New Metaphysical Movement any advance on the older ethical and religious systems which have so long dominated the opinions of the world? Let us consider this question and endeavor to clear away certain doubts and misconceptions. Of course I can here speak only of a single phase of the subject. I must confine my remarks to this one point—the difference be-

tween the Old and the New Thought as to the establishment of good and the abolition of evil —the overcoming of evil conditions in mind, body and environment. There is then a very great difference between the Old Thought and the New. I am thoroughly well assured that the New Thought teaching will be found to be immeasurably superior to the older ethical and religious teaching along these particular lines. Let us see.

1. The New Philosophy of Health places an enormous emphasis upon the good. The good is the supreme reality and the eternal Law of the Good is the very heart of the universe and of us. The evil is but temporary and incidental. It belongs to the phenomenal, not the noumenal, order. There is no being, life or intelligence back of it. It arises from our ignorance, our imperfection, our non-realization of the truth. It is a vanishing element in the cosmos and is powerless in the presence of the realized good. It disappears as the darkness in the presence of the light. It is, in other words, a relative, and not an absolute, reality. It is the privation or negation of that which eternally is.

2. The New Philosophy of Health teaches, in season and out of season, not to dwell upon

the evil in thought, for this confirms its reality and strengthens its power. It teaches us to ignore, as much as possible, the evil, to look away from the evil, and to fill our minds with the thoughts of the good. It teaches us to recognize the good everywhere, to affirm the eternal reality of the good, to believe in the good, to ally ourselves with the absolute Law of the Good. The New Philosophy of Health utters its decree that the good is always overcoming the evil that is in the universe; that it is infinitely stronger than the evil; and that it is the true and eternal nature of man, however far he may have wandered away in consciousness from his Source. Instead of the older view of the degradation, the moral inability, the natural sinfulness of man, the New Thought emphasizes the view of Leibnitz and Emerson that man is godlike and that all spiritual being is potentially within him. Its gospel is the gospel of hope. It brings tidings of great joy. It recognizes that the spirit of man is sinless, diseaseless and deathless, sharing the very nature of God and destined to immortal glory. It believes with Maurice and Erskine that every man is a child of God *now,* although he may not know it; that every man lives and moves and has his being in God *now,*

although he may repudiate and deny the fact; that the Divine Love, infinite in tenderness, lies at the heart of every man, awaiting recognition and responsive trust and affection.

But the New Thought does not hold these sublime facts of man's spiritual being as beautiful and cherished theories and ideals to be speculated upon and talked about. It believes in their realization here and now. It holds them as great practical truths to be demonstrated in the daily life in time. It believes in the regeneration and transformation of the old order of things, now hastening to its decay. We have had enough of vain and empty theory. We have had a surfeit of high-sounding phrases about the dignity and the divinity of human nature from our pulpits and in our religious periodicals. Now let us have life—the practical exemplification of our theories. Now, at length, let us have the courage of our convictions—the glory of actual achievement. The New Thought not only believes, but it knows, and has practically demonstrated, that man has a hitherto undreamed of power over his own psychical and bodily states, and even over the forces and laws of external nature. It believes and knows that we are on the verge of a new and wonderful era, and that we are

just beginning to enter into the possession and enjoyment of that marvelous inheritance which has always been ours from the foundation of the world.

3. The New Philosophy of Health has discovered the wonderful power of the great Affirmations of Being, both in the culture of the ethical and spiritual life, and in the overcoming of diseased conditions of soul and body. It has been proven in thousands of instances that their faithful and persistent use weakens the power of evil in the human heart, purifies the soul of its baser tendencies, and brings man into the realization of his royal spiritual nature, his divine sonship. Speaking from the plane of that spiritual nature, that great and transcendent Self which is common to us all, that Eternal Christ who is our life, we have the perfect right to affirm with all the energy and conviction of our souls:—

Absolute Good is the one supreme reality —omnipresent, omnipotent and omniscient.

All evil is relative, a shadow of mortal consciousness—from the highest divine standpoint, unreality.

All things are working together for my good in the infinite Love of God. I rest in perfect peace.

God is my all-sufficiency *in all things*. I have no doubt. I have no fear.

I am one with the eternal Law of the Good and all is well.

In the eternal reality of my being all good things are mine *now*.

I am that great and divine Self—poised always in the Truth of Being, calm, serene and strong.

In me, the Self, are all the treasures of wisdom, life and power.

The power of my emancipated Will is omnipotent to overcome all errors, falsities and illusions.

I am rejoicing here and now in the freedom and the joy of God.

The persistent daily employment of such grand health-giving words, which are profoundly true of man's spiritual nature, is not only perfectly legitimate, but is the means by which the living, developing soul unifies itself with its true and universal being. In this way the soul learns to know that it is alive with the life of the Spirit, strong with the strength of the Spirit, and wise with the wisdom that is infinite. The faithful, earnest use of these ideal affirmations will bring health, peace, joy and freedom.

Of course, all this presupposes a deep and earnest desire for that eternal good which is life and health and peace, as well as a willingness to renounce all known error and evil. Of course, the truth must be lived out in our practical relations with the world. But the continued use of these affirmations, these ideal suggestions, with right understanding and right conviction, will enable the soul to do this very thing, will give it greater and greater strength to overcome its native weaknesses, greater and greater wisdom to manifest the fair fruits of righteousness, peace and love.

The true prayer without ceasing is the perpetual realization and affirmation of the good. When seeming evil assails us, as it surely will, let us meet it instantly with the understanding of its unreality in the presence of the good, with the assertion that it has no place at all in the Truth of Being or in us. We shall at length become so poised and stabled in the good that all our thoughts and words will be based upon this principle and all we do will be done in the spirit of love which is the Spirit of God. To all those passing out of the old thought-life, with its baneful recognition of evil, into the new, times of testing will come. The power of old habits of thought is very

great. They become a kind of second nature —ignorance crystallized in the subconscious mind. But in all our times of trial let us hold fast to the eternal verities and be undismayed. Error-thoughts may have taken root in the mind through many incarnations. Very well, then the conquest of them by this new and royal method is the greater glory. Let our declarations of the truth be the more positive and the more constant. Let our faith in the supreme reality of the good be the more unwavering. Let us stand firm in our footsteps and claim our divine inheritance. Let us realize that our redemption is always at hand, because we are united with the wonderful Law of the Good. Herein is the way of health, happiness and prosperity. Herein is the assurance of freedom and salvation from the ills of time. In this way we break the spell of mortal ignorance and error and begin to live the true and higher life.

The daily use of the great Affirmations of Being is the new method of prayer and thanksgiving, now rapidly gaining recognition in our world. I believe that it will ultimately largely supersede the older forms of seeking and worshiping the one Infinite Spirit. Its superiority consists in this: With earnest desire and as-

piration for the good, it combines the greatest faith. The very form of affirmation in which we clothe our petition implies our perfect faith that all good things are already ours—that is, in the deeper realities of our being. This new form of prayer, therefore, fulfils the requirement of that sublime and mystical saying of Jesus: *Whatsoever ye ask and pray for, believe that ye have received it, and ye shall have it.* This word of the Master is one of the grandest statements of reality ever made since the dawn of human intelligence. The world is just beginning to understand it. The New Thought Movement endeavors courageously to put it into practice. The perennial consciousness of the absolute reality and universality of the good, which is one of the cardinal principles of the New Metaphysical Movement, promises to revolutionize our whole religious thinking. This consciousness is rapidly gaining ground in our Christian churches. The absolute Law of the Good, the eternal supremacy of the good, are being more and more revealed to all men everywhere in these closing days of our century. I believe that the general acceptance and practical application of this philosophy of the good will do more to banish war and injustice, sin, sor-

row and sickness, from the world than all other agencies combined.

We can really affirm ourselves to be that which we most desire to be, and can actually achieve magnificent results. A man is essentially and fundamentally a consciousness. He may train and mold that consciousness in accordance with his highest ideals. How? Through the undreamed of power of the affirmations of truth, thousands of times repeated in the light of his highest spiritual intelligence. By the faithful use of these affirmations the lower mind may be thoroughly transformed and renewed. There is a well-known psychical law underlying all this. The spirit of man is creative. It may impress its wisdom, its power, its sense of freedom, upon the conscious and the subconscious mind, and may fashion them into the image of the truth. It may purify the outer vehicles in which the Immortal Ego functions and establish health and harmony in place of disease and discord.

The intelligent and persistent use of the great affirmations of Being can change those universal race-beliefs which have so long held us in bondage. It can destroy those widespread errors of thought into which we are all born, and which have become for us such sure

and abiding realities. Many of the so-called laws of our physical nature are really not such at all. On the contrary, they are laws made by man himself, his legacy from the long past —the infantile stages of his evolution. They can be transcended by him who knows the Law, by him who has the spiritual wisdom to contradict and annul them. As has been intimated, the spoken word is very powerful. But of course the spoken word alone is not sufficient. The spirit of our affirmations must get itself incorporated into our daily thinking and acting, working in us regeneration—birth from the old into the new kingdom of the truth.

These ideal affirmations, these assertions born of a higher knowledge, this abiding consciousness of the power and reality of the truth, this understanding and this practice of the presence of the good,—these, I repeat, are the most effective means by which we may re-create our whole being. No outside power will do this work for us. The work is in our own hands. We must be thoroughly convinced that we are co-creators with God. We must think and speak from the standpoint of the True Self. We must recognize under all circumstances our inborn divinity.

As we withdraw our consciousness, our recognition, from the old beliefs of error which have so long enslaved us, what happens? They gradually die out from lack of nourishment. They are not rooted and grounded in the truth, and so they are negative to the higher thoughts of the good. We are not to *fight* the old beliefs; we are not to *fear* them and make realities of them; but we are to concentrate our attention upon the high truths of spiritual reality. What are the high truths of spiritual reality? They are health, strength, freedom, life. As the old beliefs of sin, sorrow, sickness, failure, disappear from our conscious and subconscious mind, their effects disappear also from the body. Why? Body and mind are essentially one. The body is a perpetual expression of the soul or mind. Our general mental attitude is constantly affecting for good or evil every cell, molecule and atom, all the fluids and the tissues, of the physical organism. This is the physiological fact.

But more than this will take place. As a man steadfastly thinks the thoughts of the eternal truth, as he persistently and unfalteringly allies himself with the perfect Law of the Good, his whole environment begins to change also. He finds that the spirit within

him has a kind of magical power over his external circumstances. When a man becomes consciously unified with the wonderful Law of the Good, he finds all things begin to go well with him, on all the planes of life. Ancient errors are dissolved out. The law of his evil fate or karma begins to be overcome by his knowledge of the truth, and he is carried forward swiftly in his moral and spiritual evolution. Such a man has entered into the vibrations of power, success and prosperity. He becomes more and more a center of attraction for all good things. He becomes a conscious sharer in the freedom and the opulence of God. Remember the teaching of Emerson, America's greatest prophet and philosopher. A corresponding revolution in *things,* he tells us, will attend the influx of the universal Spirit. He assures us that we create our own circumstances, and that the kingdom of man over external nature is a dominion which is now beyond his dream of God. And the word of Emerson is true. The era he foresaw is just at hand. The New Thought Movement is the herald of this new and glorious day.

"All that we are is the result of what we have thought." This profound truth, which

we have received from the Orient, holds good through all our incarnations, through all the processes of our evolution from the beginning to the ending. Let us think, then, the thoughts pertaining to the eternal truth. Let us speak, then, the words pertaining to the eternal truth.

In all this that has preceded I have carefully distinguished between spirit, soul, and body. The spirit is our real being, the Self, the Indwelling God; the soul or mind is our present consciousness of our spiritual reality; the body is the outer expression or manifestation of the soul and spirit.

There are those who deny our right to use these high affirmations of our perfection, power, life, freedom, on the ground that they are not strictly true. Certainly they are not true of the outer personality, the growing, developing soul or mind; but they are profoundly true of the Higher Self. Man is really and interiorly a great and powerful consciousness, or rather superconsciousness. He determines largely his own destiny. He contains within himself an infinite order of life, by its very nature superior to growth and decay. He is the creator of countless forms or manifestations through which he, the Immortal Ego, functions through endless cycles of time. The

supreme object of our life in time is this,—the gradual recognition of the God within us, the gradual restoration of this divinity to its rightful place and power.

Let the soul then continue, day by day, to sing the exultant song of the spirit. Let it identify itself with the higher ranges of its being—with the glory of that true and divine Self which is sinless, diseaseless and deathless. The supreme statements of spiritual reality are, to him who knows how to use them, the very manna and the wine of life, the secret of divine attainment, the sources of health and perfection to mind and body.[1]

[1] The above discussion puts the leadership of Emerson in the right place, without attributing to him what he did not do. A recent writer has tried to make out that Emerson originated and first used the New Thought, since Emerson and Margaret Fuller referred to the transcendentalist philosophy as "this new thought." "Others took up the term," says this writer, "and in the early days of the Unitarian Church its leaders referred to the Unitarian ideas as "this new thought." "This new thought" was really the thought of religion as a fine art rather than as fine theology or philosophy. . . . Later came Quimby and his class of students who went a step farther and organized faith itself for practice. In other words, transcendentalism and Unitarianism began the New Thought, and Quimby and his class of students . . . carried the re-aranging of religious into the purely metaphysical realm. . . ."

To say this is curiously to misread history. **Uni-**

tarianism did not lead to mental healing, and never has led to it. Although Quimby and the later followers came to think much like the Unitarians on certain points, they were one and all Orthodox in the beginning. To try to deprive Quimby of his work of discovery would be much like trying to discredit Christopher Columbus. It was the development of mental healing which made the New Thought possible, however many times the mere form of words "new thought," may have been used, just as it was the voyage of Columbus that made possible the voyages of those who later settled in America. The term New Thought as now used came into vogue in 1894, in Massachusetts, and its use then became general.—Ed.

XXI

THE NEW THOUGHT TODAY

[The following is compiled from various bulletins issued from Washington by the International New Thought Alliance, since April 1, 1916. These, the most recent statements, by new leaders, indicate the present trend of the New Thought.]

The most startling thing about New Thought is that it is not new. It is the oldest thing in the world—the only thing new about it is the form in which it is presented to the world. New Thought is a new way of thinking about man, God, and about thought itself. Thoughts are things, and things are thoughts. "Thing" and "thought" are twin words, and at their root are one[1] . . . These are some of the ideas that have received the name "New Thought": that disease is of mental origin in-

[1] Of course the new leaders cannot mean that these terms are wholly interchangeable. They mean that thought is a reality, a formative power—not a vague or inefficient force—and that by *right thought* one can dispel adverse beliefs which credit too much power to "things" in the world of space and time. —Ed.

stead of material; that right thinking brings health to the body and prosperity to one's affairs; that right thoughts will heal perverted appetites like drunkenness and sinful living; that knowledge can conquer death; that God-love in the heart will destroy all enmity on the part of people and other creatures; and that there is no limit to thought and its power, except what thought puts upon itself. . . .

The basis of New Thought belief is that all life is one, and that man is the highest expression of that life, the fountainhead or first cause of which is Universal Energy or Force—God. It believes that man, through recognition of his unity with this force, has power to control absolutely his own fate and create conditions of life and environment to his own desire.

Healing the sick is a strong feature of the New Thought movement, and great work has been, and is being done, by its followers, who, however, do not claim to possess any special power in accomplishing desired results. They know that this power is common property, and that it is at the disposal of all just as soon as they know how to claim and appropriate their own from the Universal Source. They take literally Christ's promise: "He that be-

lieveth on Me, the works that I do shall he do also; and greater works than these shall he do;" and believe that the power to do His works is just as potent within us now as it was ever in any man; we can demonstrate this power simply through the realization of our possession of it.[1]

New Thought does not condemn any form of healing, metaphysical or physical, but regards them all as good; realizes that physicians and drugs are necessary to many lives at the present stage of development, but believes that, as the race unfolds, all external aids will be discarded, and eventually it will be universally realized that all healing comes from within, and not from without.

New Thought believes that the laws and processes of the universe are beneficent. This being true, there is absolutely no place for fear and worry. The disciple applies this philosophy to every experience of life. The result is a serenity and poise that are conducive to health, happiness and power.

The New Thought believes in a common brotherhood with a divine Fatherhood. It

[1] To this might be added the plea expressed in the foregoing chapters for *a real science* as the true basis for healing.—Ed.

has not come to destroy, but to fulfil. While it is profoundly religious, it is non-sectarian. It teaches that there is no problem in life that cannot be solved by a knowledge of the law of God as written in the hearts of men and by obedience thereto. . . . .

The International New Thought Alliance is an affiliation of all teachers and leaders who are putting before the world the principles of New Thought. It is not an organization in the old sense of the word, but a union for constructive work, and it is not so much an institution as an influence. Article II of the Constitution and By-Laws of the International New Thought Alliance defines its purposes as, "To teach the Infinitude of the Supreme One; the Divinity of Man and his Infinite Possibilities through the creative power of constructive thinking; and, obedience to the voice of the Indwelling Presence, which is our source of Inspiration, Power, Health, and Prosperity." Its motto is "Propaganda and Fellowship." It has no fixed creed or dogma, and it does not endeavor to regulate people's beliefs, but rather to make them believe in themselves. . . .

Many inquiries are received at headquarters asking this question, What is New

Thought? To answer in a word, New Thought believes in the Good. The motto of the old crusaders was "God with us." The motto of the New Thought is "God in us." The consciousness of the divinity at the heart of things gives life a new meaning. If man is made in the image of God, he partakes of the divine nature. God is Love, God is Health, God is Abundance, God is Joy, God is Peace, God is Illuminated Intelligence, God is from Everlasting to Everlasting, in the eternal Here and Now, and man, who is the child of God, made in His image, partakes of all these things. This is the New Thought—the New Thought of God. He is not alien, He is not distant, He is "nearer than hands and feet," He is the one life and we are in that one life. All the Good belongs to us. It is our divine inheritance.

"New Thought" is not a name or expression used to designate any fixed system of thought, philosophy, or religion, but the term itself conveys the idea of a growing or developing thought. When New Thought is molded and formed into a system it ceases to be "New" Thought. Truth is not susceptible of monopoly or being made into a system. It cannot be encompassed by institutions, but its

living Spirit is present in every manifested form and object of nature.

The New Thought practises in the twentieth century what Jesus taught and practised in the first century. He taught healing—it practises healing. He said "Judge not that ye be not judged"—it discourages condemnation and sees the good in others. He admonished us to take no anxious thought for the morrow—it practises the divine supply. He taught faith—it makes faith the central principle of its theory and practice. He taught love and brotherhood—it is demonstrating unity and coöperation. The New Thought is the Christ-thought made new by being applied and proved in everyday affairs.

The New Thought is positive. It would overcome sickness by health, error by truth, anger by love, evil by good. The things of God are all positive, for any negation is lack of God. . . .

Life is organic. The life principle is always manifested through harmonious coöperation of different cells and organs. A movement that is vital must have the same harmonious coöperation between the individuals that compose it. True organization is the very opposite of crystallization, for crystallization means

death, while organization of the right kind means life and life more abundant.

Organization in no wise limits individuality, but rather supplements and completes it. There are certain things that many working together can do better than the same individuals can do working alone. Team-play is the keynote of this age—the most vital and progressive age in history.

An organization does not believe and, therefore, should not dictate the belief of its members. Only individuals believe. Each man has his own creed. The very word is from *credo,* which is a singular verb in the first person, meaning "I believe." True organization has no right to interfere with this most sacred prerogative of the human soul. It is the divine right of each individual to believe what he pleases. As a man's home is his castle, so his conviction is sacred and belongs to a realm that society has no business to invade. With belief, organization has nothing to do, although the beliefs of its members have everything to do with organization, for they constitute its soul. In the true sense, individuals should have more liberty in coöperation and correlation than when working at divergent and cross purposes without being rightly related

each to the other. For what is liberty but the freedom to fill one's own part in the divine scheme, and how can we best fulfil this part except as we work in harmony with others who are filling their parts?

Organizations are created to do things which can better be done by working together than by working singly. It is on these lines that the International New Thought Alliance is proceeding. It is merely a band of individual centers and individual teachers and followers working together in freedom for one common purpose, and this purpose is to carry the truth message and the healing message to all who are ready to receive. . . .

The New Thought movement cannot be measured by numbers. It is not so much an institution as an influence. It is impossible to determine the exact extent to which this influence has affected modern thought, but even its enemies must admit that it has been considerable. Consciously or unconsciously it has literally affected millions of people. Signs of its far-reaching effects are seen on the stage, in the pulpit and in the press. The new fiction of the day abounds with it, many of the new plays are fashioned along similar lines, the moving pictures not infrequently feature

it on the screen, while in many of the orthodox and liberal pulpits, especially in the large cities, may be heard "New Thought sermons."

This is as we would have it, for the leaders of this movement are not so desirous of building up a great organization as they are of influencing the world for good. Many of our members are also members of churches and we are not only content that they should retain their church membership but often urge them to do so and to become better church members than before, teaching the truth according to the new illumination they have received. So long as the world is benefited, so long as the health, prosperity and happiness of men and women are augmented, so long as the cause of peace and brotherhood is advanced, so long as the thoughts of men grow more constructive, more cheerful and more in harmony with the divine thought, we are satisfied.

Whether it be from this cause, or others, or from many causes working in conjunction, a transformation *is* taking place in the thought of the world. It is apparent in many lands. Even in the midst of the terrible war in Europe, perhaps as a reaction from its horrors, is growing up a new spirituality.

[Comparing the above with the expositions of the New Thought in the preceding chapters, one finds it essentially the same in spirit. The newer leaders have lost the vagueness of some of the earlier writers, while gaining a directness of thought which sometimes oversteps the mark. The individualism of the early days is still apparent, but also a spirit of co-operation and fellowship which the leaders of twenty years ago pleaded for almost in vain. The present clarifying statements concerning the true functions of an organization may well challenge the attention of those who adhere to the formal statements of conventional creeds. If the New Thought is essentially a "tendency," a "developing thought," not a fixity, it must be so regarded by its critics.

But if "only individuals believe," each having a "creed of his own," in what sense is the New Thought still "a rational and positive spiritual philosophy," in the terms of Henry Wood? What is universal? What is "the science of life and happiness"? In what philosophical sense is all life "one"? The New Thought is indeed "not a fixed system of thought," and yet its adherents have held stoutly to certain propositions that may readily be stated in universal form, and submitted to the tests of philosophic reason and carefully scrutinized experience. Thus Mr. Chesley pleads for the "Law of the Good," while all the essayists argue for certain psychological principles in accordance with the law of growth "from within outward." These and the other general propositions may be put to the test in the light of science today.

The above statement that man is "divine," with

"infinite" possibilities, would seem to imply that we can all be gods. It is profitable to contrast with this statement the more cautious plea in a foregoing essay that man is a "medium" of God, and Mr. Wood's effort to avoid both pantheism and individualism. We find the true clue, no doubt, in the more qualified proposition above, that "God is in us." This indeed is the real "Spirit of the New Thought." God of course is the only Divine being. Man lives, moves, and has his being in God, and may become in deepest truth a medium or instrumentality, a child of God. What is needed is *affirmative realization of the Divine presence.* For, as the above reads, God is *in* us, not simply "with" us.

If, then, we say that the inner life is the source of causality, we must mean that all true causes are spiritual, that is, all are from the Divine. A "mental" cause might be an affirmation suited to the individual merely, and it might express mere caprice. Any one is free to make this venture, to deem "environment" passive in contrast with his will. Any one may regard his thoughts as "things" in the sense that everything shall seem to be as he thinks. But if one wishes to find *the universal basis of thought,* one surely needs to avoid putting undue emphasis on the finite self.

Mr. Quimby set a good example in this respect. He did not claim much for himself when he held that there is a "science of life and happiness," a science which, when stated in scriptural terms, he calls "Christian Science" in one of his articles. His emphasis was on the universal, on the principles and methods which are for all—the Christ-

science of all time, in contrast with the facts of any particular phase of history. He did not claim much as a re-discoverer. The greatest value of his work lay in the method of silent spiritual healing whereby the Christ-science could be made real for any individual. The emphasis belongs on the science as divine, not on man as the one to use it in the service of others, although each must believe in himself as heir of the spiritual ages.

The following essay may suggest a way to re-estimate the "Spirit of the New Thought" in this connection. It was called out by one of the usual criticisms of the New Thought when the writer was pleading for a return to the Gospels as clues to spiritual healing. The critic, a theologian, claimed that the Gospel works of healing were *different in kind*, hence that one must first draw doctrinal distinctions between the Lord and man, between "divine miracles of healing" for a purpose in a given age, and the merely "magical miracles" of Christian Science and the New Thought. The writer contends, however, that one should judge the works of healing today as if one believed that *God lives today*, that the divine kingdom is inseparable from the soul. May we not see a purpose, then, in the healing movement which began with Quimby, and which has differentiated into all the present-day branches—Christian Science; Divine Science; Practical Christianity as advocated by *Unity*, Kansas City; and the various phases of the New Thought? Should we not interpret this movement from *within*, in the light of actual experience?]

XXII

THE LAWS OF DIVINE HEALING[1]

BY HORATIO W. DRESSER

To call a process divine is tacitly to admit that in some respects it eludes the finest analysis. Yet this should not keep us from the effort to learn whatever can be known. We say that love is divine, but we endeavor to grow in appreciation of its beauty and its power, and to understand its influence in human life. The universe is in the profoundest sense a manifestation or product of the Divine mind, replete with purposes that surpass our knowledge; yet we do not hesitate to study it with the conviction that our own reason is akin to this mind and these purposes. Since God is the ultimate life of all processes, there is a sense in which every investigation is a quest for the divine, whatever we may say for short when we speak as if nature were a power in itself. To assign all supremacy to God is to start aright, and to bear in mind the rel-

[1] Reprinted from *Nautilus,* Holyoke, Mass., 1914.

ativity of things human and natural. Hence one employs the adjective "divine" not for the sake of making special claims but rather to disclaim special knowledge, intimating that far beyond there lie the depths of the "unspeakable wisdom and knowledge of God."

From a once prevalent point of view, whatever is divine was long ago revealed once for all; hence the day of wonders and immediate evidences of the divine presence has forever gone from the world. This meant that a particular interpretation put upon the Bible was final. But this has never been proved. The simplest of spiritually-minded men may at any time discern a truth which has escaped the ecclesiastics. If the Bible contains divine truth this truth is in part concealed, since the mere letter is often obscure and conflicting. If it contains divine truth its wisdom is universal, and we may expect to discover its meaning to the end of time. If the truth in the Bible is from the same source as the universe at large, the chief value of the Bible may be said to be its power to explain the principles manifested in the universe and written in the minds of men. Hence one who really possesses the clue should be able to discern the divine truth everywhere. Thus nature at any point is an

earnest of the divine, for him who has eyes. The laws of God are written in nature's events, and man as an interpreter is in no sense alien to the processes he would understand. The truer the insight the less is one dependent on authorities or books, the more time and thought may be given to actual life today, in contrast with the study of history. Time brings changes, and unless we are open to the living event we may miss the divine message to our age. It is more important to live deeply in the present than to know the past.

History shows that new events are readily declared to be miracles by those who are ignorant of the laws implied in them. The more intelligent men become the less they believe in miracles. Today we seldom hear them mentioned, for we have grown accustomed to the thought of law. Yet we may well bear in mind the fact that in every field of knowledge familiar to us there were pioneers whose first works seemed magical. Many of us are still dwellers in that vague realm where wonders seem possible. There are "signs and wonders" which even the wisest have not yet explained. We may well try to penetrate behind the myth or credulous belief to the core

of fact, and press forward to the time when the true explanation shall appear. It is important, too, to keep our minds open to recurrences of events which were once pronounced miracles because produced by some pioneer or prophet. To allege that "the day of miracles is past" is to close the door even to the inner core of reality concealed within the so-called miracle.

He who starts with a dogmatic or historic judgment concerning spiritual works is likely to turn to his age with disparagement on his lips. Equipped as he believes himself to be with the right theology and the true distinction between divine "miracles" and the ordinary deeds of men, he believes himself able to discern all the truth there is in a new work, say of healing, wrought today. The probability is that he does not see the new happening in its true light at all.

Truly to estimate the recent occurrence one must first ask: What has happened; what are the facts? The next step is to ask, How can the facts best be explained? In the quest for an adequate explanation one may well consult the wise books of the ages, while also seeking the aid of the most thoughtful people today.

Let us frankly admit that works of healing

are susceptible of many explanations, and that each of us may seem to have the right explanation simply because our view of the matter harmonizes with what we have previously believed. If we are to seek an explanation which may rightfully be called divine, we must take a number of supposably adequate theories and put them to the test. The theologian who claims to know precisely how Jesus healed the sick, and to know this so well as to be convinced that there are no works of divine healing wrought today may well be challenged to prove his assumption by his works. As a matter of fact, they best know how Jesus healed who know most from actual experience about the therapeutical works even now taking place among us.

Fortunately for them, those who led the way in establishing the modern healing movement were not handicapped by theology. They themselves were healed by divine power, and then power came to heal others. So the belief has spread. The actual works of healing, the "signs following" are the true tests. Given these signs, we may account for them as best we can. But there are the facts.

The difficulty in the case of certain types of theology is that so many theoretical distinc-

tions are first insisted on that there is no room for belief in the power to heal or in the facts. That is, we are told that we should first draw a sharp line between the divine and the human, and avoid the assumption that man is divine. When these and other distinctions have been drawn the divine is already so far from us that it is no wonder we cannot believe in divine healing.

Starting the other way around, let us say that *the divine is infinitely near,* and that it is a question of taking down barriers and distinctions. We may even say with unqualified truth, Everything is divine. The trouble is that we do not see its divine power and meaning. We have separated ourselves from God and wandered afar. We have asserted our wills. We have become emotionally intense, full of fear, excitement, anxiety. Let us then be inwardly still and know that God is nigh.

If we once gain the idea we may turn to any aspect of the wonderful processes going on within us and find it divine. From this point of view nature's entire recuperative process is evidence of the divine wisdom, and no adequate explanation of it can be made save in terms of the divine. Nothing could be more providential than the wonderful restorative

processes aroused into action whenever the natural functions are impaired. Nor can we find more marked evidences of wise provision than the strong instincts which lead us to seek and to maintain health. The conviction which assures us that health is our birthright, and the strong will which stirs us to fight for life even when all odds appear to be against us are also evidences of this wise provision. The trouble with us is not that we make too much, but that we do not make enough of the divine. If we really lived according to the divine we should be well in soul and body. Even if we lived in all respects according to natural law; not this artificial, furnace-heated, nervous, hurrying existence, we should be well, physically speaking. Any passing ill that might then arise would be quickly cared for by nature unaided. How much more we might accomplish, however, if we had more knowledge of the divine presence!

While disagreeing with those who draw distinctions which put the divine far from our powers, we may well admit that there are different levels of manifestation, degrees of nearness to the divine, hence degrees of healing. God is indeed near us in all nature, if we have eyes and wisdom to discern His presence. He

is far nearer in human social life, and in our individual thought. He is nearer still in those ineffable moments when in unison of feeling we lose all sense of separateness from Him.

Again, it makes a difference whether or not we are aware of the divine. All natural healing is in the profoundest sense divine, yet it may seem like a merely physical process unless we approach it with a certain consciousness. We are also divinely healed when the mind is dispossessed of its errors, its anxieties, fears and upheavals, however we may seem to escape from these; but how much greater is the sense of power when we know the one source of all healing. Hence it is well to take note of various types of thought in accordance with their nearness to or remoteness from the divine.

It greatly matters, for example, whether there is conscious dependence on the divine love and wisdom or an assumption that the human mind plays the decisive part as if God did not exist. Mental healing based on hypnotism may be largely the impress of one mind on another, although good results may be wrought despite the attempt of the human will to control. The same may be true of any therapeutic practice in which an attempt is made

to transmit thought to the mind of a sick person. Again, mental healing may be superficial or ephemeral, its purpose being to dispel fear, allay excitement, induce quietness, or restore confidence; just as you or I might converse with another to convince him of his folly without claiming divine aid. Or, it may occur through affirmation by displacing annoying mental pictures in favor of those that rest the mind and give peace. In a deeper sense mental healing may look forward to something more than the banishment of disease, and may lead to the development of inner control or poise. Thus its devotee may take up the regular practice of meditation, and endeavor to understand and eliminate all disquieting conditions of mind. This healing does not take the place of natural restorative processes, but fosters the type of life which most directly accords with them. By employing such methods we may pass almost insensibly from mental to spiritual healing, from ephemeral to permanent work.

Many who are now firm believers in divine healing were wholly without faith in the divine healing presence when they began to break free from bondage to physical specialists and medicine. Then came a new depen-

dence for a time, after they had acquired the habit of visiting a mental healer whenever an illness of any sort appeared. The next advance was perhaps through the realization that an educational or regenerative process must supplement the changes wrought through the silent treatment. Thus social healing may lead to self-healing and the latter to a realization of the true meaning of healing. Once it seemed to be a question of banishing haunting mental pictures and fears, but now it becomes a matter of attitudes, inner receptivity, regenerative faith.

By spiritual healing, then, in contrast with mental healing, one means a process which brings about a real, permanent change in the inner life of the individual; not the mere overcoming of physical ills that may recur, or the dismissal of errors not understood by the mind that turns away from them. Whatever the accompanying physical and mental ills, and the processes by which they are overcome, a healing process becomes spiritual when the inner life is decisively touched and changed; when there is a change of attitude from hatred, anger, distrust, despair, selfish emotion, self-centeredness, or self-assertion, to an attitude of faith, hope, love, confidence, or whatever

uplifting spiritual state may be required to overcome old habits. In this sense spiritual healing is inseparable from moral rebirth. Such healing must presently become conscious, since it pertains to a person's character and intelligence, and calls for thoughtful coöperation; whereas mental healing may be mostly accomplished by another. Spiritual healing may indeed begin through the ministrations of another, and may involve what is called a change of heart deeply affecting the religious life as a whole. Whatever the instrumentality or the results, the change is such that the sometime sufferer, now quickened from within, is no longer content to lead a life of bondage to external, sensuous things.

Such a change is shown, for example, in the daily habits, the tastes that become refined, the opportunities sought for self-expression or service. It is also manifested in the growth of a composure not sought or attained through mental control alone, but coming rather as one of "the fruits of the Spirit," and as a constant resource that can be drawn upon at will. Again, it may be seen in a lessening of antagonisms, the relaxation of tensions, the dying out of adverse criticism; and the attainment of new attitudes of contentment, sympathy and

charity. Such changes also come with the acquisition of a philosophy which lifts all matters of moment to the level of reflective thought. For he is spiritually healed who learns the real causes of the changes he undergoes, and who endeavors to conform to the powers working through his nature for its betterment. Thus he may come to believe in time in the ever-present wisdom and love of God in contrast with a former belief which separated God and man.

Spiritual healing is distinguished from mental healing because directly attributed to the divine power as the real efficiency. This means far more than the acceptance of a theory regarding the restorative processes of mind and body, it means an attitude and conviction very different in type from the attitude and theory of the mental healer. For the one who attributes the efficiency to an immediate manifestation of divine power on the spiritual level regards himself as an instrument of the divine wisdom.[1] Consequently, he endeavors to cultivate the kind of life most in accord with the divine presence. Such consecration involves sure belief in the inward light, ready to shine upon the particular pathway

[1] This was Quimby's teaching. See above, Chap. V.

and make known the wisest course for the occasion. It implies something more than complacency or poise in oneself. It could hardly be called receptivity or humility, for these are apt to be negative. It calls for a particular attitude of coöperation with divine leadings in the endeavor to be a bearer of light in the dark places of the world. It also implies faith in inner or spiritual perception, the conviction that the powers and conditions discerned through such insight involve the deeper realities of life.

It is difficult to describe this attitude of cooperation with the divine because it is attained through personal experience involving certain trials and failures. In contrast with therapeutists who claim too much for the finite self, as if the human will were the central efficiency, one is apt to overdo one's humility and self-effacement. In truth, one should not be any less positive and affirmative but in a different way. One may rightfully believe that the human self is an efficient instrument of divine power and employ all the volitions of the self with as much vigor as if the human will had power of its own. Nothing short of this flood-tide of activity will achieve the desired results in crucial cases. But this activity is not of

the sort that calls attention to itself. It may spring out of the greatest calmness and peace. Thought may be relatively quiescent. The emotions may be wholly still. The point is that the human spirit as a whole is active. The spirit is "the heart" in us, that side of man's nature which lies open to God, the immortal part, "heir of the ages" and superior to the trammels of sense. In other words, the spirit is an individuation of God, manifesting a divine purpose and serving others. Man is never more truly himself than when most active as a spiritual being. Yet in another sense he is never so unobtrusive, never so free from self-assertion and that independence of will which closes the door to divine guidance.

There is a respect then in which one cannot undertake to describe divine healing in its fulness, or try to explain it. The highest cannot be described, nor can it be explained, as we ordinarily count explanation. For God is the real healer, it is the divine love that heals. Man is not immediately conscious of the central activity which, on the divine side, is at once wisdom and love, light and life, any more than he is aware of the pure divine essence that quickens men to pursue beauty or attain ultimate truth. Man brings to the experience

of divine communion a nature which may indeed be immediately one with this incoming or ever-present life of the divine. We may infer the existence of this nature from the results which ensue. But we do not feel all the elements. When we learn to know the self in this deeper sense we are already a stage removed from pure immediacy. Instead of knowing ourselves as single-hearted, we find that we feel, we think, we will; we are actuated by a prevailing love, by desires and purposes; we differ in type, in capacity, in gifts. What we feel and try to make our own has already taken on the forms of our nature, and possibly we have impeded the divine flow to some extent. Hence we are constrained to say that there is more in the experience of divine communion than we can describe. What we omit may be the most important element. Each must learn it from experience.

The same is true, however, in every other field of human life where the self is seen at its best. If, as Emerson assures us, we are at our best when spontaneous, the element of attention is lacking which must be present if we are to tell whereof our virtue consists. When we act more wisely than we know, and speak more truly, we are both less and more

than the conscious self of our other waking moments. No one can reveal the whole secret of his genius.

To apprehend the divine law of healing you yourself must be touched by the divine love, or be an agent of ministration to another. One learns through experience to know the difference between a relatively external state and one in which the divine life is more intimately present. It becomes a question of the attitude of heart and will, thought and conduct most in accord with the divine life, as one thinks of that life in ideal terms. Hence the emphasis one places on receptivity, openness, readiness. It is plain that there must be consecration to the divine wisdom, with the belief that it is adequate to meet the occasion. One is ready to give or withhold, as one may be led; whereas the mental healer might be bent on controlling the case in any event. One realizes that of oneself one has no efficiency. Yet it is no less clear that one must believe in one's true self as a means of communication in order to be of any help at all. We are therefore taking into account all that was said above about natural restorative processes and mental healing at its best, and lifting these considerations to the divine level. For as we cannot

dispense with the mental imagery, the realizations and ideals, we cannot omit the human agency. That would be to think of the divine as functioning in sheer emptiness, as if the Holy Spirit were a kind of ghost.

We are in a certain situation in life, physically, mentally, morally, spiritually; in a certain environment, social atmosphere, surrounded by mental and other influences of which we know but little; we have a certain vocation, daily activities, interests, needs, problems. There is a wisdom in precisely this situation, a wisdom that is immanent in the situtation itself; and we must not ignore this our condition in seeking divine light. The divine life is taking a certain course through us, is moving toward an end with transcendent providence and sustaining love. The prime need for each of us is adjustment to the life at hand, oftentimes to the very moment. This cannot be an adjustment of will simply, since there is intimate correspondence in two directions.

Our external or physical condition is open to the influence of the natural world, and thus there is a reason why we are just where we find ourselves, with this particular inheritance. Our inner state is open to the influ-

ence of the spiritual world, with all that this implies; thus there is a reason why we are spiritually as we are. Know yourself completely and you will know these influences, and the wisdom of life's present situation. Know the influences that affect, hinder, help and sustain you; and you will understand yourself. In the end it will be the truth that will set you free, however urgently you may affirm your freedom before you have seen the wisdom of life as it is. You must learn to close the door to some influences, to open them more widely to others.

In order to think out our relationships to these influences, we must begin far back, far enough back so that we can ground our consciousness in the thought of the Spirit and hold fast to it, viewing the whole of life spiritually. What we need is a vision of the universe springing from the Spirit, taking form in space and time, fulfilling the uses of external things, and yet having no life or reality except through the Spirit. To adopt this point of view is to regard all change, all life as proceeding outward, and all causality as spiritual. Starting thus with the thought of God as the inmost ground of all being, we realize in a more intimate sense how profoundly true this

is of man. We are essentially spiritual beings, sons of God. We already dwell in the eternal kingdom, we are in the spiritual world now, sustained by heavenly powers. This our inmost life is the truly real, permanent life, the mode of being which will go on continuously from the present through the change called death. We are guided and strengthened in this our interior life whether in the least degree aware of it or not, and even though we claim all decisive activity as our own. *The truth that sets us free is the knowledge of this our inmost life as fundamentally real.* Hence it is well to accustom oneself to the point of view by adopting it in thought, almost as if nothing else were true, as if we were even now in heaven among the angels, far from this natural existence.

This inmost life is inclusive, however, of our transitory existence, since it is through this that we are brought to consciousness and into freedom. Hence we need not call our external life an illusion or dream. A dream it is indeed if we walk about among these mundane things as if they were imperishable substances existing by themselves. A sheer illusion it surely is if we attribute our sufferings and our joys to these externals, as if the

mind were a mere shadow of the brain. It is unreal indeed if in any sense taken by itself, instead of in the light of its proper place in the scale of realities extending from the resistant rock up through the flexibilities of the atmosphere to the enduring beauty and power of heavenly things. Nature is profoundly real if viewed in the light of its gifts to the soul of man, and the purposes which it fulfils. Thus its obstinacy melts before us, its forces assume the form of enlivening influences meant for our good, and we look abroad upon it as in every sense friendly, akin to our spirits far more than to our physical organs and functions.

If we could always dwell consciously in the inmost life, willing and thinking in accord with the divine love and wisdom, the problems of our existence would be solved. Our real problem is to live from the center, from the sources of supply within the heart, while still mingling with our fellows in the world, completing the work which must be done before we can be free. Caught within the enticements and limitations of external existence, we seem to be mere creatures of outward circumstances. Hence we retreat, give way to fear, despondency. Hence the endless quest for ex-

ternal causes of our afflictions, causes that can never be found, and the search for remedies that never can be discovered. But when we view all these matters from within we realize that they are fluid and responsive in the presence of the Spirit, that it is Spirit and not matter that creates.

The first great truth, then, is that the spiritual life is more real, is the life of causes; that we stand where we do today because of spiritual activities, whatever the appearances may be. If these appearances show that we are disturbed, unhealthy and in external misery generally, it may be difficult at first to trace the connection between the inner and the outer. But looking within we discover after a time that we are drawn in two directions. There are forces at work to keep us precisely as we are, to hold us in our habits, our creeds, our fixed attitudes of judgment, our likes and dislikes; on the other hand, there are creative, heavenly powers gently leading us away. Living between, aware of the conflict but not of its causes, we rebel and struggle, often opposing the very powers that would set us free. It seems a cruel affliction that we should thus suffer, and we wander up and down over the

face of the earth, seeking some one wise enough to clear away the mystery of our suffering. Wonderful to relate, there is no mystery at all when we gain this inner vision. For the suffering is not a reality in itself, nor is any disease an independent reality. The suffering is due to a certain combination of forces all of which are good. We are ignorant, unaware of the real situation, we turn from the hand that would set us free. It is not necessary to go anywhere, to wait for death or to try by some occult scheme to penetrate the spiritual world. *All that we need is another point of view with respect to that which is most intimately at hand.*

Try, then, to gain the vision. The divine life by constant inflow, by sustaining love, by guiding wisdom provides all that we need; is most intimately near every pulse-beat, every thought and affection. Not for a moment do we exist without that inflow. Entering the soul in the inmost recesses, it tends to spread through our spiritual selfhood, into the fulness of the mind, into all regions of the nervous and physical systems. If we oppose it at the center by fear, doubt, impatience, self-assertion, or any of the other attitudes that impede, we close the gate at the most unfor-

tunate place. You realize that this is true when you are torn by inner friction, distressed, distraught, antagonistic toward some one. Become placid there, settle into restfulness and trust, and you find that it makes all the differences in the world. Consider what must be the divine ideal, with all its possibilities of health and freedom, its gifts of goodness and powers, the opportunities to lead the life of joyous service. There is no space and time in this ideal world. We are not separated by walls or miles, by days or hours from the divine life. God dwells not in space, nor in temples made with hands. We dwell in Him, and these visible things we behold about us are so many opportunities for thoughtful response, corresponding to our inward states. Our real existence is the life of our inward states. Almost in a twinkling these could be changed if we could transfer our consciousness to the heavenly creative powers, giving ourselves in full measure to the divine love and wisdom. Our outward conditions would not change so quickly, and there would be some which were taken on long ago through inheritance that belong wholly with this outer garment, something to be cast off. But the point of interest is the inner center with the possibilities of

renewal and of transformation open before us there.

There is a sense in which everything we need to make us morally and spiritually well, to give us power over the physical organism through the mind, is already true, and merely waits to be seen. God as eternal spirit is here now, man as finite spirit is here in a little spiritual world of his own, existent in the great cosmos of spiritual beings. What we most eagerly long for and need is already here, already real and true in the inmost sense. To turn to the inmost is to put the soul in accord with this the eternally true. Hence one dwells on the ideal of health, harmony and freedom; one turns in thought to the divine peace, the infinitely tender and all-loving heart, the all-comprehending wisdom. One thinks of the divine life as encompassing our own, hence of the divine mind as knowing all that we see and far more, knowing it all in relation, consequently not as mere experience, sorrow or suffering. Nothing is lost that is real even for the natural man in rude contact with rock or tree, with heat or cold, or the fury of the whirlwind. What is gone is the merely external point of view, with the misconception that grew out of it. The whirlwind is still

there and the voice of God is heard therein, but it is now "the still small voice" that affords the central clue.

Thus to distinguish without too greatly separating the outer from the inner is to be prepared to enter into the thought of the divine presence so as to realize it with depth and vividness. To realize the presence of God in this intimate manner is not simply to think about the divine nature, meanwhile permitting one's thoughts to play at random in other fields, but to *detach one's consciousness from outer activities and attach it to the idea of the divine as a vivifying power, through feeling, through actual experience.* Thus there is a distinct awareness of change from lower to higher, a contrast between inner peace and all outer turmoil. Yet the transition is not induced through emotional intensity. Nor is it the result of mere quiescence. The experience is more truly a return to the sources of power in which the soul becomes at home, not in mere submission, but in active relation to a dynamic center. One's realization is that whatever is needed is here, whatever power or wisdom one would seek is already at hand in the deep recesses of the inner world. Thus all thought of remoteness in space or time is

overcome in the uplifting consciousness that there is but one world, the eternal spiritual world of which outward and temporal things are aspects only.

> "Closer He is than breathing,
> And nearer than hands and feet."

All figures of speech are inadequate which undertake to exemplify the full relationship. Even the symbol of the vine and the branches fails us, and all symbols taken together. The presence itself is transcendent, infinite, reaching out beyond the bounds of all language, all thought. The essence cannot be told. Yet all these symbols and statements convey the great truth in part. They suffice if they lift our thought beyond the manifesting forms to the Spirit that quickens them all, to the light which shines through the lamp of the heart in every human soul. Both light and lamp are from the same source. The wisdom that is discovered has fashioned the receptacle in which it is found. The love that comes by influx must come into a vital center, or is found within that vital center, whichever way you phrase the matter. The important consideration in any case is that the divine is within.

The chief tendency to guard against when we endeavor to realize the divine presence as a healing power is diffusiveness or vagueness. One's realization should be even more definite than prayer as ordinarily employed. It may become as concrete as the spoken word, the single word, "peace." Indeed, the word is the Spirit made definite, the creative word that went forth to fashion the world, the word that took form in the Bible, and became flesh in "the son of man." Can you become inwardly still enough to hear the creative word of the Spirit calling you into power? Can you yield your allegiance to physical things sufficiently to transfer your full thought to the message whispered in the inner ear? If you catch its gentle cadences it may touch your whole being with peace, and give you a feeling of new life. Or, if listening for another's benefit, you may well venture to speak with confidence the word power that will arouse the dormant soul.

Recall the time when you were in bondage to external things, hence to slight changes in your physical feelings. Aware of the slightest change in temperature, you laid aside your wrap; a moment later, feeling slightly cool, you drew your wrap around your shoulders again; and so on through the day you re-

sponded to physical feelings. If a slight illness occurred, you attached a name to it, making use of purely physical means to banish the malady. This name was a symbol of your bondage. You were totally unable to separate between yourself and your states, your inner states and your physical conditions; say rather that your mental life was a slave to your passing physical changes. But little by little you have been able to make the separation, to acquire an inner center, a point of view growing out of it, and a method of applying your inward power so as to gain control of your thought and emotions. Then came the great discovery that you need not keep your Christianity for Sundays and for charity, but that this inner pathway you have been following is precisely the one Jesus bade men follow that they might discern the kingdom "which cometh without observation."

The Christianity of the Master, you remember, applied to the whole individual; it touched men's hearts to make them love their fellowmen; it touched men's minds to make them think pure thoughts and will righteous deeds; and it summoned each person to go forth into the world, carrying the lamp of the Spirit into

the dark places. This message was to the needy, to those who should be made whole.

Well may we ask what it means to be made "whole" in the Christian sense. We are apt to think of wholeness as physical health, or as moral soundness according to the standards of society. What if we should say that to be made whole is to be self-consistent? This proposition sends our thought rather far afield for the moment, according to our view of the human self. If you were self-consistent you would no longer be greatly subject to any circumstance or influence whatever, in any social atmosphere you would be the same person. And what is sameness or identity, how many of us have thought it out to see in what sense a person should seek to be one, a whole or unit? *Not until you relate yourself to your brothers and to your Lord do you make any headway whatever.* You cannot serve two masters. Your clue must be taken from the divine purpose as nearly as you can grasp it. That purpose is already like a single thread running through your experiences from the first fragmentary feelings up to the present moment. You are one, you are whole from that point of view. If you can catch the vision you will have a sort of panorama of your life

showing the divine providence in it all. For even in your mistakes, your wanderings due to your freedom, the divine wisdom was with you. Come, then, to the center and gain the vision.

Why is it, when the law is so plain, that we make headway so slowly? There are various reasons in different cases. Some of us have not quite grasped the law: we strive too hard, trying to accomplish too much in our own might. The lesson is that through our whole being the divine life is coursing, ready to set us free, but impeded at points by our own attitude, our volitions and thoughts. Let us try then to be more truly open. Let us open up and out from the center, somewhat as the physical organism responds in the warm sunlight and the fresh air, quickened by nature's heat. The upward look of childlike affection and receptivity is a great help, so is the outgoing affection when we forget ourselves for another. We do not need to work in our own might, but rather to make ourselves willing instruments of heavenly wisdom and life. The divine Spirit is really working within and for us all the while. Are you ready to let your life be lived for you, to be healed through and through?

Again, there are those who do not make effort enough, paradoxical as it may seem. These people grasp the idea in a way, they want to know the divine presence, yet they do not take a sufficiently pronounced attitude to invite results. Creatures of habit and established modes of thought, they do not realize that the convincing experience of the divine presence which those have who are able to heal and to be healed, is acquired by going apart to drop the outer world and separate the inmost consciousness from physical sensation. They are thinking so much about external conditions, the needs and woes of people, that they cannot yield their personal activity long enough to give themselves to the heavenly powers. The inner vision is no mere gift of the moment bestowed on us while we think and question, raising objections and weighing difficulties; it is a product of months and years of steady interest and activity. Some people, then, need to make a more radical step, willing to yield every cherished belief for the one great possession.

Further still, there are those who have not yet learned the difference between the mental healing which rids the mind of certain of its errors, fancies and haunting mental pictures,

but does not touch the inner center, does not solve the soul's problem; and that spiritual healing which touches the soul. We gain help on this point if we consider the difference between merely mental healing and the new birth or spiritual regeneration. The simpler and more superficial process may be compared to the work of clearing a bit of woodland. At first one rakes away the leaves to be burned, trimming the trees here and there, and cutting away the underbrush. Then the severe work with the axe begins. What shall root out the deepest obstacles? What is it in our nature that needs most to be healed? Is it of any avail to cut away on the outside, while leaving the deep roots to spring into activity again? Or shall we say that the deeper roots need not be torn up but will be transformed by a deep-lying life ready to work within us when we have tried various processes of pruning and given them up as failures?

It seems impossible to condemn the deeper roots of our nature, as if our self-centeredness, wilfulness and other forms of selfishness were absolutely wrong. Some of our attitudes surely are wrong, and it is a positive help at times to admit our failures, to learn the lesson

of mistakes, clearing them away as we might the dry leaves in our wood-lot. *But the deep root of the will springs from the divine love, and the deep root of the understanding from the divine wisdom.* Look deeply enough and you will find the point of view gradually changing from the self that asserts, interferes and becomes centered in its own affections to the divine life that creates. To make this transition is gradually to gain the vision of which I have spoken, to lay down one's impediments, ceasing to act as if from oneself, and realizing that a great process of renewal is going on. One feels like dropping on one's knees in humility and gratitude at the discovery.

We need, then, to be cured of our selfishness, to be renewed by the transforming of will and understanding from within; and here is the divine life engaged in that process. When we gain the vision and look back, we realize that many experiences which we took to be struggles with a new disease recently taken on were evidences of a deeper process, casting to the surface whatever was impure. Thus as we progressed the quickening life touched nearer and nearer the center. Some of us have been touched so to the quick that

if we had not been sustained by a great peace and faith we would have passed from this natural world. Having passed through such a testing-time, we know at last how constant and thorough is the process, accomplishing the changes as rapidly as we are able, bringing severer tests when our faith is greater, and steadily casting forth all that is not in accord with the divine ideal.

Thus a time comes when we make almost no exertion in the old-time way, by affirming, by holding mental pictures, and reaching forth to attain ideals. Instead, we maintain a quiet, even attitude, inmostly at peace, ready for any experience the divine life may bring.

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