

The HIGHER LAW

: : : : : MARCH, 1902 : : : : :

Contents

	Page
"Thy Faith hath made thee Whole"	33
By HENRY WOOD	
What is Science?	39
The Teacher's Problem. II.	45
By LYMAN C. NEWELL, Ph.D.	
A Soul's Message	50
An Old Word with a New Meaning	56
By C. M. BARROWS	
Edward Howard Griggs	59
Editor's Study	63

ISSUED MONTHLY

Single Numbers, 10 cents Yearly Subscription, \$1.00

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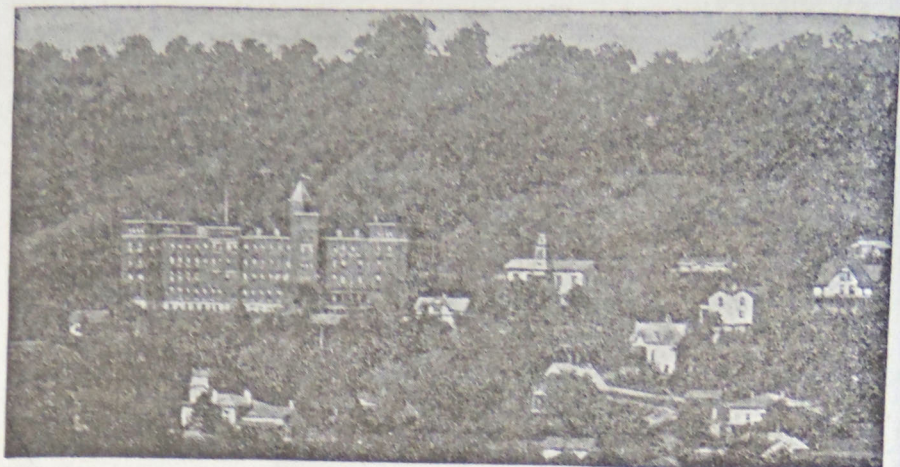
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The Higher Law

VOL. V

MARCH, 1902

No. 2

“THY FAITH HATH MADE THEE WHOLE.”

BY HENRY WOOD.

THERE is an impression more or less prevalent that what is known as the New Thought movement has lost some of its earlier aggressiveness, or, in other words, that it is passing through a kind of passive if not reactionary period. Possibly this appearance may be due to the subsidence of the outside commotion which was raised during its initial announcement. But if its “good news” is experiencing a vibration of waning novelty and early-born enthusiasm, one need not be disturbed. Truth has vital force, and during apparent recessions is only gathering new and more effective energy.

Some who have dabbled a little in the higher philosophy say, “We think we have got about all we can out of it.” This is positive evidence that they have only wet their feet in its outermost shallows, and know nothing of its profounder depths. It is impossible for one to get much out of anything without putting something in. Reciprocity is a universal law. There is at present, doubtless, a wider theoretical consent to the underlying laws of psychical and spiritual healing than ever before; but it is just possible that some of its earlier disciples, while formally adhering to its principles, may

have lost a part of that zeal which is even more necessary in the secondary than the primary stages of the movement. Only eternal vigilance and constant activity will keep one from being more or less deflected, as time passes, by the conventional lower currents which sweep around us on every side.

Perhaps there has been too much toning down and attempted rationalizing of vital principles in the effort to make them superficially popular. Possibly we are in the midst of an apparent ebb which naturally follows every flood tide, even though the general level may be higher. Again, there has been a certain lack of concrete demonstration in quarters where practical perfection had been expected. We must also remember that human nature is variable in its moods, and that moods are contagious.

If supineness exists, there is but one positive remedy, and that is more energy from the centre. If the subtle, scientific materialism which permeates religious, educational, and social systems is outwardly chilling to "the young child," more warmth from within must be generated. *The New Thought movement is in need of a good old-fashioned Methodist revival.* A return to fundamental principles is in order. Only a new baptism of faith can kindle a larger flame. How this vital divine quality has been held in disrespect and derision by the modern scientific world! But over and over again the greatest Teacher of basic truth the race has known affirmed its infinite potency and utility. It is as truly a law as any force that is dealt with by physical science. Its dynamic energy was the basis of all the "wonderful works,"—whether in the ministry of Jesus or in that of other teachers,—the records of which abound in the Bible from Genesis to Revelation.

Just here some critic may interpose a standing “poser.” Do you accept the story of Jonah and the whale and that of the sun standing still as the results of faith? Not necessarily, for we are not literalists. Only our higher God-given reason can discriminate between traditional myths, spiritual symbolism, and concrete historic verities. This is the legitimate use of reason. It is to be linked to faith, and both are to be intelligent. However baseless certain traditional recorded occurrences may be, myriads of healing ministries based upon faith crowd all history, whether sacred or secular. Its universal recognition, both as a vital and expressive part of Christianity, was undoubted until Constantine drained the primitive Church of its vitality, and made religion a matter of the State, thus lowering it to the plane of controversial creeds and fine-spun intellectual dogma. Faith has occasionally burst restrictions and melted barriers, so that its outcroppings have been in evidence through the ages.

Conventional institutions count faith as merely an emotional glow, destitute of a scientific basis, a vaporous something destitute of law and rationality. The ecclesiastical estimate is better theoretically, but practically much the same. We may freely admit that the fruits of faith in concrete “wonderful works” have been more marked and dramatic in simple, credulous, and unintellectual ages than in a sceptical, intellectual, and scientific era like the present. The former results were more startling, because the human mind was more open and not totally pre-empted by external lore and the clatter of technicality. With all our supposed advantages, we live in an unbelieving period. Nothing is accepted unless it is demonstrable in the

laboratory. It must be cognizable by the senses or some of their supplementary aids. Until the validity of the soul can be made evident by the microscope or the X-ray, science—so called—will continue to count it as a property of organized matter.

Faith is scientific, in a true sense, because it is a law; philosophical, because it reveals the *modus operandi* of phenomena; and an art, because it has a cultivable adaptation of means to ends. But in modern life there is “no room in the inn,” and it must be domiciled in a manger. History repeats itself.

Faith, far from being a mere emotion, is really spiritual and psychical momentum, and this momentum has tremendous potential force. But the modern soul, being dense and heavy with exoteric lading and “learning” is not easily lifted out of its unbelieving inertia. The simple soul lays down a disorder at Lourdes, while the scientist looks on with contempt and unbelief and keeps his own ailment. In reality, such a fact involves no premium upon ignorance and superstition. Though less dramatic, an intelligent and rounded faith would be far better and its results more secure and lasting. It would be a solid growth rather than an emotional episode. The shrine in itself has no power, but is only the fulcrum or occasion for the awakening and fusing of the spiritual consciousness in the individual. When the crowds thronged about Schlatter at Denver a few years ago with such marked results, their *belief* invested his person with power. Likewise the “brazen serpents” were put upon poles in the wilderness, where they could be seen. Nothing less than some dramatic ritual *outside* can kindle saving force in an undeveloped soul.

In some guise, there must be outward visible saviors, because the internal faith, divinity, or Christ does not appeal to the sensuous nature. Hence the emphasis upon the physical personality of Jesus, which he himself vainly tried to transfer and correct.

Naaman the Syrian was a great man, “but he was a leper.” When Elisha directed him to wash in Jordan and be clean, he was wroth. “Behold, I thought, he will surely come out to me, and stand, and call upon the name of the Lord his God, and wave his hand over the place, and recover the leper.” Washing in the Jordan was altogether too simple and commonplace; and, besides, if any river bath were necessary, why such an insignificant stream? There were those splendid rivers in Damascus, noted for their beauty and purity. The captain of the host of the king of Syria, who was “a mighty man of valor,” was a typical invalid. Who would get well in a simple way and by unseen faith? The demand is for showy therapeutics, and the modern practitioner is wise enough to respond to it. Until man can evolve into confidence in the unseen within and above, he must rest upon some outward contrivance, ritual, or fetish.

Owing to the influence of generations of institutional materialism, it may be admitted that the “intelligent” man of to-day may not be able, on demand, to invoke a great genuine faith; but he can, if he will, divine its laws and steadily work toward the ideal. A steady recognition of the spiritual potentiality stored within his own being and its vital connection with the Universal develops the desired force. If Jesus’ declaration, “Thy faith hath made thee whole,” were ever true,

it expressed a law which is true to-day. Faith and unbelief cannot coexist. No man can ever reap the fruits of faith from its opposite.

The dominant philosophy of the present time is not only faithless, but it prides itself upon the fact. The marvellous results and improvements of scientific materialism may abound on every hand, but yet man will be restless and unhappy. He may penetrate the earth, travel under water, navigate the air, and pile up luxurious invention, Ossa on Pelion, but with all he will be miserable so long as he lacks a simple faith. Faith is "the evidence [present proof] of things not seen." Without its subjective exercise in the soul, even the power of Jesus was avowedly unavailable.

The New Thought movement is essentially spiritual momentum toward actual accomplishment,—not in the sense of special divine interposition formally begged for, but simple accord with a law of psychical dynamics. Living faith must often oppose itself to appearances and sensuous evidence. Only its activity behind them will transform them, and it must be renewed "day by day." Like its twin companion, love, it "never faileth." There is no safety in anything less than a constant advance.

[NOTE.—We do not publish this article because we agree with its characterization of the age, with its arraignment of modern science, or even the remedy it proposes for New Thought apathy, but because it is "a point of view." ED.]

WHAT IS SCIENCE?

HERE is the reaction of a thoughtful reader on a recent number of THE HIGHER LAW: —

The December issue has just reached me. I have read it with great pleasure, as I do every issue as it appears. I notice in your notes on "Mental Healing" that you make frequent references to *scientific* interest. Just what do you mean by that term? Do you refer to the science of our regular educational institutions, what is generally termed material science, or to *scientific* methods of presentation of ideas, be these what they may? As you have repeatedly pointed out, there is hardly a word used in the New Thought movement to-day that is made to cover so large a multitude of sins.

By the use of this term we mean a kind of knowledge that has not yet come in the New Thought world, although much work has been done by French and English scientists in the study of psychological automatism, multiple personality, the subconscious mind and suggestive therapeutics, which throws light on the popular movement here in America. In the first place, scientific knowledge is classified knowledge, based on thorough experimentation, comparison of results, and sceptical re-examination of those results. It is not credulous constructivism alone: it is at once sceptical and constructive. In a word, it is the result of criticism.

In the New Thought world there is general misunderstanding of what criticism means. The usual attitude is illustrated by the complaint of an author whose book was searchingly reviewed. The author wrote in a wounded spirit, asking the

reviewer, Mr. T., what she had done to him that he should treat her so unkindly!

Out in the great world of literature, there is nothing an author values more than searching criticism. If his work contains a flaw, he is eager to know it. The reviews in philosophical periodicals are persistently negative. All ideas are pursued to the wall, bound and studied. As a result, author and readers are alike benefited. But in writing about New Thought books one must be extremely careful not to offend. Consequently, one cannot write thorough reviews of such books. Yet, if the authors would take it aright, there is nothing that would accomplish as much as searching criticism. The splendid achievements of modern science have undergone such tests.

All true science is based on an exact method. To pursue scientific inquiry a man must first have thorough training, usually in a college or scientific institute. With many, mathematical training is the foundation. Probably the study of physics, chemistry, zoölogy, botany, and the other natural sciences is the soundest basis.

In these sciences one must carefully discriminate between fact and hypothesis. There is, first, examination of the material at hand to ascertain the facts, then search for laws and the formulation of hypotheses. The method then pursued is as follows: (1) experiment; (2) observation of results; (3) verification or modification of hypothesis; (4) fresh experimentation. The mind must be free from bias and prejudice. Experiment must be pursued for truth's sake, without regard to favorite hypotheses, or possible practical values. It must be exact, thorough. There must be comparison of results with those of other experimenters.

Finally, there must be as thorough study of *failures* as of successes; error must be persistently eliminated.

Now we do not mean that the New Thought shall be limited to the exact observational method, for it deals with material which is much less tangible. But, that those who have had such training are taught *how to think*, they have cultivated a scientific habit of mind.

The essence of the scientific method, as recently defined by President Remsen, of Johns Hopkins University, is "direct connection between what is studied and what is known." There is immediate contact with the thing itself, and direct inference based on trained observation. The majority of people talk or write glibly about something they have heard or read, without direct inquiry or acquaintance with the thing itself. President Remsen calls this "intellectual dishonesty."

For example, some New Thought writers aver that "thought is omnipotent," that "all disease is due to mental causation," that "all causation is mental." Others have caught these phrases and repeated them without critical examination. They have thus become dogmas. It has, apparently, never occurred to any of the New Thought people to test these statements experimentally.

Science starts with facts, and every time a difficulty presents itself facts are once more examined. Too often the metaphysician starts with something he would *like to prove true*, and, like a certain popular writer, creates "facts" to suit himself.

Science proceeds cautiously, and sets forth only what it has demonstrated. The statement that "thought is omnipotent" is an illustration of hasty, unscientific generalization.

Science is content to work years and years before reaching a conclusion. Only those who are ignorant of the scientific method are impatient that results are so slowly reached.

Those who call science "materialistic" entirely mistake its character. Scientific materialism was long ago a discredited system. No thorough scientist to-day maintains that the materials with which he deals are ultimate. As physicist, chemist, biologist, or physiologist, he starts with certain data which are essential to his specialty; for example, the chemical elements and physical forces. He then develops his special science within a limited area. But, to know what these elements really are, he acknowledges that he must look outside of his chosen field.

Philosophy is the science of sciences. It examines the presuppositions of the special sciences, compares the results, and seeks their unification in a rational system. What we mean by science, then, is philosophy, which we defined in the December HIGHER LAW. Philosophy is universal. No specialist is, as such, a philosopher. By philosophy we, of course, mean a far larger sphere of knowledge than that which the New Thought considers. That is why this periodical treats the New Thought as one issue among many.

The disciple of the New Thought is a specialist. If also a mental healer, he is a specialist within a specialty. For healing is but one phase of the New Thought, which in its turn is one special phase of many new tendencies of the age.

If the science of mental healing is to take its place among the special sciences, that its data may be taken into account by philosophy, it must undergo the test of comparison with unlike sys-

tems. A halting-point has come with some of the New Thought writers, because their systems were reared in *isolation*. We believe it impossible for any man, however profound, to develop a rounded philosophy without the constructive criticism of other minds. Unquestionably, the best education for systematic philosophizing comes from careful study, *during several years*, of the history of exact philosophy from Thales to Bradley and Royce.

We believe that truth comes from knowledge of all sides. Let us know just what a thing is, positively and negatively. If to "hold the thought" is sometimes effective, sometimes not, let us persistently ask, Why? Let us learn from our failures. Let us come down from our pedestals, and be students again. Who knows enough to be an authority? Who is so wise as to learn nothing from a child?

Please note that we do not deny the *practical* value of the doctrines taught by these writers whose books we find unscientific.

We believe it *impossible* to arrive at truth by a process of abstract reasoning. We must come down to living facts. The time will undoubtedly come when abstract metaphysics will be regarded as an extinct phenomenon of the human mind. Science, yes, this much-spurned science of to-day, is sweeping steadily forward with a pace which naught can stay. Little by little it will assimilate all that is sound in all departments of thought, and all else — all the occultism, theosophy, and the like — will fall into the rear. There will still be religion. We shall lose nothing. But instead of the present "thoughts" we shall have higher experimental sciences, with methods as

precise as those of physics and chemistry. Error and illusion will be ferreted out as they are now eliminated by natural science. And the indiscriminate doctrines of to-day will be matters of obscure history.

Beyond all, and examining all results, will be philosophy, the critic and unifier of all sciences and religions. It is the first office of philosophy to scrutinize all presuppositions. It must be more profound after science has been as thorough as it can.

If this thoroughness were introduced into the New Thought world, we believe that nearly every one of its leading tenets would be somewhat modified. We believe the time has come when either the method of reasoning must be more thorough, or outsiders will step in and distance the specialists. To write fragmentary essays, on the one hand, and to try to develop a system, on the other, are two different things. It is a notable day when the essayist thus begins to develop a system. He may not be able to formulate a monistic system, but he will at least make some great discoveries. To awaken from its "lull" and advance, we believe the New Thought must become thus self-conscious. If it find itself without a "science of being," and without a consistent metaphysic, the discovery of limitations will be a great gain.

THE Higher Thought is now in the third generation.

It is curious to see how some people evade the point when they are lawfully charged with wrongdoing.

THE TEACHER'S PROBLEM.

II.

BY LYMAN C. NEWELL, PH.D.

THE mental atmosphere of every school-room should be positive. Error, discord, confusion, nervousness, worry, needless haste,—all these and other negative attributes should be eliminated. Correct errors as quickly and quietly as possible, and emphasize the correction. Errors in spelling, grammar, arithmetic, and language are often left in sight of the pupils. Such a plan is wrong. Abandon it: keep the good in sight. Give credit also for the correct things, not bad marks for the wrong things. Reduce confusion to a minimum. Set an example by being a quiet teacher. Let your manner, movements, and bearing express self-control, serenity, and confidence. The mind can emphasize the truth better than can a loud voice.

A large portion of many teachers' time is spent in keeping order. Pupils of all ages, to be sure, need to be taught obedience, good manners, promptness, honesty, and faithfulness. But "all discipline," says President William D. Hyde, "should be ethical." Look upon all pupils as good until you have decisive evidence to the contrary. Let your motives be just, generous, and pure. Penetrate their exteriors, and find that divine spark which has been kindled in every human being. Expect them to be good. Treat them as if you never looked for any bad behavior. An occasional kind word from you may be the only one the pupil ever receives. Treat bad cases privately. Tell the pupil just what he has done, and show

him without fail a simple way to correct his fault. Be ever ready to encourage the better self that often struggles for recognition and supremacy in every child. Assure him of a genuine and abiding interest in his well-being. Never stoop to sarcasm, irony, cutting reproof, ridicule, or revenge. Regard your pupils as so many souls to be led into consciousness of the truth. Count that time lost in which all do not receive your sympathy, kindness, guidance, and inspiration. He that thinketh no evil is a good disciplinarian. Above all remember that self-discipline is the best method of securing school discipline. If you cannot control your own tongue and temper, surely you cannot control your pupils'. Check anger, discord, pride, laziness, nervousness, display of superiority, noise, and deceit in yourself, and you will be able to check them in those who look to you for the best things. Cases of discipline which have come under the writer's supervision have invariably been amicably settled by kindness. But it is too true that under the older plan of teaching many a boy whipped in anger or unjustly punished has been made sour and revengeful for a lifetime.

We should know our pupils better. It takes time to visit parents and collect data, but the knowledge thereby gained of the home life and environment is indispensable to successful teaching. Thousands of questions are easily and tactfully settled, if we know about a pupil's previous training, surroundings, playmates, hobbies, temperament, health, habits, and peculiarities. A successful principal always asked the same question of his teachers who complained about a pupil; namely, "What do you know about his home life?" In most cases the trouble was adjusted

by the answer to this question. We do not mean invasion of the home nor a prying curiosity into another's affairs. We simply mean that frank confidence between parent and teacher is needed for the sake of the pupil. Most parents are eager to co-operate: they wish to know how to foster the education of their children. It has been the writer's custom for several years to gather all available information about the pupils under his charge. This information is obtained in part from the pupils themselves, from parents and former teachers, from tabulated records, from any legitimate source. This record is studied with care, and modified from time to time. It need hardly be said that this plan has revolutionized his attitude toward many pupils, and has in some instances prevented a preliminary misunderstanding which might otherwise have circumvented his usefulness as the teacher of those pupils. This plan is confidently recommended as a means of acquiring that mental and spiritual attitude toward all pupils without which no teacher can expect to be of the highest service. A favorable, just attitude is almost impossible, if pupils are mere human "unknowns." Our fundamental object is to lead them out of ignorance into knowledge, but we never can do so if we are ignorant of them.

No two pupils are alike. The most successful teaching is not done with classes, but with individuals. The present methods of teaching compel us to teach classes; but we can, if we will, do much individual work. It is in individual work that the knowledge about each pupil can be utilized. The teaching can be adapted to special needs, encouragement to this one, patience with that one, firmness here, direct information there, cultivation

of memory in some, stimulation of confidence in others, mental and spiritual guidance to all.

It should never be forgotten that all education is evolutionary. No pupil realizes at once the power of his own mind, nor leaps suddenly into a consciousness of his soul. Progress is slow, especially in the grammar grade, though in the last grammar grades and in the high school changes may come suddenly and proceed rapidly. With many pupils progress is very, very slow. But experience has convinced the writer that the principles above outlined are applicable to the vast majority of pupils, and that we never know how many are silently living in the consciousness of the potency of mind and soul. Some have told the writer their successes and failures, and the quiet conquests of others are evidence of their conscious power.

No visible or obtrusive effort is made by the writer to apply these principles. But especial pains are taken to preserve a positive mental attitude at all times. Early in the school year an appropriate quotation is written in a conspicuous place on the blackboard. One year it was: "All growth is from a centre. All progress is through gradual evolution. If the centre be touched, if the heart be changed, if the soul come to consciousness, the external result will follow." Later in the year this was followed by one from Emerson: "That only which is within can we see without." And, since many of the writer's pupils intend to teach, the following quotation was added: "What no one with us shares is scarce our own: we need another to inflect our thoughts." These quotations are silent keynotes. The first one emphasizes the fundamental principles of genuine

education ; the second helps us remember that we can see outward beauty and harmony only in so far as we are conscious of inward beauty and harmony ; the third is to help us express ourselves, for, to find the best self, we must share it with another. A talk on concentration is given as soon as a favorable opportunity comes. Before each lesson begins, a brief period of silence — possibly two minutes — is taken to allow the class to free their minds of all extraneous subjects and to think solely of the special topic, which is always stated as soon as the attendance is recorded. Such a plan may not be applicable to all classes ; but the principle may be applied in some degree in every class, no matter what the age of the pupils. When a teacher of young pupils says, "Position," she can then teach them to be quiet and thoughtful. A prominent educator recently said, "Experience over a considerably wide range of school work convinces us that the ways and means of the highest teaching are ample." The classes are also told the writer's conception of education, substantially as given above. They are deliberately and fearlessly told that the teacher has entire confidence in their willingness and power to learn and reason, and that he will continue to have it until there is sufficient evidence to the contrary. In only a few cases has this confidence been abused. No matter what occurs in the class-room, a positive mental attitude is preserved as fully as possible. The mind is held firmly to the lesson, and all needed devices are used to keep the pupils voluntarily attentive. If inattention is observed, a thought, or look, or, as a last resort, a quiet word is enough to recall the wandering mind. All noise, confusion, passing in and out, and interruptions of

any kind are carefully avoided. Discipline is privately administered, if at all. Mental harmony is the keynote; and, as a rule, mental harmony prevails.

It would be presumptuous for the writer to give in detail the results of his own labors. His frankness may be pardoned, however, if it is said that these personal views would never have been given to the public unless he firmly believed that by reading them other teachers would come so fully into the consciousness of the power of their own minds and souls that in their future teaching they would be able to revivify their bodies, clarify their minds, purify their souls, and thus give to their pupils a priceless education.

A SOUL'S MESSAGE.*

PEACE be unto you! Peace! The peace which passeth all understanding I bring from that eternal world where love and wisdom reign. For, though a humble soul, one not given to vaunting itself, I have access to a superior realm; and one would be unfaithful in the extreme who should keep silence when his lips have learned, at least haltingly, to speak with the spiritual tongue.

I live, as do you also, in two worlds. I am, as you are, two selves. With one tongue I might address you concerning the weather, the latest fashion, or the stock market, and you could give back surface for surface. But, if I address you

* From "A Book of Secrets," copyrighted, 1902, by H. W. Dresser.

with the tongue of an angel, shall you not as readily respond? Do you realize how many occasions we let pass when we might speak as only angels speak, were it not for pride or timidity, or base servility to custom?

It is written that once angels talked with men on earth, and we believe it—historically. But nowadays many are ashamed to utter the best that is in them, and some are grown cold and barren.

It is rumored, too, that every man and woman of us came as an angel from heaven,—pure, innocent, and true,—but that the world corrupted us. We are told that we must again become as little children. We believe this also—theoretically. There are many who know the way, but walk not therein.

Yet each of us is an angel in heaven now. Nothing has ever separated us from the divine love and wisdom. Nothing has corrupted us: nothing can corrupt the soul. Once pure, always pure. The soul is ever an angel of God. The heart never loves less truly because the body ages and life grows complicated. Behind the illusions of the mind's fond conceits and fancies the faith of the soul is as firm as ever. The inner man is as zealous for truth as he is youthful and alert. The soul never grows old, never in reality yields to the petrifying tendencies of the flesh. Though the body totter and the sight grow dim, the soul is as erect and intuitive as on its natal day. We may think that our pristine purity is lost, we may think we disbelieve in God, but this seeming despair or scepticism is only temporary and superficial.

These are old, old truths, but we forget them

in our servitude. In reality the soul lightly passes from joy to sorrow, from woe to ecstasy, merely touching or serenely observing where it seems to sink and be overcome. The illusion is on the fleshly side, not on the spiritual. Never came a pain so deep or a trouble so wearing that it really imprisoned the soul. More than half the time we permit ourselves to be so burdened by the flesh that the soul is seemingly in slavery there. We talk as though this body were the soul, as if you and I were creatures of weather, of food, and money. But the consciousness has been withdrawn from the true man, that is all. The soul lives on, in freedom, and will presently narrate its over-dreams. Meanwhile there are some who even now truly live, conscious of both the nether and the supernal dreams. What they see and say gives the lie to the poor pretensions of the under-man. It is the over-man who truly lives.

Pause for a moment amidst the fretting and fuming of your child-self and be a man, an angel. You shall find that a part of you is unruffled. It is only the surface that is disturbed. The waves of passion and fear do not touch the bottom. Beneath the passing storm there is solid being. Above the mist there is a self that can laugh at the child's play below. How absurd to be tossed by the gale, when one may descend to the depths of the silent ocean, or rise to a height where all is light and clear.

But how terrible the gale, you say, and how pitiful that thousands should be tossed and buffeted! Behold, how they moan and cry! True, but shall one think of that alone? Shall one mingle tears with the sorrowful, and forget that one might be an angel of peace?

Yet, if I retire thence, when I come again the storm still rages and I gaze helplessly at its fury. Is it so? Then you have not risen to the peaceful heights. For to pass thither and repass is to come peace-laden and strong to conquer.

Turn with me thence, and let us gaze together upon the vision ineffable. Round about us, even where hearts are sorrowful and man is sordid, there is another world which the nether senses see not, but which the soul sees even as a sunset is beheld by the poet. That world is naught to those to whom kind fortune has not spiritually revealed it. You might argue forever with one who has never felt its sweet peace, and fail as the poet and musician fail when they try to tell what beauties they have seen in nature to one who beholds only shapeless rocks or hears naught besides ugly discords.

Yet it is not alone of what poetry and music sing that I speak,—of a passing beauty or a half-caught sound. I speak of that sublime fulness which the musician and poet saw, but of which they voiced only now and then a fragment; or say that they heard a strain which passed all power to emulate, that this which the world throngs to hear is only the middle note whose height and depth they could not compress into their earthly symphony.

There is a region where all inspiration is one, where the soul breathes a hidden air of which it may outbreathe a bit as poetry or music, love, wisdom, peace, or beauty. There all men are equal, there they are united. One Spirit touches all, and each reports as he will or as he can.

Yet every soul has moments when it uses the spiritual tongue. Every soul understands it. It

were futile for any one, however conditioned, to pretend that he did not comprehend. Our English and our Pali, our Sanscrit and our German, —these are given us to conceal thought. With these we rear barriers behind which we nourish spite and selfishness. But no man ever concealed his soul. Some may not have eyes to see, or think they have not. Yet the vision is there to be seen.

In love and peace, in sympathy, you may speak to any man, whatever his acquired tongue, and be understood. This brotherly tongue no man ever acquired: all were born with it, all lives bespeak it in some measure.

Give of yourself, and no man under the sunlit sky can resist you. A man can neither doubt nor contend who hears that inner voice, stirred by the gift spirit. To doubt would be like doubting himself, and no man ever really did that. To fight were to strike his own heart.

Yet, the farther we emerge from that realm where of all places one may be most truly alone, the more unlike we are. These signs and symbols of our earthhood are so many instruments of the infinite. Each man feels himself to be, as it were, infinite,—as we use words here below,—so rich are the resources of the eternal world, all of which seem to be in turn the possession of each.

Again, when I enter that sacred world, it is not to be lost. I am still as truly myself as when I seize a torch and plunge into a huge cave. Indeed, I am my true self when I live there,—though never do I seem so nearly insignificant. What you hear from me at other times is some idea or emotion masquerading as myself. . . .

But remember that the radiant souls are not

uncommon. You and I become radiant, too, in our humble way, when we rise to our true estate.

Procrastination is the thief of the soul. We are ever excusing ourselves from entering the radiant day, as if to plead with the powers of darkness,—just a few nights more in which to be devils! But note this: the only way a man can be a devil is to descend. For every man is also an angel. There is not an atom of devilry in the upper world. At heart every man wants to be good. . . .

I am now delivering the soul's message, not recording what men think. In the spiritual world the soul is as old as a thousand thousand ages. It looks before and after without limit, and in all that vast domain it beholds no blackness. Light and dark, like summer and winter, are seasons of earthly progress, conveniences of the nether world. Above the clouds of sense all is light, for the darker vales are beheld from the view-point of the divine effulgence. In that world things are not as readily describable in terms of growth as in terms of being. The soul does not merely become light, it is light. This seems paradoxical. Yet the spiritual world is at once the basis of growth, the source of all evolution, and the abiding reality which changes not nor fades.

Thus in human life. We live in two worlds. It is possible to see a thousand miles or years with the eye of the soul, yet be compelled to take each plodding step with the fleshly feet.

One ascends to that pure world to learn that a far more glorious life is possible. Yet one must take up the visible round of toil where it was left when the transcendent hour came. Why? Because there is before the soul this great ideal,—to

climb upwards from the earth until there shall be only heaven. . . .

Every ideal shall blend into a greater, every achievement shall pale before a nobler deed yet to be. The soul knows no halting-place. Ever on it moves, yet ever in the same kinship with the eternal Spirit. This is its joy. This is its destiny. From afar and near it whispers its gentle messages. From the Heart of hearts it draws the gift of love. He who as gently listens shall hear its sweet intonations. He who is well poised shall walk in the solitudes of the Spirit. Love and wisdom, joy, peace, and beauty,—these are the words, these the long, deep harmonies in the symphony of the soul.

AN OLD WORD WITH A NEW MEANING.

BY C. M. BARROWS.

THE word “suggestion,” strutting in psychological toggery, reminds one of the figure of Saïs, whose veil hides a new meaning for every beholder. Physicians who practised hypnotism chose it some twenty years ago as a suitable name for what they said to patients who were in the trance state. Once adopted, the term soon came to be applied to a group of artifices by which practitioners of the hypnotic art seek to insinuate into the minds of patients that they are getting well. Professor Baldwin defines the word thus: “By suggestion [in this new sense] is meant a great class of phenomena typified by the abrupt entrance from without into consciousness of an

idea or image, which becomes a part of the stream of thought, and tends to produce the muscular and volitional effects which ordinarily follow upon its presence." The claim is made that, whether the suggestion be for a movement to be made or a state of feeling to be experienced, the patient's very natural opposition is overcome in a sort of automatic way by the intruded "idea or image," or is circumvented and suppressed by hypnosis.

The trance or sleep, into which the patient falls, merely prepares him to receive the treatment, as anæsthesia prepares him for a surgical operation; for hypnotism alone has no curative effect. Such suggestions consist of talk addressed to the ear. The operator plies patients with a variety of assertions, promises, and commands, in order to call into action their native recuperative powers; and if they are responsive to these verbal appeals, "they'll take suggestion as a cat laps milk."

I find it convenient to call my own method of psychical treatment suggestion, although it differs essentially from that of the hypnotist's both in theory and practice. Its distinguishing features are: (1) I never hypnotize, or use any other means to prepare patients to receive treatment; (2) my suggestions are silent, and never spoken; (3) they are never ideas or images addressed to the consciousness of patients, nor do they become a part of the stream of thought; (4) the source of the suggestions is never the mind of the operator: on the contrary, they issue from a consciousness which is not dependent on processes of mentation; (5) the suggestions are psychical stimuli which evoke in a patient the kinetic energy called *vis medicatrix naturæ*, as explained in "Suggestion Instead of Medicine," wherein may be

found detailed statements of the theory and practice of the method.

The consciousness that sends forth these curative stimuli is not the one which we identify with the well-known processes of our mental life; it is another distinctly different consciousness, which science has come to recognize as coexisting with the ordinary consciousness of man, but not dependent upon it.

As already defined, the suggestions that issue from this subliminal consciousness are stimuli designed to produce changes in living bodily structure. The message that passes from the suggester to the patient during treatment acts directly on his nervous system,—not mediately through the patient's mind, but immediately on living organism, without any mental intervention. Such stimuli are in no sense thought-formulas, intended to inform the patient, or appeals to his reason, or commands for him to obey. The function of these silent, unthought suggestions is not to order a certain change to take place in the invalid's system, but to *produce* the change; not to direct a thing to be done, but to *do* it. No man can make this high consciousness obey him, or control and use its power either for good or harm. This intelligent consciousness would use the man as an organ; and the only way in which the man can avail himself of its services is to refrain from interfering with the process by his thinking or will, and abandon his brain to the free, exclusive use of this transcendental agent which deigns to act through him.

To say the "sweet thing" for policy's sake is not the higher law.

EDWARD HOWARD GRIGGS.

FEW lecturers have so quickly and thoroughly won a prominent place in public esteem as the sweet-spirited man whose name is printed above. Within three years he has become the leading speaker of his class in this country, and has found himself so popular that for months at a time he has spoken two or three times a day nearly every day in the week. Last season his Boston career began with an audience of a few hundred people. This year his lectures on the great moral leaders are attended by more than two thousand people, while some audiences have numbered over twenty-five hundred. What is the secret of this success?

In the first place, it is the charm of personality, the winning power of a beautiful spirit, coupled with a ready utterance, which sometimes mounts to the level of inspiration. People go to hear the man, not merely to learn his ideas. There is no spirit of antagonism, no weary argumentation, and little didacticism.

In the second place, Professor Griggs is well-informed. "Discovered" years ago by the late Professor Davidson, who summoned the young man from a bookkeeper's office, where he was reading the poets at odd moments, this eager student of Dante, Goethe, Browning, and the other great poets, at length became a professor in Leland Stanford University, California, where he served nine years. He was first heard of in the East in connection with certain university extension courses and summer schools of pedagogics. Then he became prominently known through his courses

of lectures on ethical idealism, the *Divina Commedia*, and Browning. In these and subsequent courses he has shown wide command of Western literature, and a keen appreciation of that which is best and enduring.

Again, he is essentially a lecturer on human life. His book "The New Humanism," 1900, is typical of this excellence. The subjects treated are: the scientific study of the higher human life; the evolution of personality; the dynamic character of personal ideals; the content of the ideal of life; positive and negative ideals; Greek and Christian ideals in modern life; the modern change in ideals of womanhood; the ethics of social reconstruction; the new social ideal; the religion of humanity. As this list of subjects suggests, the main thought is the ideal, as gradually evolving through human character. It is not the ideal of the absolutist, nor of the ethical philosopher, in the technical sense. It is not scientific alone. It is science transfigured by literature.

Finally, it is the breadth of thought displayed, and the ready skill in answering questions during the conference at the close of the lecture. For some, Professor Griggs is the next step beyond certain phases of the New Thought. Observers of the latter doctrine have repeatedly said that it emphasizes the individual, and says little or nothing about environment; that it expounds principles at the expense of persons. Professor Griggs is equally strong in both regions. He speaks of both principles and persons. He treats the individual as inseparable from environment. Thus he sets forth a rounded doctrine, a human truth. And, after all, nothing is so interesting as a human being. No doctrine is complete if it sunders

principles from the lives of the great men and women who labored to develop those principles. It is not difficult to understand the greater popularity of one who is thus human. Add to this a keen insight into present-day problems, with a hearty appreciation of home life at its best, and you have a type of mind that will always win a great hearing.

It may be said that Professor Griggs is merely popular, and that many could become popular if they would touch as lightly on philosophic themes. There is truth here. Professor Griggs is apt to turn aside from fundamental problems by asserting that "there is no answer to that question," or — more truly — "I have no answer to that question." One would rather have him give the best answer from the history of philosophy than thus pass by. But one does not expect everything from one man. One who should be able to summarize the best results of modern constructive idealism would probably be unable to move people as Professor Griggs moves them. The world needs a deal of such educating as Professor Griggs is giving, and it would be difficult to measure his power for good.

His work is one more sign of the new epoch which we are entering. Some have believed the individualism of the New Thought to be the next step. They have deemed the revelation of the power of thought to be the discovery par excellence of our age. But we believe that the new century will be known as the human or social age. It is the human point of view which is to be popular. We have had the mythological, the theological, metaphysical, commercial, aristocratic, autocratic, and other points of view. Now we are to have

the democratic. Our country is to become truly a republic. The present wide-spread interest in social questions is to continue, the socialists will insist on their demands, until at last a sound, social philosophy, a human religion, shall take the place of the old thought in all its phases.

The fact that this is the novel writing and reading age is another sign of this new time. The emphasis on the social side of Jesus' gospel is marked evidence of this trend of our age. Professor Griggs is intimately responsive to the world-spirit when he pours forth his learning through the terminology of the new humanism.

Professor Griggs is a man to hear rather than a man to read. His book is disappointing to one who has heard him highly praised as a lecturer. He does not fecundate the mind with ideas as do some public speakers. It is rather his beautiful spirit that remains. But he would impress different minds differently; and it is only fair to say that this is a temperamental appreciation, biased by the fact, perhaps, that the listener already held many of the same ideas before he heard them thus persuasively uttered. Every one should hear and judge for himself. Time alone will show whether this genial popularizer can hold his audience year after year. At present it is an unusual phenomenon. A Boston clergyman has felt it incumbent upon him to preach against "Griggism," or the omission of "sin" and "grace"; while one writer has called him a "gilded pagan." It is well that people have thus begun to think. It is incumbent upon those who deem Professor Griggs merely popular or non-Christian to see to it that they are doing what he is not. Ephemeral or not, his work is surely making its impress; and many

a man with profounder views would doubtless be glad to have such freedom of utterance. And, best of all, he is not bound to stand by any organization or creed.

Personally, we believe that no ultimately satisfactory philosophy can be developed without being more fundamental than Professor Griggs is inclined to be. We believe that one must go through, not around, the great philosophical problems. But, viewed as a practical teacher, his work deserves heartiest commendation. His "new humanism" offers a basis whereon individualists and socialists may meet and be mutually instructive; and, while he seems to limit Christianity to a negative type, he is nevertheless bringing forward considerations which the Christian is apt to overlook.

EDITOR'S STUDY.

THIS is an independent periodical. We avoid the use of certain special terms, not because of any antagonism, but because we do not indorse all that those terms stand for. When we use our own terms, we are more likely to be understood.

SOME of our friends are troubled because of the lack of unity in one of the specific worlds in which this periodical is interested,—the New Thought movement. But if the ideas become known, and are assimilated in general terms, what matters it if the doctrinal terms fall into disuse, while the special organizations languish? The essential is to have the ideas known, whatever they are called.

Moreover, the mental healing movement con-

tains incongruous elements. One branch has differentiated itself as commercial, non-ethical, egoistic. Another is allied to hypnotism. A third is dryly "metaphysical" (God save the mark!). A fourth has chosen the terms "Practical Christianity" and "Higher Thought," to differentiate it from the other branches. Thus differentiation is the order of the day. So be it.

If the life begins to centre elsewhere than in our special forms, let us follow the new leading. The life is the essential, not the form.

SOME of our readers are troubled because the bookseller and publisher each receive about twice as much profit on a book as the "poor author." There is a way to remedy this: send your orders by mail directly to the author, who will then receive the book-dealer's profit, less the amount paid for postage. We have a new volume in type which we shall gladly sell in this way.

THE editor of this periodical has no connection with the Boston College of Practical Psychology.

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