

The New Thought.

"NEW THOUGHT IS NEW LIFE."

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Vibratory Law of Hidden Forces.

WHAT is it? A part of all and everything is hidden; a part of every word we speak is hidden. This is proved by the different meanings people attach to what we say; there are just as many meanings to our words as there are different people that hear the words. No—the full meaning is in the soul and no one not in full rapport with that soul can divine the full meaning of words expressed. The things we feel! Where do they come from? Out of the unseen. A feeling of love comes to us, not from the words spoken but from the hidden something within. We feel things when not a word is spoken, whence does it come? From the hidden. It may come from thought waves started ages ago and are yet building. Some vibrations of our body put us in touch with currents corresponding with the thought which started the vibration.

A new sensation either good or bad, as the case may be, comes to us, and we are at a loss to fully know the source. It may come from our nearest neighbor and may be thoughts they have sent out or atoms of their bodies that were sent out by the actions of thought. Thoughts are alive only as they carry a part of us with them; Every thought causes an action of the body, every action of the body both sends off and takes on; consequently, we call the atoms of our flesh and blood sent out a live thought, and these may speak to us from friend and foe, and we wonder whence they come?

Our neighbors' thoughts or a friend's thought sent out into the unseen world live, as all thoughts do. If we correlate with their highest, then we feel their highest, and really believe a god is speaking to us. If we correspond more fully with their worst—we may draw to us their worst and feel the devil urging us downward. Oh, these hidden things, they creep in and in the dark touch us, when we are negative, and tempt us until we fall, when we in our own strength could stand; we need to know of these hidden things, to know what is ours and what belongs to others, for this added to ours may swamp us, when if we could draw the dividing line we would be safe. "The truth shall make you free." When we can recognize that everything is alive and always is alive and always

lives, only changing form, the things now hidden will be made plain; we will look for them, study them and begin to see the work ahead that will try our metal; this always gives force, energy, and new life to act, and to study them is to gain better health, more wealth and happiness.

The moment we begin to wonder where our thoughts come from; what causes that desire to cry; that fear or that uplifted feeling, that no outward cause produced, we will begin to know that our feelings may come rolling down through the universe, and we have only tapped the reservoir that was filled with those kinds of thoughts and feelings. Again, they may have been sent out from and by men made perfect, or in other words sent by beings who have learned to control matter or spirit in a lower manifestation than themselves, and thus are able to speak to all in the world able to hear; as we will be able to do when we have learned to say to the body, "peace be still," and be obeyed. The lines and wires which they speak over are not visible to the physical eye, nor heard by the physical ear, nor sensed by the physical touch, but there can be a spiritual eye developed that can see the hidden things, a spiritual ear that can hear, and a touch that can tell of the soul of things. "How?" you ask. By the tiniest little steps, only putting out the things that cause inharmony. Does that angry feeling cause you pain? Then you can never hear the spheres speak until you are master of your temper, the hidden things will be hidden things still as long as these little live cells of wrath live in you. You can never be still enough, to know and consciously commune with and learn methods and ways; or demonstrate the truths of which these voices will tell us, when we know how to listen for the things now hidden from us, and the things we must feel before we can put them into our life. Have you jealousy, have you envy, have you hate? These and many other things must be rooted out. To be able to know and learn from those who have learned the lesson of self direction we must be masters of self. To hear and be able to trace the lesson perfectly we must be able to vibrate somewhere in unison with the things or persons we wish to hear from.

A person that has learned to know the teachings of Christ fully must be lifted in vibration above those who have only partly learned it, and those who have partly learned it are above those who know nothing of it. So you see what would be hidden to one would be plain to another: the one knowing nothing of the law of Love, Justice and Charity could not in the least understand the one who had partly learned the law, still the gap would not be so wide but that the waves started from the one able to live just a little of the Christ Principle, would reach the tower and be received as something from the unknown and unknowable, a hidden force. While a vibration started from the one able to control the body, even to the conquering of death might start wave thoughts into action that would be hidden to us who had partly learned the truth of Love, we thinking, perhaps, that they came from God or the universal good. Truly they do, for it takes all things to make God. We are always looking for the hidden, and rightly, too, for the things now just a little beyond our understanding will be the next thing we will be able to manifest in the objective life. Then still reaching out to know of the mysterious we will be able again to objectify, as soon as we can trace one thought that is not understood to its source, these things are hidden no more. As soon as we can realize that men have lived in other worlds and had the same thoughts, made the same battles that we are making, we will be a little more able to know of the ladder of life whose upper round is always hidden, whose middle rounds we are always on. To those below we give hidden things and they make them alive on their plane of life, demonstrate them to their understanding. Just as we tell a child words, and they get the sound and perhaps some of the meaning while the greater part is hidden, but through study they gain the hidden. Those above us both in the seen and unseen life give us things in the subjective that we must make into the light so it may be seen of man, else the body in which these truths are planted will become sour and unfit for the planting of more seed and there will be a dropping out of this expression of life, until the wheels of time may give us another chance to try. All the work of life is to bring out the hidden things into objectivity. One shows out a hidden thought in an engine, another brings out a hidden treasure and shows a book to the world, yet another a painting, and so on and on. But always hunting for and objectifying the things that have been hidden from us. This glorious work of creating, or bringing out from the universe of the hidden treasures ought to be enough to make every soul happy,

whatever the thing hidden from them now be it money, home, love or whatever it may be, the desire to bring out tells us God has spoken and says we may and can find the hidden treasure.

LEONORA I. CURTIS.

Ultimate Victory.

In the great painting by Dore, of Virgil conducting Dante through the infernal regions, the calm, spiritual face of Virgil contrasts vividly with the agonized expression of Dante, as he views the surrounding horrors. Virgil's is the attitude of the conqueror. It is divine to become so spiritualized that the discords of earth, its Babel tongues or Syren songs will fail to move the earnest soul from its purpose, or weaken its efforts to overcome the obstacles that tend to bar its progress.

"All power is given us." He who realizes this great truth and learns to appropriate these heavenly gifts, becomes a victor over every hampering circumstance. When a race long held in slavery was suddenly made free, many seemed almost helpless—they could not appreciate their great privileges. It has taken a generation to bring them into the full knowledge of the inestimable blessing of liberty.

Many souls have come out of a mental bondage to creeds and ideals that require time to outgrow. "Their souls have been as aproned waiters," often catering to the things of sense, forgetting their glorious birthright, or bartering it for a mess of pottage.

What a glorious prospect now opens to all who persevere. "He that overcometh is heir to all things."

Faith and Hope are the bright angels who shall guide them to victory and give a crown of life,—immortal life! here and now in this beautiful home of earth.

E. S. HILL.

Joy in Life.

The joy in life of these animals—indeed of almost all animals and birds in freedom is very great. You may see it in every motion: in the lissom bound of the hare, the playful leap of the rabbit; the song that the lark and the finch must sing; the soft loving coo of the dove in the hawthorn; the blackbird ruffling out his feathers on a rail. The sense of living—the consciousness of seeing and feeling—is manifestly intense in them all, and is in itself an exquisite pleasure.—*Ex.*

Vice can hurt only the vicious. Sympathetic vibration is the supreme force which abundantly protects us.

C. B. NEWCOMB.

The Queen of Treasure Trove.

It is the rose, as I would I would speak today. This Queen of flowers unfolded in state, a marvel of beauty and fragrance. Almost every day I bring her out at the window to my study and place it where its presence is an inspiration where its breath reveals hidden sweetness constantly, and its beauty or into dream provides a text for an everyday sermon. The *La Plante* is one to make best unfoldment, because it does not fall to pieces, but simply continues to unfold from a bud to a full blossom, growing ever more fragrant and beautiful as it opens.

When its golden heart is revealed, we have perfection of loveliness. To me it holds the most beautiful lesson a flower could teach. The golden heart of all is love, and until love is shown perfection is never attained. Love hidden often for many weary years to be at last brought out by unfoldment. Each one of us must learn this lesson for himself, each one must unfold to its perfect consciousness by degrees.

Ever the fragrance of hidden love draws to itself the love of others, but only as it is wholly revealed in the life through unfoldment can it yield fullness of perfection as perfect results. The very heart of it must be revealed. The golden, gleaming heart of a Christly life draws all men upward by its beauty of expression. We love best what is worth loving. Like attracts like, or draws like to perfection. It is the law of nature and of good.

The unfoldment of the character, like that of the rose, is gradual, but wonderful and beautiful to all beholders. How we have wondered at the power which made such unfoldment possible, at the life as manifest in the flower as in the man.

As I have watched it swelling from bud to blossom, and slowly opening out its loveliness, I have worshipped at the shrine of life and love, and marvelled, for in the process how much of life's mystery lies hidden.

People are like plants, in fact are human plants, budding and blossoming in exactly the same way, but on a higher plane of consciousness. Sometimes the cold has nipped the most beautiful flower of their promise, or the want of refreshing showers and other causes has prevented full fruition; again, some in spite of all adverse conditions have opened out fully to the highest ultimate to be attained. Given same conditions some seemed unharmed, while others fail to make unfoldment.

There is a lesson here if we would but heed it. We cannot force conditions wisely. The forcing process is never a healthy one. Nature will bring the fittest to maturity,—the fittest must survive.

Again, we should not be dismayed that all activities or efforts do not reach the highest ultimate—perfection. We should not be discouraged, for we know assuredly, and should rest in the thought that all will have opportunities of unfoldment again and again if necessary. An abortive attempt is better than none. We may try for the great things and fail, but failure does not mean real loss if we accept it rightly. Our buds may drop from the stem today in an unfavorable environment, only to give place to others which will swell and open to perfection later on. The fittest in us must and will survive. It is well that the imperfect fall away through dire experience, if need be,—through conditions drawn to us by wrong thinking.

The thought world is the cause world, as we so well know. Nor should we wonder that when we have made wrong conditions our buds wither and shrivel instead of unfolding to a beautiful maturity. Our desires for perfection of character and being are these buds; we need to cherish them tenderly and truly if we would bring them to perfection or full expression. Right thought conditions will bring the right results, and it is in our power to make those conditions of growth or development possible. Let not the cold of indifference, censure or scorn blight our buds. Let not the canker of pride or selfishness ravage their golden hearts. We furnish conditions by our thoughts, but we cannot force results happily.

Hot-house growth is never as healthy as that of the open air. Desire is not healthful; as a hot-house plant, it needs the open border, the air of unconventional freedom, to bring it to highest expression of beauty. I cannot half tell you what the rose alone, this queen of flowers, teaches me. There is a subtle something that day by day comes from it, but which I am not able to define in any words of our language. It seems to me the voice of the unseen. If angel hands can plant blossoms in our garden of life, they must have given the rose the place of honor. Hidden deep with it the soul of the flower carries its message to the soul of man. The spirit of a thought vibrates to my spirit and awakens new aspirations and desires. Is not the beautiful in nature such expression of truth? Is it not voiced possibly from higher intelligences in this very way? Treasure Trove is adorned with thousands of these queenly blossoms. The months of roses show every variety in form, color and texture. Daily their breath to me is a message of Love's sweetness and purity, and bids me make the same expression in my own life, showing that even a flower has its mission and expresses that which will get fruit eternally.

LIDA CLARKSON.

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Editorial.

IT HAS long been the thought of man that every god-like character achieved its virtue by way of suffering or the cross. This is altogether reasonable because the experience which teaches the truths needful in the development or unfoldment of character is almost always painful, through lack of appreciation or knowledge of its real need and purpose as an eye opener or revelator of truth. Man cannot be taught fearlessness without the opportunity that danger affords; he cannot be made to understand purity without an assault upon his virtue, or truth without the revelations of falsity, and so on through the category of virtues and their opposites. It seems now very apparent to every advancing soul that the purpose of existence is this unfoldment, and that man in his upward climb must pass through all the varied experiences which he meets, in order to make unfoldment possible.

It is only as he comes to a recognition of this fact that he can help in the process instead of hindering in its working by resistance, making it more tedious and painful than is wise or necessary. When he learns the great lesson of non-resistance he has mastered one of the greatest of life's problems. When he has learned to use life as his workshop for the unfoldment of character he has arrived at a position of power and can consciously cooperate with his higher ego in the task assigned him.

The angel in the marble must be hewn out of the solid block and many of the blows are rough and the chisel of experience cuts deep, but after a time the wondrous image begins to show form and comeliness, and blow after blow reveals greater beauty of contour and grace of expression.

The first blows are the roughest and as the workman proceeds the chips fly fast on every side and

great force is often needed for this work "in the rough." As it draws nearer completion finer tools are brought into requisition and the work still goes on but by a far different process. So, in the life of man the earlier work of regeneration or unfoldment is often accomplished by the hewing and cutting of physical pain and troubles of body or estate, while the later work proceeds on the higher plane or what we call suffering in mind rather than in body.

Let the man or woman learn the why and the wherefore of all tests or experiences and the work proceeds more rapidly because of this conscious recognition and cooperation. What would be the result should the marble resist the stroke of the hammer and chisel or had the power to draw away from under the telling blows?

That man does so resist is shown repeatedly on every side and in every circumstance of his life. He does not use experience as he might to further its beneficent results, but seeks to flee from it without learning its great lesson. Instead of availing himself of the liberating influence of the light of truth, he often turns his face away from it toward the darkness of ignorance. Ignorance is often ease and he prefers ignorance to knowledge because knowledge is gained by the hard knocks of experience. But the day of experience is not to be avoided if he is at all awakened or ripe for truth. That experience comes but wisdom lingers is because of his wrong attitude toward it and his violent resistance to its wise adjustments.

The doctrine of Christ has ever been that of non-resistance but falsely understood by the majority of people.

A weak and puling resignation to trials "as sent of God" has not accomplished the work because it has not been conjoined to the spirit of the conqueror which makes each difficulty render him its reward of strength and reveal to him the possibilities of the god.

The "worm" theory of resignation is directly opposed to the non-resistant's view which accepts yet uses all opportunities for greater unfoldment of life.

Let us look to it that we meet all the events of life with the determination to see their meaning and to seize them as opportunities, and our progress though sometimes by the doloroso path will be rapid. After a time this path ceases to be rough and thorny because knowledge smooths the way; ceases to be dark because the light of recognition illumines it.

The angel in the marble begins to unfold its wings, its possibilities are too apparent to allow of discouragement and the soul is confident that when

it fully awakes in the likeness of the god it will be fully satisfied.

"I own it it bruisseth, it paineth me sore,
But the hammer and chisel afflict me no more,
Shall I tell you the reason, it is that I see
The Sculptor will carve out an angel for me."

M. J. C.

Ideal Life, published by Thos. J. Morris, Columbus, Texas, is a live journal edited by a live man. We quoted from it recently and failed to give the locality of the paper. It gives us pleasure to call attention to it now. Send for sample copy.

Mrs. Kate Atkinson Boehme has just sent us the first of a series of seven essays from her pen, styled "The Attainment of Happiness." If the continuing numbers are equal to the first they will prove a rare treat to our readers. I have read this one with more than usual interest and find in it that which makes me eager for more. See notice in another column.

M. J. C.

We would call attention to a work for little children carried on by two of the most unselfish people in the world, Mr. and Mrs. Howland, Dona Ana, New Mexico.

Unselfish workers are needed in this field. Who will minister to these little ones and thus find the happiness springing from good bestowed for pure love's sake.

Is It Egotism?

"The Supreme Critic on all the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man's particular being is contained and made one with all other. . . . And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one."—*Emerson*.

HO many minds, the claim of man's unity with the Supreme is not merely presumptuous but blasphemous. But few, probably, pass from even the broader religious thinking into the "new thought" without experiencing more or less timidity in making that tremendous affirmation, "I and the Father are one." They have been accustomed for so long to regard this statement as one that could be truly made only by the holy Nazarene, that it seems to them to be the very height of audacity to appropriate such an affirmation to themselves. But is it? Let us consider the matter thoughtfully and honestly.

If we acknowledge God to be actually omnipresent, He must, it logically follows, be both

around and within us; and we are as one with Him. We acknowledge God to be so much, that we are absolutely nothing apart from Him. Is this blasphemy?

Affirming God to be omnipresent, we claim for ourselves in Him, health, wisdom, beauty, opulence, perfection,—because he is all this, and being omnipresent, fills us with his qualities; and explain all inharmonious external conditions, as being results of our incomplete conception of what God is.

Is it egotistical to claim these things, when doing so simply acknowledges God's omnipresent and eternal perfection? If the claim is wrong, then it must follow that either God is not omnipresent, or that, being omnipresent, He is not perfect, and, further, that the axiom that the highest good is the highest truth, is fallacious.

It will be seen that the whole question what we are, depends on another,—what God is.

We are apt to glibly apply terms to the Supreme, without properly understanding their profound meaning and the conclusions they imply. For instance, we say God is Love,—Infinite Love. Now to be infinite, He can have no limitation. Infinite Love, therefore, is Love which knows no limitation of presence, power, wisdom, or duration. It is bounded by neither time or space,—otherwise it would not be infinite. Love being infinite, then, we live in a universe of which Love is the All. It is our life, substance and intelligence. Either this is so, or we have formed an exaggerated opinion of the Deity.

Now to look at the problem from another point of view,—that of Creation. In the beginning God was All. Being eternally perfect, He is still the All, and all that is made, is made by Him, of Him, and in Him; by Him, because He is the only Power; of Him, because He is the only Substance; in Him, because, if there were space apart from Him, He could not have been the All in the beginning.

Then again, the inseparability of Cause and Effect is constantly being proved to us. "Rightly seen," says Emerson, "Cause and Effect are one." We cannot destroy a cause without destroying its effect; nor can we destroy an effect without destroying its cause, for the only way to destroy an effect is to destroy its cause. To kill man we must kill God.

There does, however, appear to be some amount of egotism in a theology which teaches that its own adherents are the particularly chosen favorites of an impartial Deity; but that question is one which does not come within the scope of this article, and one which, seeing "good in everything," it is better to treat with tolerant non-resistance than to advance upon with the drawn sword of Criticism.—*A. O. Clark, in Unity*.

[Read before the Metaphysical Club, April 5, 1888, and published originally in The Journal of Practical Metaphysics.]

The Significance of the New Metaphysical Movement.

By E. M. CHESLEY.

1. 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 the *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 noumenal verities, the things which pertain to their higher rational and eternal natures.

2. 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 God 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.

3. 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 by Matthew. I allude to the truth of perfect faith in God, the truth that God is All-sufficiency in all things—a truth requiring great renunciation of the personal, selfish will. The wisdom of Jesus was 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 central heart of his teaching as impracticable, 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 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 wordly 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* Infinite Love and Wisdom, 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.

4. 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 skepticism, 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,

ts 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 fulfillment 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 the bed-rock of divine reality. It has a certain eternal significance. It really means the regeneration and transformation of the whole life of man—a work which goes on unceasingly with all the future progress of the soul.

5. The *glory* of the New Philosophy, its one pre-eminent virtue, is its insistence on the practical applicability of the great and divine truths of the Spirit here and now. Not theory—we have had 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 in, 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 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 today 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."

6. The New Philosophy of Health emphasizes the eternal reality of 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 championship 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 century—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 external 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 universe, 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 is it always. The slow-moving, cautious, skeptical, scientific intellect ultimately confirms, in its own empirical way, the high intuitions of a more spiritual and metaphysical philosophy.

7. For some time past I have had occasion to follow the literature of the New Thought pretty closely and to watch its progress. 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 character primary and all-important. Doubtless the New Thought Movement will fulfil its high aims and promises in this regard more and more perfectly in the ever-advancing order of human evolution.

Original Thought.

ALl the great geniuses which the world has produced have been original in thought and act. They have been men and women of strong individuality of character, who, looking down within themselves, have discovered more than their neighbors have, who drift along in the same old ruts which their fathers followed.

During the early stage of man's development, it

was not so safe as now for the individual to branch out into new fields of thought and action. The reasoning powers of the race were yet undeveloped, and hence they were more liable to come to grief.

The intellect is the balancing power in human life. It prevents disaster by steering the ship of being in the right channel, and thus avoiding all formidable obstructions.

But man's intellectual powers have grown to marvelous proportions at the present time, — marvelous as compared with the attainments of primitive man, — and he is now capable of cutting adrift from the old moorings and carving out for himself such a destiny as he desires.

Those who have been called great in all ages of the world, are people who have trusted their desires and followed the guidance of their intellects, though on the unconscious plane. They have struck out into new departments of thought, — and because they have left the old ruts, where life was at a low ebb, and followed the leading of their desires into fresh and untried fields, the law of attraction has blessed their efforts, and given them success in abundant measure.

The lesson of the world's past history has been that wherever original thought was crushed out and repressed, there would exist a nation of serfs, — a people of low attainment in the arts of civilization. On the other hand, we find the highest development and the conquerers of the world among the most vigorous and original thinkers. And whenever a race has become the slave of creeds, effeminate in thought, and the tool of a priesthood, they have gone down in the scale of being and taken a secondary place among the powers of the earth.

The church has ever been a potent foe to original thought, and in so far as she has made people the slaves of her priests, and induced — and in past ages *compelled* — an acceptance of her dogmas, she has been an instrument of death rather than life. Whenever the cross has been uplifted, there has followed stagnation of thought, repression of investigation, and stultification of the reasoning faculty. [I do not agree with our friend entirely on this point. All life is unfoldment. Ed.]

But, deep down in the race thought, the tide of life, has been growing and swelling until a few individuals have perceived the great truth that "As a man thinketh, so he is." If a man goes on thinking the same thoughts which his father thought before him, believing — as all his ancestors have — in the power of sin, sickness and death, then his life will show forth just what he believes, and he will suffer all the consequences of his error. But, if on the other hand he perceives that thought is creative,

and dares to stand up for his own individuality, and is willing to undergo the sneers and ridicule of his friends and acquaintances, rather than surrender one jot or tittle of his self-hood, then he is on the road to a fulfillment of all his desires. Oh, if we only dared to live out our own thoughts in our own way, without regard to the opinions of others, if we dared to stand on the foundation of our own egos, and make no apology to anyone for the manner in which we live, then what a race of gods we might become.

It is stagnation of thought which kills people. It is thinking the same old thoughts over and over, which the race has kept in mind for centuries before us, and from which the vitality has long since been exhausted, that leads us down to death. We need the spoken word (vibrations) fresh from the fountain-head of the life principle itself. We need to be able to draw from out the realm of infinite knowledge (though unexpressed) our own rules of conduct, and then fashion our lives accordingly. We need to think our *own* thoughts, though they may not be as wonderful as some other individuals thoughts. If we are ever true to our own individuality, we cannot stray from the path which leads to happiness.

WM. E. TOWNE,

Springfield, Mass.

Opportunity is the Measure of Responsibility.

CLARA SHELDON CARTER.

HE who had only two talents was not accountable for more, but when he doubled these, his reward was in the same ratio as his who had doubled five. The sense of duty is the greatest gift of God. It is a trust from God and this trust can be developed only by opportunity. The consciousness that he is lord of something, inspires a man with self-asserting energy; quickens his sense of obligation; and makes him aware, as he casts his eye over that which is committed to his charge, that he has much to answer for in the administration of this world. Truth leaves us a field, whose tillage or whose barrenness is ours. Our sphere of *duty* is our sphere of *power*. The voice of duty, — what is it, if it be not the suggestion of Good. There is no short cut, no lazy path to opportunity. Opportunity is a grace of open eye, a keen ear. High hearts are never long without hearing some new call, some distant clarion of good, even in their dreams; and soon they are observed to break up camp of ease, and start on some fresh path of faithful service. Soldiers of Truth, it is not for us but for our Leader, to choose the field; it is ours,

taking the station which opportunity assigns to make it the field of truth and honor.

There is no hell so far from God, no exile so total, as the cares of sordid self-interest. The harvest of Truth is always ripe; postpone not gathering in your harvest, thinking that in weeks or months it will be ripe. Tomorrow never comes, today is the harvesting time. "Now is the time. Now is the day of salvation." Now is won spelled backward. How gentle should we be, if we were not provoked, how patient if not tried! Of nothing may we be more sure than this; that, if we cannot sanctify our present lot, we could none other. I know not indeed a more serious thought than our responsibility to the present! It is not larger time we want, (as we have all the time there is,) so much as the more capricious soul to flow through every pore of that which we have! To the insight and affections of a mind awake, there is no end to the plentitude of opportunities; it overcharges the hours that try to give its reckoning. When appetite has the keenest edge, opportunity should be met for absolute mastery. When the nerves quiver with irritable propensity, here lies Love's opportunity to lay a tranquilizing hand upon their trembling, forbid the lips to open but for quiet words. When coward inclination recoils from the austere simplicity of duty, shrinks from the hardness of its strife, grows sensitive to the voices of derision and obtuse to the whisperings of truth, let opportunity take us on the wing to the hills where dwelleth our help. Let opportunity guide you to God, that you may find him in your home, or that every home you enter, upon the roadside or the margin of the sea, in the bursting seed or opening flower in the day duty and the night musing, in the genial laugh and secret grief, in the procession of life ever entering afresh and solemnly passing by and dropping off. Today, we are living emphatically in an age of opportunity, and the word given to every man, woman and child, who loves good is "make straight in the desert a highway for Love." There are diversities of gifts, since there are many and varied kinds of work to do; but "to every man his work," and to everyone the gift that shall fit him for it. Therefore, opportunity crieth "stir up the gift that is within thee." To some is given the power of leadership, of organizing and planning for others, an unconscious possession perhaps, until the press of circumstances or the constraining love of Truth moves them. We have all seen, with surprise, the sudden growth of this power where it was little expected among the followers of mental healing.

In this hurrying age, when the lightning is man's servants, it seems as if souls were developed and fitted for their work with equal rapidity. The gift of

wealth is a precious boon, held for truth. If the gold and silver be put at exchange, and turned into teachers and leaflets for the healing of the nations what a means! Perhaps yours is the gift of a ready writer or speaker— or a magnetic power of influencing others. Stir this gift. Some one has said, "It is better to set ten men at work, than to do the work of ten men." Shake the napkin if this gift is folded away. A power of interesting the little ones is, perhaps, the neglected opportunity. But you say, you have no special gift. You cannot lead, nor speak, nor write, nor give money, interest children. You can only be a common soldier in the army of truth. Your hands are so full of home duties. Oh, mothers of little children! God has given you the sweetest opportunity of all! Widen their sympathies, till they take in all the world. But you are one of the invalids—poor, it may be alone—you can do nothing. Ah! here is your opportunity to show your faith, in not only the Suppy, but who *is the Supplier?*

Are you ill? Behold your opportunity to display the healing powers of mind! Be yours the priceless gift of prayer, of cheer, and let your chamber be the unseen, unknown fountain from which shall flow many a life-giving stream that shall gladden the waste places. Or, the other shore may be in sight; and as you look over lost opportunities, you may think sorrowfully of the good you might have done. Even at "the eleventh hour" the Lord came into the market place, and gave the lingerers work to do. Cannot you send out the strong thoughts? But besides the gifts mentioned, there is another required, more costly than all. Have we not given our consecration to the New Thought cause? If there is a seeming failure, (as in Absolute Truth there can be none,) it comes from our ignoring opportunities for practicing the truth. It is often too much sentiment, too little living.

We must come to daily living of this Love; we must realize that criticism must be withdrawn. All thoughts go in circles, returning to the starting point. Never until the life is squared by the Golden Rule, can we hope to find the "signs following." Here is opportunity calling upon us to manifest the glorious fundamentals of the New Thought. We are slowly learning the import of those marvellous words "Decree a thing and it shall be established unto thee, and the light shall shine upon thy ways." Opportunity stands ever on the alert for us to *prove* these and other magical words of truth. Consecration is something we have only partially practiced. It is not easy to systematically think, but thought is a force that can be moulded and wielded with unerring certainty. The *Spirit* must ever be commander of Thought. Herin lies our larger opportunity, viz: That of utilizing our divine gifts. We can do nothing for others until we ourselves are elevated. Let us seek opportunities and grasp them for others, while we may.

* The Silent Circle. *

Thought for the Silent Hour to be held through the month of July.—I am Master of my Thought Realm.

OPPORTUNITY.

This I beheld, or dreamed it in a dream—
There spread a cloud of dust along a plain;
And underneath the cloud, or in its raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A princess' banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought: "Had I a sword of keenest steel—
That blue blade that the king's son bears—but this
Blunt thing—" he snapt and flung it from his hand
And lowering crept away and left the field
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.—E. R. SILL.

Correspondence.

DEAR MISS CLARKSON.—The name "Opportunity Club" has a most delightful and attractive sound.

It is suggestive of the joy-giving unfoldment of unrecognized possibilities and of loving fraternal co-operation and collective endeavor for the evolution of a *primum* knowledge of *law*. It means, indeed, does it not? an acceptance of all that comes into one's life as from the Father's hand, thus banishing to the four winds worry, care, annoyance and anxiety.

It means trust and faith—a constant recognition that "The Right prevails in it all," than which there are no truer words. With love,

AIMEE M. WOOD.

WOODBURY, CT., Feb. 28, '98.

DEAR MISS M. J. C.—Enclosed find one dollar to pay my subscription to the NEW THOUGHT for this year, and ten cents for the 1897 December number which I never received, and would like you to send. Every month of last year till December the dear journal came regularly with its brightness and good cheer. You spoke about traveling in the previous number but gave no positive location; said also that the next paper would be late in the month on that account. So all through the month of December I waited patiently, braced up by the little tranquillizing motto "Don't Worry," but when the middle of January came and yet no NEW THOUGHT I concluded the editor must have eloped and was quite in despair when the January number came with its feast of earnest, optimistic, helpful thought. Of all the clean, beautiful and pure New Thought of the past right from a consecrated and joyous heart, the January 1898 NEW THOUGHT was to me the most

fragrant, most charged and inspired with Life than any before. And what a treat you have given your readers in this February number, it is filled with Good. In your delight to do good and be good you are charged and surrounded with the Success that must remove any mountain of difficulty that may stand in your way. In his "Temple of Health," September, 1897, then published in San Diego, I do not know if it is in print now or not, Dr. Peebles said, "Modifying an old saying permit me to say, that he who hath not seen San Diego is foolish. He who hath seen it and is not pleased with it is more foolish, but the climax of all folly is to have seen this sunny city, be pleased with it—and leave it."

Miss Clarkson, I think you have well earned the right to say, "I am housed in the Infinite."

May your life be blessed and those who are attracted to you there in your beautiful adopted home, is the wish of your friend, SETH F. MIXOR.

DEAR FRIEND:—At times I feel very lonely, not having much companionship in the higher life, but I try to keep aspiring, knowing that my own best shall come to me.

I don't wish to weary you but must say your word about opportunities was most helpful. It came to me in a most needed time when I was trying to demonstrate over a sudden attack of severe pain. Also the experience related by Anna M. Mills in the last issue of the NEW THOUGHT was most encouraging and comforting though the demonstration was not as rapid as I could have wished. Still it proved at last thoroughly effectual. A. E. C.

Elizabeth, N. J.

DEAR MISS CLARKSON:—You struck my idea of practical Mental Science when you proposed the Opportunity Club, for we should always "practice what we preach." I have formed an opportunity club of one, but that I do not live up to the best I know is to be deplored. Old habits are strong cords holding us back when we would go forward. But your timely article will act as a constant reminder. I have studied the Science enough to put it in practice and have reaped the benefit from doing so in many ways, as to healing I have little practice as I am seldom, if ever, really sick.

About two years ago, however, I thought myself for a time quite so. I had the grip which settled in my head, and such pain and throbbing, commencing in the morning and not leaving until late in the afternoon. This went on for several days. I had some sewing that I was anxious to finish. I began to think on this wise. I cannot sew with this annoying headache so I will try to heal myself.

I told the pain that I was tired of it and it to leave me immediately. This was the first step and a good one, for as a rule we get out ailments and so they stay with us. After this I held a few healing, health-promoting thoughts such as, "I am master of my body. I have the power and the right to command health and I do command that my head cease to pain me." After this I rose, got my work and forgot my headache for two hours, and when I did think of it I found myself free from pain and perfectly well and have not had a recurrence of it since. You see I was nursing and petting it and so it naturally stayed with me—but when I commanded it to leave and desired health instead, it had to vacate.

I shall embrace every opportunity of advancing the New Thought. I am quite alone in it, my neighbors and friends are opposed to anything new and I do not think it well to inflict it upon them until they are unfolded enough to receive the Truth.

Yours faithfully, N. H. BALES.

A Private Letter to a Patient.

MY DEAR FRIEND AND SISTER:—Really, I didn't think ten days would elapse after the receipt of your letter before it was answered, but I've been through some experiences that have fully entitled me to membership in Miss Clarkson's "Opportunity Club," in those ten days. But I must now leave all else, and give you on paper what, or a part of what, I have sent you in the silence often. I had such a nice talk with you this morning, and I know your inner self heard me. I see the inner rejoicing,—that the way has been opened for you to come out into expression. My recognition of the truth, about the nature and object of the power in operation within you, is the open door to outer expression. Do not fear, my dear, to come out. Know that just as soon as you recognize that the power that is in operation everywhere, under all conditions and circumstances, is Divine Love, you have opened the door to this power, and given it an opportunity to come into expression as good. Then hold right there, and don't be troubled nor alarmed about Love's way of doing its work.

Divine Love works no harm to any one, and if we let it manifest its true nature by our constant acknowledgement of it as the only power, it will readjust everything to make the true expression of itself. Now, in this readjusting we need not have pain.

You say you can see that it is the power of Good operating or seeking expression even in diseases, but you feel as if you must say something or do something to make the pain know it has no power

over you. Remember, the pain is only a condition of your mind, caused by a non-recognition of the true nature of the power in operation. Pain is not a power, but a condition of consciousness. The only power is God. The only true consciousness is also found in God. Then there can be no pain in God—our true state of consciousness. Pain cannot in any way be power, nor Love power. If you tell it it has no power over you, you virtually meet it as a power, but that you have a greater power. You see that puts it on the fighting plane. You remember I reminded you in my last, it takes two to fight; if you want to deny, I have no objection.—denial is all right in its place and in the right way, but don't do it in a combative way and as an enemy, or a power working against you. [Better not deny at all. Ed.]

The power of Divine Love cannot work against its own self. Say something like this: I am no longer deceived in regard to the nature of the power that is at work within me. I will no longer believe that it is an evil power that seeks to harm me. I cannot be deceived by any one's belief that there is an *evil power*, for I now know the true nature of the one and only power—God. I cannot fear a power that I know is working for my good. I cannot be deceived by the belief that God punishes, for I now know that Divine Love cannot punish,—Divine Love *forgives* sin, but does not punish. Sin, you already know, is an act committed, or a thought projected (which results in an act somewhere, if not forgiven) by the mind when it first receives the consciousness of power, but has not received the consciousness of the true nature of the power. In other words, the result of ignorance. Divine Love does not punish, but seeks to remove the ignorance, which is the forgiving of sins, or dispelling darkness by letting in light. Now, God Love forgives sin, and you as the manifestor of God must forgive sin, too, by recognition of the truth that Love is the only power and is in its nature forgiving.

I see you have not forgiven yourself for feeling cross, but still believe (though unconsciously, it may be) that you must have some disease or false manifestation, because of the cross feeling or wrong thought, and you would have to have it if it were not for the forgiving power and nature of Divine Love. I see so clearly now that Jesus was right when he said it was just the same to forgive sin as to heal disease. So, concentrate upon forgiveness till the real meaning of it comes to you. Hold this thought constantly, especially when the cross feeling comes, "God loves me and forgives me." This will bring you the realization you seek. It is the same whether the disease is acute or chronic. The

power of Divine Love has been seeking recognition for a long time in the chronic case, and having been denied admittance, it has become more fixed in the mind that there is an evil power, and may take a longer time to remove the expression or change the direction of the vibrations set up in the body.

I am glad you proved the truth of my statement in the case of the toothache. Now, it will prove the same if you just *hold* there in the chronic case. You nipped the toothache in the bud, so to speak, but you let the bud stage pass in the other case without the nipping.

Just declare yourself one with Divine Love, and rest secure in the knowledge that as there is no other power no harm can come to you, and don't appoint any particular time for this manifestation to leave. Let the present realization of the truth be the only time considered. Don't seek health as a thing to get. Health is a condition of mind, resulting from the conscious realization of the truth that there is but one power, and that Perfect Love. Then this condition of mind is expressed on or through the body. This is a good thought to hold. I am filled with the power of Divine Love.

I could talk to you and make this so much plainer if I were with you, but the spirit of Truth, which is the light of the soul to the mind, will show it all to you.

Lovingly yours,

CELLA BOUCHER SLOCUM.

National City, Calif.

Private Letter to an Inquirer.

1010 Laurel St., Cor. First, SAN DIEGO, CALIF.

MY DEAR, DEAR FRIEND:—Your letter has had to cross the continent again to find me. I left Melrose shortly after writing you, and after a brief stay in the old New York home came on here where I shall stay permanently. It has been the growing desire of years to get here.

Ah! my dear, you must never, never condemn yourself any more than you would another. To resist temptation as you did is a work of a strong and noble character.

Even the Christ was "tempted like as we are," or where were the victories gained, for himself and all mankind?

In condemning yourself for yielding even in thought to what now seems to you a terrible mistake, you would condemn thousands of your brothers and sisters the world over who have gone even farther than you did, sinned and suffered, yet today shine as the stars because of the knowledge gained through this suffering and experience. Innocence is the babe. Virtue is the giant grown strong in temptation and often through experience the world

calls "soul." But we say nay, for "all is good," ultimately. I honor you for your strength to resist instead of condemning you for being tempted to yield.

Now, dear heart, take strong hold of this Infinite Love that holds you as the mother does the babe, cherish this faith, and daily, hourly it will broaden and deepen in your life till you will *know* its fullness and beauty. It will make this life a Heaven, here and now, you will wonder that you ever could have suffered when you had that love latent within you. It is your privilege to know your oneness with Love and to be conscious of it at all times and in all places.

With your gifts and poetic nature and temperament you can see and feel what is incomprehensible to the multitude and you can help others to see through your eyes. I have been marvellously led of late; as clearly guided as though a strong protector and friend held me by the hand.

I *know* where once I only trusted or tried to believe. It is this *consciousness* we all need to realize "the truth" which may be proved to you or to me, if we can but grasp the import and an understanding of the Law underlying it. You should never believe in "ill-luck" or so much as name it to yourself. You yourself are your weal or woe, as you will some day come to understand if you look into the New Thought teachings. Your letter has gladdened my heart. If I have helped you so you in turn have enabled me to help myself. We are never in debt to one another for it is as blessed to give as to receive; both take equal part in such transaction and both are equally rewarded.

I think you will fully appreciate the chapter from Mr. Newcomb's book I send you; its opening sentence is an answer to your questioning. "Let not your heart be troubled."

Lovingly,

M. J. CLARKSON.

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This planet is to be redeemed and made the abode of the angels of God; for are we not sons and daughters of the most High? E. S. HILL.

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