

THE NEW OLD HEALING

BY

HENRY WOOD

AUTHOR OF "IDEAL SUGGESTION," "STUDIES IN THE
THOUGHT WORLD," "THE SYMPHONY OF LIFE,"
"THE NEW THOUGHT SIMPLIFIED," ETC.

One life permeates all things, and there is no corner of the
cosmos too remote to feel its heart-throb.

Many things must wait for the vindication which time alone
can furnish.



BOSTON

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PREFACE

No effort is put forth to make this book distinctively technical. It is only an attempt to render helpful truth in familiar terms, and to show the way to its practical application. In some of our former works more elaborate explorations were made and wider psychological laws and relations logically formulated. The plan here followed may make the volume seem more like a scrap-book than a unitary treatise. Consecutive reading is not expected, but vital principles are presented as a kind of treasury of life and truth to be drawn upon as occasion invites. Daily contact with its thought is recommended. While in a conventional sense it is fragmentary, it is believed that in the final light of the philosophy of the Whole, the fragments will prove to be complementary and fitting. The general aim is to increase a popular appreciation of certain beneficent principles which are a common heritage, and which should be consciously shared by all.

We are all aware that our natural reluctance to any unveiling of our past inner trials, experiences and aspirations is not easy to overcome. And yet, if we were more free in the disclosure of our subjec-

tive life, we might understand each other better, and gain fresher and more life-like views of truth in self-application. It would savor less of theory and formality. Nothing less than the conviction that a few brief points in personal history may convey some exceptional hope — effective for others — would excuse a glance at a crucial period in the life of the author and in its change of direction. It is now twenty years since, when at the age of fifty-four, he was in a mental and physical condition where life seemed a burden, and an overwhelming depression prevailed. More specifically, a long period of chronic neurasthenia, insomnia and dyspepsia was experienced which gave no promise of recovery, or even of partial relief. With the round of conventional means for betterment practically exhausted, in the natural order the termination seemed not far away. The forebodings and sufferings of a temperament of keen intensity may be but faintly imagined, except by the few who have dragged anchor in the treacherous quicksands of a similar experience. A plunge was made without reservation, from a supposedly correct, moral and ethical life into the practice and philosophy of the higher thought with new ideals. A sharp corner was turned and a new path entered which led to results which were remarkably favorable. Whatever may

occur in the immediate or more remote future, the past score of years stands entirely to the credit of the principles of mental science, even though they have been imperfectly lived. Not only the time added, but everything accomplished within its limits is entirely due to the strength derived from the new departure.

The positions taken in this book have been concretely tested under many conditions, and their validity confirmed in hundreds of cases. There is nothing miraculous, but the tendency toward health, harmony and happiness is *positive*, to the degree of the faithful and persistent application of the principles in real life. Every one who has received help — and the number is legion — should feel it to be both a duty and privilege to spread the light in every practicable way. To be a simple channel for new hope and life is a grand privilege, and besides, one must give in order to receive.

The teachings of this volume are believed to be in accord with a liberal interpretation of the biblical and Christian point of view. The position of the author may be described both as independent and conservatively progressive. To a very great degree it is possible to change a dirge-like existence into a symphony of sweet concord. The beneficent resources which are latent in every soul are marvel-

lous in potency but almost wholly unappreciated and unawakened.

In two of our former books, "Ideal Suggestion" and "The New Thought Simplified," restorative exercises were presented for meditation and concentration, and to accentuate their power to make a definite mental picture, they were put in large type. Thousands of spontaneous testimonies from all parts of the world attest their remarkable efficiency. The author, therefore, has felt that the informal introduction of certain positive affirmations and suggestions, even though not in enlarged form, will be of great service. Instead of being placed in an appendix or department by themselves, they are interspersed among the various topical sections. Their purpose is to arouse the dormant forces of self-healing and development. The substance of a few of the chapters has been previously given in the form of magazine articles.

In response to frequent inquiries, the author would state that he is not a professional healer and takes no specific cases. The pressure upon his time also renders it impracticable for him to teach in any systematic manner outside of his public writings.

H. W.

CAMBRIDGE, 1908.

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THE NEW OLD HEALING

LIFE

LIFE is far more than continued existence. It has breadth as well as length. Simply to live is in itself a wonderful privilege and it should be a constant joy.

To *what* are you alive? Is it merely to a daily routine, a conventional, worldly round? Is it only to a gratification of the senses, a specialized intellectual activity, or technical beaten path? How much do you really live outside of your chosen profession or occupation? If you are a business man, can you afford to compress most of your limitless vitality into commercial or financial boundaries? If so constricted, but a mere fraction of your potential is really awake and living. Your being includes untold possibilities, but if they are latent, this amounts to present deadness.

Are we alive to love, power, beauty, grandeur, health and harmony? Are we alive to ideals and the higher consciousness and in vital touch with the Unseen? Are we using our rightful share of the universal stream of energy?

Life — not merely a conscious thread of existence — may be rich, powerful and beneficent to-day. We may live not in weeks, months and years, but in wholesome creative thought. We may kindle new energy.

To the boundary which your veritable life reaches, you are in command. That which is beyond, whether dead, atrophied, or even just unused, is beyond your dominion.

New creative material, new accessions of divine inflow, new aspiration and inspiration, are practicable. The world cries out, consciously or unconsciously, for "*more life.*" This is far more valuable than longer life, but both are coöperative. How *much* do we live? Are we alive to the truth that we are in God, and God in us? Do we take of the water of life freely? These are not abstract queries, but matters of daily evidence and possible experience. We often speak of being alive to a principle or fact. We really mean that it lives in us.

AFFIRMATIONS

Affirmations, suggestive examples of which are given at intervals in this volume, may properly be termed *mental gymnastics*. They are intended to

be suggestive rather than formal or technical. As a general rule, each person should affirm his own ideal claims and in his own terms, instead of following any given formula too closely. Spontaneity and a felt fitness are important elements.

The power of the higher life and consciousness can be most effectively acquired by what in New Thought parlance is known as "going into the silence." No amount of intellectual or scholastic attainment can reveal that which comes only through aspiration, inner perception and feeling. Quiet communion with the Divine and Universal at convenient seasons introduces supersensuous experiences and yields an uplift of inspiration and profit. Such delightful outlooks increasingly become subject to command. By a sincere and persistent effort one may abstract himself from material environment and make his spiritual nature receptive, and God will flood every waiting apartment. The still, small voice becomes audible to the inner hearing.

Is the "Holy Spirit" obtainable daily on such easy terms? Perhaps we have believed that it was only sent upon rare and memorable occasions. These special experiences "in the silence" are a matter of times and seasons. It is evident that they are quite different from simple or ideal auto-suggestion which

may be practical at any time, even in a crowded street-car. Each has its fitting place and use.

Our thinking is usually in conventional and materialistic ruts. This becomes so much a matter of habit that it holds the consciousness down to a barren and unprofitable level. Numerous limitations are absorbed from the surrounding thought-atmosphere, and we carelessly become their subjects in mind and body. Nothing less than constant suggestions of ideal quality to the subconscious mind can keep us up to the high level of an abiding spiritual optimism.

The body manifests the erroneous and false thinking of the past and also the depressions of the race consciousness in general. The accumulated rubbish must be cast out. We need to make spiritual uplift habitual in order to get acquainted with the higher self and increasingly to identify the ego with it. It must be brought into firm but harmonious rule. The trained thought-forces make themselves more and more felt in everyday life.

That about which we think most strongly and continuously, we become or grow like. Remaining always on the lowlands, we shall know of nothing else. Thought is creative. Under the working of a beautiful law, it changes our point of view and makes ideal things realizable.

Positive affirmation and ideal suggestion are especially efficacious in all nervous and chronic disorders of every grade and type. Their potency is also wonderful in the emancipation of humanity from every kind of slavery to the animal selfhood. Imperious appetites, passions and morbid impulses of every kind which ordinarily are incurable are brought under control and their energy transmuted, uplifted and made a positive blessing.

MENTAL AND SPIRITUAL GYMNASTIC EXERCISES

The specific practical directions which follow are in the main, taken from, "The New Thought Simplified," a former treatise, as they have proved exceedingly useful and cannot easily be put in plainer form. The methods noted are helpful for any affirmative exercises, or for "going into the silence." The formulated system in "Ideal Suggestion" was brought out by the author as long ago as 1893. So far as he is aware, that was the original introduction of the systematic employment of the eye as an external aid in concentration. The most favorable outward conditions may be briefly noted as follows:—

First. — Retire each day to a quiet apartment, and be alone in the silence.

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First.—Retire each day to a quiet apartment, and be alone in the silence.

Second. — Assume the most restful position practicable; breathe deeply for a few moments and thoroughly relax the physical body, for suggestive correspondence thus renders it easier for the mind to be passive and receptive.

Third. — Bar the door of thought against the external world, and also shut out all physical sensation and imperfection so far as possible.

Fourth. — Rivet the mind upon the suggestion or affirmation to be used for the occasion. If contained in a brief quotation, read repeatedly so as to make a mental picture of the same. If original or from memory, repeat a few times to make the sentiment graphic in the mind. Do not merely think about it, but try to *feel* it with every nerve-center of the body. Give yourself to it until it fills and overflows the whole consciousness.

Fifth. — Alternate, at intervals of a few minutes, periods of intense concentration with those of utter relaxation. It takes both the positive and negative to make the unit. The whole exercise may be continued anywhere from ten minutes to an hour, as circumstances render practicable and experience guides.

Sixth. — Call your most needed ideal into consciousness during every wakeful hour at night. If the mind wanders, gently but persistently call it back. The power of control will grow steadily.

For a night thought, feel that the divine and the human are in positive contact. You are in God (Omnipresent Love) and cannot get away, even if you should try.

Seventh. — If disordered conditions are chronic and tenacious, there need be no discouragement if progress is not rapid, or if ups and downs occur. Absorb the ideals repeatedly until they *live* in and with you. They will increasingly become a spontaneous and well-defined feeling. The cure is not magical but a natural growth. Ideals tend toward expression and actualization.

Eighth. — For use in assemblies, groups or families, the affirmations should be read slowly in concert, followed by concentration in the silence upon the ideal which forms the climax. The exhibition of the respective emphasized suggestions in large text upon the walls of the room in sight of all will greatly aid in concentration. If made in gold or bright material especially, they may afterward be reproduced in consciousness and stand out to the mind's eye notably at night, in letters of fire. They photograph an idea upon the mind.

If you wish to get rid of disorderly and depressing thoughts, the way has been plainly indicated by which they may be displaced. You gradually create a new world for yourself.

The process is scientific, but so simple that conventionally, we have looked right through and beyond it.

Be assured that if you enter the mental and spiritual gymnasium, and earnestly develop your inner powers for six months in the way suggested, you will value the gain beyond possible estimate.

OPENNESS TO THE INFINITE

The heart-throbs of the Eternal Spirit pulsate through me.

I invite an inflow of the primal life, love, strength and harmony from the divine boundless overflow.

I deny the common feeling of separateness from God because this produces restlessness and dis-ease. The highest human consciousness is that of the immanent God, and this is "Godliness which is great gain." It is easy to be formally and morally correct in outward life and yet be *un*-Godly.

"They that wait on the Lord [hold him in intimacy] shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint." (Isaiah xl. 31.)

I claim and delight in the divine companionship.

I am now filled, soul and body, with the eternal energy.

In him I live and move and have my being.

Enoch "walked with God," and this may be a modern as well as an ancient accomplishment.

To the God-consciousness is added everything which is needful.

When my eye is single my whole body is full of light.

God is in me and I am in him.

IN THE AIR

It requires no supersensitive perception to feel that the present time is something different. New forces are making themselves tangible to the open-minded, and of a higher grade than have been common in the past. The fresh spiritual potential is not new *per se*, but only in recognition and application. All the beneficent laws which pertain to human harmony and development have been eternally regnant, but now, far more than ever before, they are being saddled and bridled.

Human nature is the testing ground for principles, ideas and ideals. Such as fit man's capacity, promote his unfoldment, heal his disorders and harmonize and uplift his consciousness must be true. They thus become axiomatic and recognized as laws. "For the earnest expectation of the creation

waiteth for the revealing of the sons of God." Translated from biblical into modern terms, it might read: The onrushing evolutionary spiritual forces are impatient to find channels of expression in ideal humanity. This will also include outward physical **manifestation** which will index inner quality. Emerson did not build air-castles, but his remarkable spiritual intuition enabled him to behold a positive unseen environment of Reality.

"Ever the Rock of Ages melts
Into the mineral air,
To be the quarry whence to build
Thought and its mansions fair."

THE EVOLUTION OF POWER

Human life is an invisible stream of force, organized and individuated, and the ego is charged with its shaping and development. It is his to direct the course, select the quality, choose the relation **and** color the environment. It is often said that the breath is the life, but it must include a deeper **and** more subtle inhalation than the physical atmosphere. There is a divine breath, the rhythm of which, when exercised, may lead one into accord with the universe. Its pulsations are directly re-

lated to the laws of being, and unison with these laws is manifested in wholeness and harmony.

Man is to act while all else is to be acted upon. His dynamic energy is seen in bodily expression, but back of this, in constant touch with the Universal, is the finer, primal, and spiritual force in causal relation. The materialistic notion that mind is only a property of organized matter, and that thought is only the result of active brain material — instead of its cause — will soon have passed as thoroughly as the Ptolemaic astronomy. Does passive matter organize itself, or is it organized?

Health, strength, happiness and other beneficent elements environ us more closely than the atmosphere. They are in contact with the soul — or real man — but to be fully available, this truth must be brought into the living, everyday consciousness. Faith, hope and optimism attract and appropriate these forces and their manifestation becomes evident. On the other hand, doubt, fear and pessimism repel them. Life is like a hopper into which beneficent potencies should be fed for attrition, refinement and nourishment. They are to be brought from the realm of the unmanifest into the world of uses and expression.

Spiritual and psychical powers when consciously exercised, clothe themselves with corresponding

material embodiment. "The Word is made flesh." The divine sonship, enlarged from local, historic and conventional limitations, is ever seeking organized personal articulation. To outpicture itself is inherent in its very nature. The great volume of supernal energy, "in which we live and move and have our being," is ever pressing for visible exposition. This from a philosophical and scientific point of view, no less than from one which is distinctively religious.

Thought is the constructor and the transmuter. Not the aimless kind, but that which is concentrated, purposeful and constant. It should lead rather than tamely follow physical sensation. The body is in a state of flux, changing slowly but surely, and this process is in accord with intelligible law. The shuttle of careless thinking has woven a mass of degenerate material into the human fabric, and its elimination is a laborious though satisfying work. Speaking exactly, the body has registered the quality of every past volition.

Man must begin at the center to purify and consecrate his organism through the cultivation of a higher consciousness. The thought-forces, when brought under regulation, possess wonderful potency. To "go into the silence," in mystic parlance, implies no condition of listless vacuity, but an induced and

helpful inner illumination which will reflect itself outward to the gradual purification of physical ultimates. The effort of him who perseveres will be crowned with success, for he will grasp the key which unlocks the reservoir of a spiritual vibratory power which is boundless.

The principles which have been outlined have everyday concrete practicality. But they are only laws of growth and constitute no magical or universal panacea. What one has he must earn, for there can be no short-cut, hocus-pocus attainment conferred by an expert. As well grow a tree in an hour as to expect the sins of a life-time to be effectively forgiven "while you wait." To begin, systematically to concentrate upon ideals will gradually open new vistas of brightness, and life in its threefold zone of manifestation will become unified and harmonized. Simply to *live* will be an increasing joy, spiritually, psychically and physically.

THE SOURCE OF SUPPLY

"All that God owns, He constantly is healing;
Quietly, gently, softly, but most surely.
He helps the lowliest herb, with wounded stalk,
To rise again. See from the heavens fly down
All gentle powers to cure the blinded lamb!
Deep in the treasure house of wealthy nature,

A ready instinct wakes and moves
 To clothe the naked sparrow in the nest,
 Or trim the plumage of the aged raven.
 Yea, in the slow decaying of a rose
 God works, as well as in the unfolding bud.
 He works with gentleness unspeakable
 In death itself! a thousand times more careful
 Than even the mother, by her sick child watching."

THE PRAYER CURE

Said that great divine, (philosopher and scientist
 as well,) John Wesley : —

"I earnestly advise every one, together with all his other medicines, to use that medicine of medicines — prayer. Where is the cure for either lingering or impetuous passions that either furiously overturn this house of earth, or sap the foundations of health and life, by sure approaches? The whole *materia medica* is of no avail in this case. What can cure it but the peace of God? No other medicine under heaven. What but the love of God, that sovereign balm for the body as well as the mind. The passions have a greater influence on health than most people are aware of. All violent and sudden passions dispose to, or actually throw people into acute diseases. The slow and lasting passions, such as grief and hopeless love, bring on chronic diseases. Till the passion which caused the disease is calmed, medicine is applied in vain. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce,

by keeping the passions themselves within due bounds. And by the unspeakable joy, and perfect calm, serenity and tranquillity it gives the mind, it becomes the most powerful of all the means of health and long life."

THE CREATIVE POWER OF MIND

Man is the yard-stick for the measurement of the validity of principles, ideas, dogmas and opinions. If any of these fill his capacity, heal his disorders and harmonize and uplift his consciousness, that is the supreme proof of their truth. This test of their normality is above all possible intellectual logic, or external authority. Any other standard of measurement ends nowhere.

Weighed in such a balance, what is the greatest modern discovery? Not steam, electricity, the telegraph, telephone, the wireless, or even aerial navigation. All these "pale their ineffectual fires" before the new recognition of mind as the real seat of causation, and the working philosophy of the conscious and subconscious realms. The problems which in the recent past have confronted the Church have been biological, evolutionary and sociological. The far greater ones of the present and future are psychological, and when pursued, will shed much light upon the others.

The real make-up of man has been an insoluble

mystery — so near and yet so far. His gaze has been so constantly outward that he has looked right through and beyond the verities of his own being. We assume that we have been created, but in reality we are in the primitive stages of self-creation. God made ideal and potential man in his own image and likeness, but it is for man himself to bring his own birthright into expression and manifestation. He is the efficient coworker with God in his unfoldment and progressive creation.

God is in the nature of things, and he and all his creations are good. Imagine a dividing or equatorial line drawn through the universal moral order. In the division above the line everything has the divine basis of reality. It is of a positive nature, normal, orderly, good. Bearing in mind our human measuring-rod, let us enumerate a few examples of this real or positive realm. Love, life, faith, harmony, goodness, peace, spirituality, light, power, purity, liberty, sonship, constancy, aspiration, wisdom, revelation, illumination, trust. These are not merely abstract qualities, but as weighed by human nature and experience, have reality, and are the product of divine authorship.

Note a few other positive entities which are more directly related to the material plane. Health, vitality, strength, beauty, nourishment, soundness,

ability, growth, freedom, wholeness. These also belong to the zone of positive entities which are divinely instituted. Under one general term we class them all as good.

Glance below the line at what the world calls evil. First, the more abstract negations: Hate, sin, darkness, death, unbelief, disorder, bondage, distrust, anger, suspicion, pessimism; and again at the negations which are more intimately connected with the physical realm: Disease, pain, weakness, disorder, sickness, impurity, morbidity, and all their kind.

God did not create these, for everything that he made was good. They are all man-made creations of the sensuous mind. They are real to us for we have built up that reality. But they are inmosty and intrinsically negatives which we have erected into positive things. Far be it from me to agree with certain extremists that there are no such things as sin, sickness and death. They are here, in and around us. But mark it, we are their creators! We do not set out to make them, but gradually and unwittingly have done so, and are in subjection to them. We dishonor God by counting them as inherently belonging to his image. Take disease as an example: In reality, and as a term, it means simply a lack of ease. Did God make such a negation as a lack? No. But we by the creative power of our imaging

faculty, with our fear and materialism have erected it into a hostile entity which comes from without and pounces upon us. While in itself but a minus quantity, we have made it a solid thing of proportions. When we have it, it is no illusion for the condition is ours. But its outward and expressive reality is based upon the fact that we have put it in that relation. The body faithfully articulates and expresses our belief concerning it. We get just what we have accepted and expected.

No machine turns out objective product so busily and with such absolute conformity to specification as the human mind. It has become largely automatic and runs in deep-worn ruts. Is it not time for us to begin to exercise some intelligent supervision?

Our world does not consist of the actual things which are about us, but of our thought of them. With exactly the same environment, the world of the pessimist is the polar opposite from that of the optimist. The raw material wrought upon by the latter consists of divine substance — real things — while the former dwells among negations or minus quantities, very solid to be sure, but he has given them that quality. He is an expert in that line, but utterly unaware of it.

The materialistic thought of ages which is piled

up in a great tower of Babel, the dominance of the seen, and the rule of sensuous dreams and illusions, make up a zone which human beings in the process of unfoldment must pass through. It is the Adamic state of consciousness which judges by appearances. The Christ-mind which deals with realities is far in advance. "Thinketh no evil." What would become of it if no one thought of it? Thought is its only life.

Not very long ago, men were authoritatively taught, and sincerely believed that there was an objective, powerful, malignant, personal devil. The race had constructed him. The cumulative imaging power of ages was more solid than masonry. If he must be, who would not prefer an objective one of shape and substance, rather than one entrenched within? Only by slow and persistent subjective processes, here and hereafter, can he be fully dissolved from psychic reality. O the terrible heritage of resulting fear which has bound generations of the past, and from the shadow of which, in result, we are not yet free. Evil is useful as a term, simply to designate an imperfect subjective condition — a lack of goodness — but the racial belief in evil as a great objective, positive force is the main cause of the woes of the world. O bruised and broken humanity! Confronted by a mighty, malignant

force, hardly second in power to God himself, and of thine own fabrication! But in truth, God is all in all.

Ever since man passed that evolutionary boundary which separates the pre-Adamic or animal plane from that of the human, false imagings and creations have been going on, and we have not only our own to contend with, but those of the race. Owing to human solidarity, no one to-day can fully demonstrate the absolute truth because he is a part of the existing social organism. No one can be perfectly saved independent of his fellows. Vicariousness is everywhere.

Even the innocent suffer in, with and for the guilty. Were it otherwise it would tend to make every man concerned only for himself. This great law guards that point. Some may lead, but they cannot snap the ties of relationship and go forward to demonstrate perfect life by themselves. There is no private short-cut, and blessed is he who knows that he must take his fellows along with him. Relation is the law of life. Not that all are alike advanced, but all are bound together, and are somewhere in the great procession.

The great intuitive souls of the world have always had glimpses of the creative power of the imaging faculty, and in some measure have grasped the dis-

inction between the divinely positive, and the structure of built-up negation. Said Milton:—

“A mind not to be chang’d by place or time.
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.”

Shakespeare, in “Macbeth”:—

“Is this a dagger which I see before me,
The handle toward my hand? . . . or art thou but
A dagger of the mind, a false creation?”

Browning, in “Abt Vogler”:—

“There shall never be one lost good! What was, shall
live as before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with for evil so much good
more;
On the earth the broken arcs; in the heaven, a perfect
round.”

Pope:—

“Whatever is [meaning what is real] is right.”

Emerson:—

“Great men are they who see that spiritual is stronger
than any material force; that thoughts rule the world.”

And again:—

“There is no great and no small
To the Soul that maketh all.”

Our asylums contain but the merest minority of those who are living amidst their own false mental creations. They are only a little more so. O for reality! O for truth for its own sake!

If the creative power of mind is in any degree made evident, a brief study of its lessons and inner processes may be in order. How shall positive truth be mentally installed, and negations displaced from their present possession?

The mind has two departments, the conscious and subconscious, and their interaction is most intimate. All are acquainted with conscious activity for its awareness is always before us. But the subconscious, or larger, deeper and hidden selfhood is more mysterious. It is a great psychical reservoir in which is stored up the total aggregation of past thoughts, mental pictures and states of consciousness. It is the soul which we are saving or losing. It is made up of the constant influx from its more superficial counterpart. Its action upon the bodily functions is automatic and exact. It can change but slowly, and only through a changed quality of deposit from the consciousness, so that its direct action is in large degree independent.

As each drop added to a chemical compound imparts just the due amount of its own quality, so it is with each thought or impression. This is positively

proved. At rare seasons, some great emergency — perhaps most strikingly observed in a drowning experience and made known after resuscitation — draws back the subconscious curtain, and the conscious mind gains a flash-light view of the thoughts and motives of a life-time. Everything is intact, and it is here that the heavens and hells are stored up. Man is waiting for a judgment-day, not a great spectacular, outward assize, but an inward, awakened, lime-light sensibility. Hidden now in ambush is every impulse of love and hate, good and evil, optimism and pessimism, harmony and discord, purity and impurity — biding its time.

From the principles outlined, the wonderful significance of auto-suggestion and affirmative truth is evident. The conscious mind should pour a constant succession of inspiring ideals into this deeper and more fixed selfhood. Simply to recognize a high sentiment intellectually is not enough. Each verbal repetition makes it more graphic, ruling and determinate. Bearing in mind the automatic and almost imperious sway of this great hidden, subjective force upon soul and body, through every nerve-center, the quality of each constituent is of the utmost importance. In the final alembic, the difference between suggestions of positive ideals, and negations, becomes world-wide. Each creates

more of its kind, and like designs on slides before a calcium-light are enlarged and intensified. Take such auto-suggestions as "I am well," "I am happy," "I have good will toward all," and their force is cumulative. Negations also propagate themselves. "I am weak," "I am miserable," add gratuitous intensity to existing conditions. Everything draws interest. The ego must finally dwell with its own thought-creations. We should close the door against the procession of disorderly thoughts, which otherwise will enter in and abide. They cannot be driven out arbitrarily, but can be gradually displaced by ideals of reality.

A word is simply a thought outwardly expressed. The biblical statement that men are to be judged for "every idle word," is a startling psychological and scientific truth. The "judgment-seat" is within and the sentence self-pronounced and close fitting. The "sheep and the goats" are qualitative thoughts and states of consciousness.

The body, being responsive and correspondent, is the exact portrayal in detail of the subconscious self. The substratum of truth in phrenology, physiognomy and palmistry yields incidental hints in this direction. But because the process is gradual and complex, we do not superficially recognize the relation. Our mental product is a mixture. Crea-

tive thoughts of order are mingled with those of disorder, of health with disease, and of good with evil. Our well-meant theoretical optimism and faith are heavily shaded with unconscious pessimism and unbelief. Is it singular that the outcome is wavering and uncertain? As the general thought-atmosphere in which we are immersed is strongly charged with disorder, friction and depression, something more than a passive or neutral attitude must be maintained within. Your own chosen individual suggestions must take the precedence of the universal suggestions of inharmony which pour in upon you from environment. Tenaciously hold on to your highest ideal for nothing can take that from you. Your growth will naturally be toward its own likeness. Creative power always works through an ideal.

The greatest of all healing forces is God present in the human consciousness. He is the sum of all that is supremely attractive — he is Love. Open the soul to the divine and feel their intrinsic oneness. Not mere belief about God, but a ruling God-consciousness constitutes salvation. At favorable seasons go into silent communion, face to face, with the great, fatherly Presence. Persevere without faltering, and in due time a great uplift will be realized, and a new subjective world gradually created.

DO NOT BE AN AUTOMATON

Conventionalism tends to make us automatic. The ground over which we are passing has been worn into deep ruts, and it requires independence and some originality not slavishly to follow. Eminent specialists and experts have spoken with authority; why should we question? Because *real authority* should come from the highest that is within. Ready-made thoughts are much like ready-made or second-hand garments. They do not fit. Automatic thinking is what is in the general psychic atmosphere, and it tends to impose itself upon us. There is a general, impersonal, hypnotic control which strives to dominate our thought. If some one hits me in mind or body, the ready-made thought says: "Hit back." I really know better, but this thing puts in its oar, and takes me unawares.

Am I going to think for myself or permit this common machine to do it for me? Conventional thought is already cast and ready to act. Stir it from the outside and the answer is a foregone conclusion.

On the other hand, thought should not be turned loose to run at large. The imaging or creative faculty has not yet been tamed. It has taken the bits in its teeth and refuses guidance. If the cur-

rent of our thinking were acted upon the stage, what a grotesque and distorted medley might appear.

As thought is the fountain for all action, only the thin veneer of outward restraint makes life tolerable. Real thought-freedom, in external expression, does not commonly exist. The God-given imaging faculty is virtually in a strait-jacket. To tame and discipline the thought-forces is the most pressing educational necessity. Mind is peopled with this disorderly mob of mental pictures because the door is carelessly left open and the door-keeper off duty.

All chaotic ideas, as well as those which are orderly, are pressing in some degree toward their natural climax of seen form. Only a small part succeed but if they do not attain life without, they all live within. They are a seething incongruous mass. While each one of them is not to be specifically manifested its general quality is engraving itself upon the bodily organism.

The highest purpose of life is not perfected logic, technical or intellectual development — though these are all well in their subordinate places — but thought-mastery, symmetry and harmony, and a ruling higher consciousness.

THE SERVICE OF HABIT

Habit is a most useful mental servant but a hard master. If utilized in accord with its own laws, it is as helpful in character and life as the screw and lever in mechanics. It is a natural and universal law that it should wear a deep channel, either in the right or wrong direction. In its channel there will be an ever increasing flow of force. If we understand its action it will perform wonders for us. Like an intelligent and trained assistant it multiplies our ability and builds our character. The longer it runs, the more difficult it becomes to turn it into a new course.

Thought-habit is character. You are now, in mind, body and estate, just what previous thinking has made you.

“Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.”

Habit is a force to be harnessed. Every repetition of an ideal makes its impression deeper. There is more and more of its quality lodged in the subconscious mind. There it lives. Through reiteration the higher and purer thought develops and strengthens its corresponding brain-cells. Its physical functioning-ground thereby becomes more responsive,

fertile and easier to use. Through reciprocity there is a mutual stimulation. Like capital, habit earns interest. The great difference between the New Thought and the common thought — or simply knowing — is that the first is vitally creative while the latter often merely exists. One is polished and graphic, the other, superficial and often formal and cold. Affirm, reaffirm, and then affirm again the supremacy of the Good. Become deep-rooted.

THE RULE OF THE BODILY KINGDOM

Physical health depends upon the completeness of control one has upon the material which is serving him. He is an executive, and upon his perfect sovereignty depends the order and harmony of his fleshly domain. His upper kingdom is the consciousness or thought-realm. This is again subdivided into the conscious, or surface thinking, and the subconscious mind, which is an inner storehouse for the aggregation of all the mental states of the past. These are temporarily hidden, but no one of them is lost. As a whole, they form a very real though submerged personality, the force of which acts unconsciously upon the body. This larger self which has been gradually built up is constantly being added

to by an influx of the current of present conscious thinking.

The complete grasp and direction of this great silent inner force upon its physical counterpart expresses itself in what we call health. But if the conscious mind is pouring a continuous stream of weak, fearful, selfish, disorderly and negative thoughts into the subconscious self, its grasp upon the physical serving organism at length is weakened, and this is illness. It is an insurrection, either sectional or general. Moreover if the executive entirely loses his grasp so that his kingdom is forfeited, it is called death, and his subjects scatter and enter into other combinations. The executive, therefore, owing to his misrule, or lack of rule, is bereft of his outer organic inheritance, before its normal educational purpose is fully accomplished. He has suffered loss in being prematurely deprived of a lawful and natural form of expression.

A loss of grasp, or an insurrection in a certain department, we call paralysis. It is no fault of the nerves and muscles that are involved, for they are composed of passive material. The trouble is a lack of rule and dynamic force from the central executive. He has failed in efficient government. His various other lacks we dignify by formidable titles, as if they were outward opposing enemies.

By this we gratuitously confer power for evil upon them so far as we relate them to ourselves. Every kind of a body whose ruler weakly gives up his unitary pervading force disintegrates.

The subconscious rule, when strong and normal, extends to the utmost limits of its realm. This is sure in proportion as it is rightfully and intelligently reinforced from the conscious mind. Conformity to well-understood law covers the whole process.

The inmost divine life-forces are working in the direction of health, and we may add our conscious coöperation, or careless and ignorant opposition. That state of negation called disease, and crowned as an evil reality by some imposing cognomen, passes current as a conquering enemy. The rightful sovereign weakens before such an ostensible antagonist, and his grasp is loosened. The spectre in reality is only the friction caused by beneficent energy in the effort to straighten our crookedness.

Conventionally, materia medica has worked against Nature instead of with her. Abnormal suppression has been the rule. If, in hurrying to get us well and remove obstructions, she accelerates the rhythm, an arbitrary effort is generally made to lessen the rapidity of the heart-beat and lower the temperature. Thus the supreme helpful energy is thwarted. If, later, in a resulting reaction, heart-stimulation is

resorted to, and a still further reaction terminates in "heart failure," we lay it to "Providence," accept the "inevitable," and learn that the resources of modern science have been exhausted.

A reasonable observance of hygienic law is important, and in full accord with the legitimate, executive rule before outlined, but in rank, it is really secondary and auxiliary. The primary spiritual trend, in direction and intent, is as true for good as is that of the needle for the pole, but we must furnish the favorable surrounding conditions. A rounded observance of law on every plane is the ideal.

We are constantly confusing occasions, which are outside, with ultimate causes which are always subjective. We say the draft caused the cold. Not so. The draft was the occasion, but the cause was within — susceptibility. If the latter had not been unwittingly cultivated in the wrong direction, the occasion might have proved harmless.

These principles are capable of logical and almost indefinite elaboration.

ENVIRONMENT

There is perhaps no topic more elastic in scope than environment. It may compass but a human mood, or it may include "all out of doors." Perhaps the term does not stand for quite the same to any two individuals, so that some attempt at definition is necessary in order to find common ground.

If we stretch environment to the utmost, it may take in the whole cosmos, outside of self; in other words, all that is not ego. The sum total that can be contained in the individual consciousness is made up of the ego and the non-ego. But let us avoid hair-splitting metaphysics and practically consider *relation*, for that must be the essence of any study of that which encircles us.

The individual is the actor, while in general all else is acted upon. Relatively, he is positive, while environment is negative. But yet there is reciprocity. In a sense, what is objective reacts, or, literally, acts back. Action from the center is normal, intelligent and subject to self-control; but, conventionally, reaction from without is assumed to be beyond guidance. Just here is found the vital significance and heart of the new philosophy of life, as distinguished from the thought of the past. Can we in considerable degree shape reaction, or must we take

it as it comes? Every one has an environment, and now, what will he do with it? Will he dominate it or tamely be its subject? And if the former, how can he bring it into adjustment? Although no two environments are quite alike, the process of control — if control there is to be — must be one and the same.

Everything is against me, says one: All things work together for my good, says another. In themselves, the things in each case may be quite alike, but in relative realization, both of such diverse views may be correct. Can we then dictate to environment as to how it shall act back? If so, it logically follows that we are its potential creators. This law has been often stated in the abstract, but it needs such an elucidation as will give it some meaning in daily life. We need constantly to bear in mind that the objective Without is elastic responsive material. It is not made up of the hard angles of fate or the solid surface of events; but viewed more deeply, it is in a state of plasticity. It is the melted wax awaiting the stamp of the seal, or the soft clay inviting the cunning hand of the potter.

The ego is the vital center of a system of invisible wires, stretching out in every direction; and over them vibrations are ceaselessly going and coming. Everything, be it person or circumstance, star or

flower, heat or cold, is transmitting its message. Can we in any degree transmute or modify its quality? Let us state a law which at first may seem somewhat abstract, and then consider to what extent it may be wrought into concrete living. Our incoming messages, in quality and tone, will be the duplicates or echoes of those which we send out — love for love, hate for hate, joy for joy — a mirror-like reflection. If we dislike a person, the sight or even the thought of him distinctly repeats it back. But some one will suggest limitations. Can heat be received as cold, or hate as love? In the absolute, no. Environment, for many generations having seemed like a fixed quantity, can be transmuted only by slow degrees. The fact that it is a growth does not invalidate the divine law. We have built up a sensuous law, to the contrary, and our emancipation can be but gradual. It is best that it should be so. Every accomplishment comes through education, and cannot be poured in, in the mass.

Let us make some classification of environment. Take that great objective realm which we usually include under the term, Nature. She is sufficiently concordant to have one's keynote measurably echoed back in responsive vibrations. That measure may be steadily increased. How few hear the sermons in stones, and take in the utterances of the

tongues in trees, and still less, the good in everything! The clatter of social machinery and the chains of tyrannical conventions go with us, even into the forest. The graceful welcome waved by the foliage and its minty breath upon our cheeks pass all unobserved. Perchance we seat ourselves upon a mossy bank by the brookside; but we have brought the stress and inharmony of daily life, and unwittingly spread it like a blanket over the local environment. While we have advanced far above Nature, she still can give us lessons. She would commune with us, but we miss her mood. We may know intelligently of her graceful spontaneity, but we fail to *feel* it. Our very intimate environment, the weather, is much at fault and we are continually wrapped about by its seamy side. It is too hot or too cold, too wet or too dry. We could have managed it better. The sun, that grand source of invigoration and life to our little planet, is made hostile through our vibrations against it. We are therefore smitten by friendly old Sol, or rather by the malignity which we have put upon him. Projecting our critical moods into things, we see their faithful moody reflection. Thus we fashion environment and create quality. Follow a picturesque path into the wildwood. Wild is it? No. Every tree and bush is tame and companionable. They in-

vite to intimacy. Though seemingly distant, they are really younger members of our family. They are only farther back in the great evolutionary procession. Eons will bring them on, and what are eons in the eternal Now? They are a part of the infinite Life, in earlier but not baser manifestation. If we give them benedictions they will whisper them back. We may almost hear them say: "Come into serene communion with us and we will smooth out your wrinkles. Enter into reciprocity, and you will feel it as a treatment. Look through our visible forms, and realize your oneness with the exuberant life, which throbs in our veins no less than yours. We will cool your heated moods and harmonize your discords." Thus the voices of Nature whisper to us, but they are audible only in our stillness.

What about our human environment? Life touches us on every side. It is not merely lives, but a solidarity. Smaller units range themselves into larger ones; and this organic law reaches both up and down, as far as we can measure. The cosmos itself is more and more being rated as a definite, unitary organism, and our human life is its fruit and consummation. The ideal of our consciousness of human environment seems to be that all men should see themselves in others — you in me, and I in you.

Take one more departure, and penetrate inward to the closest boundary of environment, our own subconscious realm. Here is a fertile and prolific field where we are both sowing and reaping every day. It lies just before us and we could not turn away our gaze from it if we would. It only need be noted that we create its quality, and this is a matter of supreme importance.

Our brief survey would be incomplete without a positive recognition of the transcendent and crowning Reality. It is not irreverent or pantheistic to hold that God is the spiritual totality of our environment. The greatest thought which can be entertained in the human consciousness is its relation with the Infinite. What an expansion in this concept in the recent past! The tribal, the national, the anthropomorphic and the far-away deities are outgrown ideals; and God, "*in* whom we live and move and have our being," is the present and future inspiration. But with this last ideal, we must beware of any dilution of the divine character, which is transcendent Wisdom, Goodness and Love. Divinity is positive. God must not be sentimentalized or cheapened in consciousness, but lifted higher. While he is in and back of all things, it would be pantheistic to say that everything, as we behold it is God. Immanence and transcendence are complementary

aspects. To rate him as "principle," as that word is generally understood, is unworthy; and such a concept will never fill the void in the human constitution. God is God; and principle, vague abstraction, ether, and even cosmos will not define him. While therefore, in a sense, he has the relation of environment, he is incomparable with any other of its classifications. He is active; they are passive. He is positive; they are negative. We impress them, but receive impress from him. However unknowable he may be in the abstract, our highest ideal of him represents him to us, and with ever expanding measure, this must be a finality. Our ideals are always above our present level and it is safe to be plastic to them. Our relation with the Divine is therefore unlike that which is existent with all other environment. In more general terms, we should be negative, or receptive, toward everything which is consciously above us, and positive toward all else. The opposite poles of man's being thus work together in the accomplishment of his spiritual evolution. With right adjustment on our part, all environment will bid us God speed.

BE ON THE SIDE OF LAW

Nothing happens. There is no chance. Everything has its cause, and that in turn becomes the cause of something else.

Human, or legislative law is uncertain and subject to changeable sentiment and mood. Its enforcement is also uncertain. Divine law, whether on the natural, psychical or spiritual plane enforces itself. While its violation always brings penalty — which often seems harsh — it is never vindictive, but rather corrective, educational and even kindly. It shows us our mistakes and powerfully appeals to us to turn about and get into the right path.

If you pinch your finger, it is the law that it hurts. It is a good law. Were it painless you would grow careless and might soon have no fingers left.

We speak of breaking a law. But the law itself remains in force. It is we who are broken, while it continues forever intact. It is a force lodged in the nature of things.

Law will bind only as we resist. But if we use it after its own methods it is a wonderful helper. A man may lift a few hundred pounds, but by calling to his aid the law of the screw or windlass he will raise tons. This lawful multiplication of power is no less operative in mind and spirit than in mechanics.

In general we have no conception of the potential which we subjectively possess. Let us not longer waste it, or turn it in the wrong direction.

All "sins" bear interest and penalty follows to save people from themselves. The law is more friendly than we can imagine.

UPS AND DOWNS

Vibration is everywhere. If every day's experiences were quite alike, or even if a gradual ascent were uneventful and perfectly uniform, there would be a considerable element of monotony. We learn most effectively by contrasts, especially if their alternations are somewhat frequent and sharp. Their educational influence is marked.

While an even temperament is a blessing, the man of ups and downs — if not really given to extremes — is likely to be the greater force in the world.

The new consciousness in the man who is cultivating a general high ideal, contends with the old. There could hardly be a stronger fight between two persons. But it is much better to be deeply stirred than to stagnate. A commotion, or a temporary dominance of former disorderly conditions is frequently needed to arouse the ego and furnish a requisite stimulus. There is never strong action

without some corresponding reaction. The old saying that "one extreme follows the other," is true in one who has a "divine dissatisfaction" with present attainment.

To be down to-day is no indication of a general retrograde, but rather the reverse. Do not watch for "recurrences," but when one comes simply feel that it is only the friction of a good riddance.

When Jesus cast out "evil spirits" they made great resistance, and there is a very real correspondence in the departure of disorderly conditions, whether physical or mental.

These old states of consciousness usually depart in installments and each one is apt to give a parting kick. Let no one who is making a steady and earnest effort to overcome inharmony or disease exclaim on some blue Monday, I am just as bad as ever. You are not. You are just sloughing off some former "badness," and the incidental friction is not agreeable. You are the purer and better for the elimination.

Life must be the exercise of principle and not based wholly upon the mere sensation of the present. If one stumbles and goes down let him rise and press forward all the harder. Final victory is thus assured.

A PART OF THE PRIMAL FORCE

Stop a moment, look within and listen! As a microcosmic entity, the whole creation works through and in thee! You are one with the life, essence and cause of things. You are a part of that Primal Force in whom, and by whom, all things consist. You are a concrete manifestation of the law of life and growth. But in the past, your visible expression may have been that of a bundle of limitations and traditional acceptances.

YOUR OWN NEW THOUGHT

You must have *your own* New Thought, rather than that which belongs to some one else. There is too much, "I am of Paul," and "I am of Apollos." The genuine truth which you seek is impersonal until it becomes personal in you.

Other opinions and standpoints are good as aids and suggestions, but final authority should be from within. The highest you specify by a look ahead is the goal until it moves itself still further forward.

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LIFE FROM VARYING VIEWPOINTS

“Life is progression;
Its crystal stream forever floweth,
From heaven it came, to heaven it goeth.”

Life is the most primal and supreme reality which can engage our thought. Its origin, order of manifestation and expressive phenomena ever have had and ever will have an absorbing interest. Its fundamental principles form the romance of science, the fascination of philosophy, the charm of mysticism, and are involved in the basic factors of religion. It is admittedly in vain that we attempt to define the indefinable or to fathom the inscrutable. But while transcendent truth does not lie upon the surface, any contemplation of and aspiration toward it is always profitable. The earnest search for law, whether physical, moral or spiritual is always inspiring. While our most lofty thought of the Unconditioned must be conditional, we are yet conscious of its expansive and uplifting tendency upon our nature.

We take up the question of the mystery and meaning of life without assumption or presumption, and propose a simple study of *being*, and the divine order. The greatest truths are the least technical, and are

not entirely shut up to scholastic and conventional lines of research. The purely objective and intellectual study of first principles, which long has prevailed, is being gradually modified and illumined by glimpses of reality of a more subjective and intuitive quality. There is a human faculty capable of practical development whereby truth may be discerned and even felt in degree, which is not entirely dependent upon logical processes, and these two complementary lines of research may be profitably blended in mutual exercise.

Science has made most profound and pains-taking investigation regarding "the origin of life," which would seem to carry the implication that it had a beginning. While there was doubtless a time when expressive forms did not exist on this planet, its general potentiality and unmanifested presence must be eternal and beyond limitation. The primary constitution of things involves the meaning and purpose of life. It is the one incomparable and universal reality, and its orders and forms furnish a study of wonderful and unending interest. That which is really abstract can only be approached through its varied phenomena. What is the meaning of the larger evolution? Is it an all-inclusive educational scheme? Is it an unending university course, the curriculum of which is universal in breadth and

divine in height? Is its prodigious sweep pushing us forward toward the —

“One far-off divine event
To which the whole creation moves”?

These questions deal with divine ultimates and when seriously entertained arouse within us profound awe and reverence.

Biological and evolutionary treatises in great numbers have been put forth expounding various theories as to the genesis of matter and mind and the interpretation of their order and relations. Perhaps the most central boundary line upon which two great schools of thinkers have divided may be simply indicated in the question — affirmed or denied — is matter the genesis or result of life and mind? It will be observed that whichever horn of the dilemma is taken, there is involved the acceptance of dualism — two distinct and unlike elements.

We believe in philosophical monism — oneness. Matter is the cruder vibration or outer side of universal life and mind. Its order is therefore secondary and resultant and in grade lower. Life and mind form the positive, causative and significant part of the one, or more correctly, they are intrinsically the one reality — the whole. The material side is negative, passive, expressive and external. We

make this statement at the outset to indicate that neither of the first-named views are in accord with those which will here receive approval.

But in large degree language must be relative and accommodate itself to appearances. Materialism is not entirely a matter of mistaken, abstract belief but rather a spiritual inversion. It consists in counting the lower for the higher. In the succeeding brief study of the views of conventional science it will be necessary to use the language of dualism, which with the foregoing explanation will probably not be misunderstood.

Philosophers and scientists of all ages have speculated upon the problem of mind and matter and their varying viewpoints have led them into the two general classes before noted. There are now many side-lights which have not been available in the past. Knowledge increases apace and the unprecedented achievements of the recent time are perhaps but the vestibule of what the century just begun has in store for human thought. Regarding the genesis of things the old straw of materialistic speculation has been well threshed over and efforts to find a rational suppositious beginning, in the nature of the clay which composes their outward forms have been numerous but inconclusive and unsatisfactory. The day has passed, with the exception of here and

there a lingering remnant, when there is any general belief that the creative process was sudden and dramatic, or something out of nothing. But there have been persistent efforts to rationalize the process of building a world, or rather trying to show how it built itself.

It is not inconsistent with a profound appreciation of what science has given to the world to suggest that it has been so shy of what it terms the supernatural — but more correctly the spiritual — that it has made every effort to find some hypothesis which will explain all phenomena without the agency of a great universal Creative Spirit. Something inherent in the nature of matter itself must be found which would have ever-growing potency. In passing, it only need be noted here that such a view shuts out of recognition all exercise of the grandest faculty and perception of the human soul. The impression has prevailed that definable law was limited to the physical or material realm, and that spiritual principles and forces were disconnected from, or at least beyond the proper scope of scientific research. But perhaps such specialization, and the seeming disrespect for any distinctive research in things usually classed as religious, has been not without some compensation. Study in detail may precede any true synthesis, for the parts which are to form the great

unit of the whole must be well fitted before finding their peculiar place and relation.

Before attempting such a generalization as is proposed, it seems proper to review briefly the prevailing conclusions of biological and evolutionary science. The large majority of scientific authorities hold firmly to the doctrine of biogenesis — living beings from living beings — the descendants being of the same specific order or grade as their progenitors. Professor Huxley, though a strong defender of biogenesis, in a general summing up, admits a possible and probable abiogenesis — living matter from non-living — in the following language.¹

“But though I cannot express this conviction (biogenesis) too strongly, I must carefully guard myself against the supposition that I intend to suggest that no such thing as abiogenesis ever has taken place in the past or ever will take place in the future. Belief, in the scientific sense of the word, is a serious matter and needs strong foundations. . . . But expectation is permissible where belief is not; and if it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical changes which it can no more see again than a man can recall his infancy, I should be a witness to the evolution of living protoplasm from

¹ T. H. Huxley: “Discourses Biological and Genealogical,” pages 255-256.

not-living matter. That is the expectation to which analogical reasoning leads me; but I beg you once more to recall that I have no right to call my opinion anything but an act of philosophical faith."

This is significant, for if there is a single term of which scientists are especially shy it is faith. But though such a positive believer in biogenesis, he finds a *seeming* chasm in the past which is unbridgable in any other way.

Germs, as defined by biological science, are living material atoms or particles having in them life, latent or potential which comes into manifestation under favorable conditions. These germs are indescribably ubiquitous and exist in prodigious quantity and variety, and are present and crowd even the atmosphere which surrounds us. The theory that life may and does proceed from that which has no life was almost universal in ancient times, and it remained accepted doctrine among philosophers down through the middle ages. Near the close of the seventeenth century some Italian scientists, notably Francesco Redi, after numerous experiments concluded that in all cases of the seeming production of life from dead matter, the real explanation was the introduction of living germs from without, in spite of their attempted expulsion, and thus the hypothesis of biogenesis came to be gradually and gen-

erally accepted. Experiments with the same result have since been continued by Helmholtz, Schroder, Dusch, and more recently by Tyndall, M. Pasteur, and many others. Professor Huxley adds regarding these experiments: "I have sought in vain for any explanation of these facts except the obvious one that the air contains germs competent to give rise to bacteria and to the mold-fungi." The fundamental postulate of ancient science was that the corruption of one thing is the birth of another. It was held that the seed dies before the young plant springs from it. St. Paul gave this thought expression in his emphatic declaration: "Thou fool, that which thou sowest is not quickened except it die."

Concerning the first introduction of life upon the earth, regarding which Professor Huxley's "philosophical faith" has been quoted, there has not been uniformity of opinion among scientists and biologists, except that the process was through germs or some form of protoplasm always of a material nature. Some have held that as the cooling process of the crust of our planet progressed sufficiently to make the conditions of organic life possible, germs, seeds or spores of low forms were introduced by means of meteoric masses of matter which have fallen through space having therefore other than a terres-

trial origin. But such a theory only pushes the problem further back and offers no final solution. A more general consensus of scientific opinion postulates the genesis of life in chemical forces.

Our everyday experience shows the wonderful profusion and persistence of countless orders of life. Exposed articles of food soon become the soil for the growth of miniature forests of mold of astonishing variety and beauty, and cheese especially is the favorite habitat of numerous orders which multiply with great rapidity. A general inference regarding these and similar phenomena will be noted in another connection. Says H. W. Mitchell ¹ in speaking of the supposed beginning of life, which he thinks was in the Silurian period: —

“As time elapsed, the atmosphere became cleared of its impurities until the rays of the sun finally penetrated the clouds and reached the Laurentian Hills whose shores lay bathed in a warm fresh and quiet sea. In that peaceful sea and in the little bays and inlets of that quiet coast the first and simplest organisms found a congenial habitat and sprang easily into existence. The later ages of that epoch, called the upper Silurian period was the time when a new chemical force came into activity and produced that wonderful phenomenon we call life.”

“Sprang easily into existence,” is an easy way of describing the creative process amid the romantic

¹ “The Evolution of Life,” pages 30–34.

conditions outlined, and it shows that science which ostensibly takes nothing for granted, does find itself encompassed with limitations which only imagination or faith can remove. But even these supposedly sentimental qualities can be tolerated by scientists in preference to any recognition of a universal creative Intelligence. Matter must evolve itself and thus the practical atheism of conventional science is plainly set forth.

Accepted biology teaches that protoplasm, the lowest and most primitive form of living matter is the starting point of all life. Specifically, it is described as an albumenoid substance, ordinarily like the white of an egg. It is supposed to be capable under certain conditions of manifesting vital phenomena, as, spontaneous motion, sensation, assimilation, and to be the physical basis of the life of all plants and animals. But is anything spontaneous in nature? Whether the genesis of life be chemical or spiritual, spontaneity seems inapplicable. The term has only a relative meaning as opposed to designed or provided for. As a comparative word it might have some exercise when applied to human actions but one would hardly expect to find it in exact science. Every effect must have a prior cause and that cause, one still further back, and so on through an endless chain of causation. Does this

leave room for anything to happen which properly can be called spontaneous? It is claimed that one protoplasmic cell introduced upon earth through development might originate the protozoa, fishes, reptiles, marsupialia, mammals, the higher apes and finally man. But could it be unless these were all involved — inwrapped and potential — in that original cell?

Drummond says that it has been a great mistake to interpret Nature from the standpoint of the atom. This characterized Darwinism and all the earlier theories of modern evolution. Mind has been interpreted merely as a property of matter. The cart was put before the horse, the positive element in evolution being regarded only as the negative. While no one should disparage the great value of the Darwinian researches, it has been too common to disregard the great progress made since that time in the removal of limitations. The secondary or phenomenal side has usurped nearly all the attention thus inverting the natural order.

Involution must precede and furnish the basis for evolution. Nothing can be unrolled that is not already contained within, for evolution is only the visibility of a previously invisible reality. There is a biblical aphorism which in scientific terms proclaims the sequential order. "The Word was made

flesh." The real essence of things flows into manifested form and proportion. The veritable tree is the tree-life or soul and not the passive material which it has grasped and erected into graceful shape to express its peculiar class and quality. We may admire the beauty, study the species and appreciate the symmetry of the phenomenal tree but do not let us mistake it for the intrinsic entity. The soul of the tree is giving positive impress to the refined material which it is artistically moulding. The beech-life never makes a mistake by erecting a maple body.

The evolutionary philosophy of the past has mainly dealt with matter, with the implication that it has provided for its own advancement. It has concerned itself with that side of things which is secondary and passive instead of that which is dynamic and positive. While Spencer, Wallace, and more notably Drummond and Le Conte have done much to lift, socialize, moralize and spiritualize the evolutionary philosophy of the present time, thereby universalizing its scope, yet the emphasis, in the eyes of a vast majority of ordinary observers remains upon its external and material aspect. It should be plain that the advance is not in the inert stuff, which is used over and over by various orders of life, but in that which moulds and commands it. This is no less

true in the lower orders than in man. The invisible author prints his proclamation in visible and proportionate characters. The claws and jaws of the tiger simply express its feline cunning and ferocity. Every order and species of soul, from the amœba to the seer by unvarying law is ever manifesting on the plane of the external, and therefore builds a body from the unseen center outward in perfect correspondence. No matter how carefully and systematically science may have mapped out the material steps in physical evolution, they are yet but the index which points to the dynamic reality within. Life and soul, and not matter and death, are the primal cosmic realities. Mind and spirit dominate all else. If we use the terms of a spiritual monism to indicate the same truth, we only say that the finer vibrations are primal and causative, and outwardly exhibit their quality and dominance in those which are slower and cruder. Life is more than mere animated existence, and needs very large definition. Its forward trend includes relationship with environment, individuation, growing intelligence and purpose. Evolution is only a name for the processes of a grand and all-comprehensive educational movement.

If the germ theory correctly describes the modus operandi of the development of new forms, do not

all the facts, by implication point to a more subtle, general law, back of and prior to such manifestation? May not the potential beginnings of all orders of life be omnipresent and ready to spring into material embodiment as soon as the conditions and habitat are suitable and receptive? Is not the primal germ an unseen spiritual force rather than an animated physical speck, whether floating in the atmosphere or elsewhere? It is claimed that if a pine forest be burned so thoroughly as to extend deep into the soil, the next growth springing up, will be, not pine, but perhaps beech or birch, or some other species more advanced in order of development. This occurs, so far as can be observed, without the presence of any new material seed or germ of the later variety.

The definition and scope of the term, natural law has been wonderfully broadened during the last two or three decades, for it is found to be the universal key which interprets the intimate correspondence and relation between the noumenal and the phenomenal. Formerly applied only to a limited range of physical sequential processes, its reign, nay, more, its beneficent reign is now recognized as all inclusive in the various realms of matter, mind and spirit. Says the Duke of Argyll in his great work, "The Reign of Law":—

“Seeing the boundless extent of our ignorance of the natural laws which regulate so many of the phenomena around us, and still more so many of the phenomena within us, nothing can be more reasonable than to conclude, when we see something which is to us a wonder that somehow, if we only knew how, it is ‘all right,’ — all according to the constitution and course of Nature.”

But then, to justify this conclusion, we must understand Nature in the largest sense, — as including all that is; as in the words of Wordsworth:—

“In the round ocean, and the living air
And the blue sky, and in the mind of man.”

Science has charged religion with dogmatism, and this is true of that which has been termed religion, but how about science itself? When it is brought face to face with ultimate questions, its methods and tests become unreliable, and it is forced to invoke feeling, sentiment and even faith before it can essay to bridge the chasms which invariably lie across the pathway of life. Says Herbert Spencer, in summing up his conclusions about matter:—

“Matter then, in its ultimate nature, is as absolutely incomprehensible as space and time. Frame what suppositions we may, we find on tracing out their implications that they leave us nothing but a choice between opposite absurdities.”

The scientific definitions of life are no more cohe-

rent or satisfactory. In a direct answer to the question, What is life? Mitchell, from whose works quotations have already been given regarding its genesis, says: "We answer, it is a chemical energy or force acting on organic substances." Herbert Spencer, in answering the same question, ("First Principles," page 70,) says:—

"Divesting this conception of all superfluities and reducing it to its most abstract shape, we see that Life is definable as the continuous adjustment of internal relations to external relations. And when we so define it we discover that the physical and psychical life are equally comprehended by the definition. We perceive that this which we call intelligence shows itself when the external relations to which the internal ones are adjusted begin to be numerous, complex, and remote in time or space — that every advance in intelligence essentially consists in the establishment of more varied, more complete, and more involved adjustments; and that even the highest achievements of science are resolvable into mental relations of co-existence and sequence, so co-ordinated as exactly to tally with certain relations of co-existence and sequence that occur externally."

And again, in speaking of the process by which food is assimilated, he says:—

"Whence it becomes manifest that while Life in its simplest form is the correspondence of certain inner physico-chemical actions with certain outer physico-chemical actions, each advance to a higher form of Life

consists in a better preservation of this primary correspondence by the establishment of other correspondences."

It may be noted that the external relation is placed as superior and causative to that which is within. Does it not seem more reasonable to postulate intelligence as the action of mind or soul than of chemical energy?

The imaginary opposition between religion and science will not be reconciled until each discovers that the other is a part of itself and that separation means incompleteness. A mountain is the same mountain though seen by different observers on varying sides. The dissimilarity of personal lenses makes objective unlikeness. The fundamental validity of idealism is ever cropping out when there is any quest for the ultimate and absolute. The range of intellectual and sensuous measurement is very limited but that of feeling and intuition, when developed, reaches toward more infinite proportions. Spencer calls the Power which the universe manifests "utterly inscrutable." Such an estimate is true, as measured by the instruments of logic, but in the light of spiritual perception may not the soul have a veritable sample of that Power in itself and thereby interpret somewhat of its quality and purpose?

The general evolution of thought toward higher

conditions and the recognition of the beneficence as well as the universality of natural law, have been wonderfully rapid during the recent past. As indexed in a single individual, the example of that grand character, Henry Drummond, is very significant. In his "Natural Law in the Spiritual World," published in 1886, his effort to extend the recognition of the divine orderly method aroused a great interest because it was the first systematic treatise which directly taught such a doctrine. For long ages that which had been known as the supernatural domain had been supposed to be subject to a divine will which is capricious, if not disorderly. But although he advocated the greatly widened scope of natural law its unvarying beneficence was yet a hidden mystery. There seemed to be laws of "Degeneration," "Death," "Mortification," and "Parasitism." These reactionary processes which are negative and temporary — eddies in the great stream of advancing life — had the appearance of eternal principles instead of limited phenomenal negations. Even though in orderly exercise, two world-wide opposing forces were facing each other in unending contest. The work caused a profound sensation and was admittedly an epoch-making book. But it told of a severity and an implied fatality in the moral order, which was far from idealistic. It was

not the final word of one who was a great thinker, and at heart, a pronounced optimist. Twelve years passed and the same graphic pen produced another great work, entitled, "The Ascent of Man." Pessimism and negation, as lawful realities, had been left behind. The beneficence as well as the universality of law, like the morning sun, had arisen, and its light and truth were found to be fortified by analogy in all directions. The law of death had been discovered to be but a negative aspect of the veritable law of life. The law of degeneration had been interpreted as a reactionary educational experience, an awakened friction which would be active only until its purpose in turning men back from destruction was accomplished. With the growing recognition of the solidarity of the race, the struggle for life, often phrased as "the survival of the fittest," was found to include "the struggle for the life of others." There was a transition from the law of "self-ism," to "other-ism," altruism, love. The opposites of divine realities were found to be like shadows in the positive and universal law of light. Nature, in all her voices and meanings, when fully deciphered, was no longer stern or even unmoral, but with her numberless processes was making for a coming morality and will never be content until it is rendered universally manifest in perfected man.

Could there be a more convincing lesson in the higher evolution than that made in the mind of Henry Drummond during the twelve years which passed between his two notable books? He was seeking truth for its own sake and new and rich revelations came. What took place in him was going on in varying degree in thousands of other minds during and since the same period. New revelations and advances, though often seeming to introduce themselves to the world through single minds, are found by closer observation to come almost simultaneously to classes of souls of like development as soon as the evolutionary time is ripe. The seers and deeper discerners of truth are, in greater degree, racial representatives and channels than personal discoverers. Truth has craved expression and in its search for fitting voices has found those which are most available. Henry Drummond was not only a scientist but a seer. Religion and evolution were but two different aspects of the same great cosmic Reality, and he could occupy either standpoint and behold a clear outlook. His later work bristles with glowing points of which we may note a few samples.¹

“This is a spiritual and not a material universe. Evolution is Advolution; better, it is Revelation — the phenomenal expression of the Divine, the progressive

¹ “The Ascent of Man,” pages 339-341.

realization of the Ideal, the ascent of Love. . . . Evolution has ushered a new hope into the world. The supreme message of Science to this age is that all Nature is on the side of the man who tries to rise. . . . An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation. . . . Men begin to see an undeviating ethical purpose in this material world, a tide that from eternity has never turned making for perfectness."

There is but One, and no break exists in the continuity of things. Separateness is our limited sense of a universal relation. The old philosophical aphorism: "No vacuum in Nature," is true. Swedenborg has shown that an individual is but a form through which the universe flows like a stream — the quality of the individual depending upon the aggregate of contained lesser forms and the rule and order which is exercised over them. Pantheism is an old and much abused term but the modern higher pantheism, including a universal relationship, is the great present inspiration.

Are we not prepared to get the grander view of the genesis of life? May we not look through and beyond the protoplasmic cell and the material germ to the divine spiritual involution? Can we not infer that the Universal Creative Life everywhere contains the potential spiritual germ of every pos-

sible form of living organism? Wherever in the cosmic domain in the process of world-building the suitable conditions have become adapted to any form of life, the overshadowing Spirit descends into matter and finds orderly expression. The immaculate conception typifies a universal law. Matter is the all-inclusive matrix for the impress of spirit and generation is comprehensive and eternal. *Wherever in sun, planet or satellite the proper habitat for organic life of any grade has become existent, expression, and in the higher grades, individuation become phenomenal facts.* There is a material germ but it is secondary, for the spiritual germ is its genesis. Potential life is everywhere waiting to spring into manifestation, not spontaneously or hap-hazard, but by a law which knows no exception or limit.

There are two undisputed propositions which make up the very apex of evolution and religion. God is Love, and God is omnipresent. Then Love is everywhere. Think for a moment what this implies. Start out upon a journey of exploration. Use the pinions of the imagination beside which light and electricity are slow by comparison. Halt for a moment at the sun. There is Love. Pass on, leaving the solar system behind and make a straight path for some of those grander suns which we call fixed stars. Pause for an instant at the glorious

blazing Sirius. Love is there. On, on to shining Alcyone, majestic in his grandeur, which some astronomers have taken to be the centre of the universe. Still Love unbounded. Yet forward amid the eternal nebulous masses of the Milky Way, where the whirling raw material for new suns and worlds is being fashioned into circular forms. Your path has not for a moment been out of the atmosphere of Love. No vacuum! No blank space! The solid realities of Love, Life and Law still encompass you. How Godlike is man to possess a consciousness which can hold such a picture! Through the cosmic exercise of his idealism he may be said to own the universe.

CELLS IN ASSOCIATION

The analysis of a physical organism finally ends in the individual infinitesimal cell. This minute intelligent unit, though in a sense complete in itself, is distinguished for its associative instinct. It forms groups and federations, and gracefully takes its fitting place in the larger life which dominates it. The "monad" of Leibnitz was an earlier philosophical anticipation of the cellular hypothesis of modern science. The striking inference which we get from this fundamental truth is, that we live in a social

universe. Nothing is separate or unrelated. We logically conclude that size is relative rather than absolute. Nothing is either large or small, except by contrast. One is reminded of the old saw by De Morgan :—

“Great fleas have little fleas upon their backs to bite ’em,
And little fleas have lesser fleas, and so *ad infinitum*.
And the great fleas themselves, in turn have greater
fleas to go on;
While these again have greater still and greater still,
and so on.”

Smaller units and intelligences make up larger ones in gradations up and down in either direction, and the limit no man has discovered. The Swedenborgian doctrine of the “Grand Man,” the Infinite, as a unified association of smaller ones, shows how general some such concept has been to spiritual insight, as well as scientific research. The universal lesson of association seems to be : Act well in your own sphere, whether large or small, if you would be in harmony with the nature of things. Also that it is normal for the smaller combination in every case to be a willing subordinate to the larger, for rebellion anywhere is destructive. For the lesser to yield and coöperate at the behest of its superior, is in no sense a bondage or loss of liberty, but freedom at its

best. The planet or satellite is most truly free when it is in its proper orbit, and so true liberty is not restless license, but compliance with law.

If, as taught by the philosophy of monadism, each cell in the human organism has a soul, the large aggregation makes up the individual. But he is not merely the loose collection of smaller units, but *one* in the deepest sense, for a single purpose, interest and activity runs through all. So long as this combination holds, each cell or group works not merely for itself, but even more for all the rest. While the central authority fills his rightful office efficiently all goes well, but his failure means disorder, separation and a change of relation. The collapse of righteous rule or organic lawfulness is called death. Nothing has ceased to exist, but new educational experiences and combinations are to follow.

As the unit represents a combination and coöperation of functions, each having a different office, energy is developed in greatly increasing degree. The man is vastly more than the sum of his constituents. The divine principle of love is the energizing and unifying force. Whether on the greater or lesser scale, separation is negative, disintegrative — “evil.” On the human plane the mind or soul is the unquenchable force which is to rule with firm but loving sway all the subordinates of its lower kingdom — the

body. But the average person has not yet been cultivated up to the standpoint of bodily rule so that schism is common. The physical organism thereby becomes a tyrannical master instead of a faithful servant.

Bodily energy and cohesion are to be promoted not only by correct hygiene, nourishment and favorable material conditions, but by a determined and vigorous though beneficent rule of the conscious ego. Expressed in the first person singular, it would affirm: "I rule the body." *Man* is not body but has a body and it is good in its place. If the great group of cells which makes up the stomach gets into disorder, with a tendency toward disintegration, the presiding larger self should firmly assert his prerogative. Supinely to admit and consent to weakness tends to fasten and confirm the condition. Rather should he send impulses of cheer, strength and refreshment, and thus take measures to regain harmonious control and the fulfillment of his legitimate mission. It follows that mind rule or "mind cure" intelligently applied is logical and scientific. A dominant central principle should hold the whole combination in unified harmony to prevent rebellion and disorganization. Here, as on every other plane of expression, the higher, finer and more positive pole of being should exercise sway. Man lives in

the midst of an ocean of Universal Energy, which is waiting for his reception and utilization. He is an integral part of the Great Whole and must put himself in conscious relation to it. Take a piece of common soft iron which is passive and inert. Let it be magnetized under certain electrical conditions, and not only it, as a whole, but every constituent molecule is polarized and made positive. So man has the conditions within himself to develop both subjective and objective power. His latent energies which contain unlimited potential must be awakened and brought into exercise. If held loosely, like sand, the cells which make up his own personality will be subject to every disturbing influence from without. "Pull yourself together," though perhaps belonging to the vocabulary of slang has a deep and real significance. Every man is an architect and makes the specification, not only of his own fortune, but yet more of himself. Both soul and body are far from finished, and should be taken in hand for a supplemental creative process.

Hygiene, to be truly comprehensive, must begin to concern itself with cleanness of mind as well as body, and with the ventilation of the thought-atmosphere as well as the air of the apartment. Bad mental pictures are to be classed with sewer-gas, and pessimism rated with malaria. Idealism and

optimism will take their places among sanitary agencies, and thought-force be focalized so that every cell will catch the aroma of a vivifying spiritual energy.

WHAT COMPANY DO YOU KEEP?

It is well known that the influence of one's associates is powerful in the formation of character. All moralists and teachers emphasize this fact and much effort is made, especially with the young, to keep them out of bad company.

Ordinarily, only persons are referred to in the connection noted. But thought-intimates are not only nearer, but far more influential. All sorts come trooping along and knock at the door of mind. There are the high and the low, the good and the bad, the selfish and the unselfish, the pure and the impure, the sickly and healthful, the fearful and the courageous, the God-like and devilish, thoughts of love and hate, of cheer and despondency. Which will we admit?

Perhaps we invite some of our favorites into our inner reception-room for a considerable stay and make them at home. We must keep them out unless we wish to become like them. Many also steal in which we have not consciously favored. Before we

are aware they often get firmly installed. If so, we rapidly put on their features, catch their accent and show their mannerisms. We cannot always *drive* them out, but they can be displaced by those of ideal quality if the latter are concentrated upon.

Every volition imparts something of its own tone and color. Let us then be watchful regarding the quality and standing of our subjective guests.

A SPICY BREEZE

Through Emerson's brief but graphic poem, "Each and All," the vital breath of harmony and oneness sweeps like a spicy breeze from a field of wild flowers and fragrant shrubs. The two closing lines which form its climax interpret its spirit:—

"Beauty through my senses stole;
I yielded myself to a perfect whole."

A perfect whole! What grandeur and glory! The New Thought emphasizes wholeness in its widest definition.

By the prevailing view, things have been disconnected. Incompleteness produces a condition of soul hunger.

Life has been incomplete, health incomplete, religion, spirituality, ethics and sociology have been

incomplete. But far more disastrous than all else — to the false sense of the world — God has been incomplete.

Admitting that manifestation in all directions is yet but partial, it is of the greatest importance that our ideal of the real nature of things should be fully rounded. Conventionally, we are looking into a broken or warped mirror. The concept of a potential completeness and perfection in the whole moral and cosmic order has a wonderful healing and transforming power upon our shattered view of ourselves and our surroundings.

HONOR THE BODY

Perhaps nothing in the material universe, even under similar conditions, has been so diversely valued as the human body. What does it signify, deserve, and stand for? In the economy of ancient Greece, physical beauty, symmetry and strength called out intense admiration, and almost worship. The great aim and ambition of the State was its increasing perfection and idealization. The most perfect art the world has ever seen, gave it enduring form and expression, and numerous games and exercises powerfully aided in its wonderful development. While materialism was dominant, the ideal of beauty was

so connected with "the human form divine," that it seemed to temper it with an atmosphere of spirituality.

During the long and gloomy period between the decay of classic culture and the Renaissance, the swing of the pendulum was to the extreme in the opposite direction. The poor body was under the reign of dishonor and mortification. Under the belief that it was the enemy of the soul, scourging and flagellation were meted out to it, as a high and sacred duty. Contemporary art was correspondingly sickly and marred, and even the ideal models of the Christ were anæmic and emaciated. The disgrace imposed upon the body was mistakenly thought to be inherent.

Even in the midst of the light of the opening decade of the twentieth century, there still lingers the subtle shadow of an unwarranted asceticism. Is it not just possible that even within the ranks of the New Thought, the intense desire for the rapid growth of the spiritual consciousness — most worthy in itself — may sometimes produce an unsymmetrical and too exclusive result? While we are spiritual in our Being, and the higher life is our earnest aspiration, it is not wise to grow away from the body. There should be no intervening chasm created, conscious or unconscious.

The former impression that the body — as body — is not favorable to spiritual growth still lingers, not so much as a philosophy but as an indefinable feeling. Such a sentiment, partly a survival, perhaps gains some added momentum from the atmosphere of Christian Science. Our understanding about the body should not be compromised but remain positive regarding its validity and inherent goodness. It may be urged that in the midst of a materialistic age, spirituality cannot be too great, but it may be too *exclusive*. Even Christian Science has gained most of its prestige through the successful healing of the body, and it should glory in its accomplishment. Why should not its philosophy be in accord with its work? This is not an unfriendly criticism for we believe that our more noted neighbor is a great factor in the world's advancement, but let us avoid its one special and illogical dogma. Admitting that physical healing, in itself, is secondary and incidental, it remains, that in its place and order, it is a grand truth. How can the "temple of the Holy Spirit" be rated as a negation? Can it be friendly to its welfare to deny it the honor of actual existence?

The human trinity of body, soul and spirit is an acting unit on this plane of manifestation and must not be allowed to disintegrate. The reason that

our bodies give us so much trouble is because they have been dishonored in thought. We have blamed them for our own mistaken belief concerning them. Growth should be, not in parts, but as a symmetrical whole. When one who has long served the body almost exclusively, turns his back upon it, and essays suddenly to become wholly spiritual, there is a great and sometimes dangerous strain. Leave it not behind as a negative product of "mortal mind," but sanctify and purify it in consciousness. Have new thought concerning it. For healing, it is better to tell one the truth about his threefold nature, disparaging nothing, than to teach him that he is spirit only for the purpose of producing a sudden effect. If the truth seems to awaken one more slowly than a startling statement, his steady growth is far more sure. There should be no disconnection in bodily consciousness, no ignoring or parting company. Even seeming disorders need to be transformed rather than suddenly blotted out, were this possible. The body for the present, is the index and functioning actor for the whole man. Edmund Spenser, back in the sixteenth century, was intuitive and recognized in advance of the more recent and general conclusion, the truth which he quaintly expressed: —

"For of the soule the body forme doth take;
For soul is forme, and doth the bodie make."

An important part of the work of the present plane of existence is to make an ideal body. Our creation is continuous, and we should consciously and concretely build its beautiful walls and corridors from within. It is a holy temple and not "common and unclean" unless made so by mistaken thought. Says Paul, in his letter to the Romans: "Ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of the body." To groan indicates a great degree of earnestness. If, owing to unfortunate heredity, in common with our own negative thought of the past, our outward man be far from ideal, it is all the more important that our affirmations be positive and complete. The "redemption of our body" is a definite step in the higher evolution. It will come to earnest seekers as naturally and gently as the blossoming of a rose. The subconscious mind must be refined in quality and increased in potency, because it acts automatically to perfect and harmonize the seen organism.

"Thy will be done in earth (body) as it is in heaven" [spirit]. It is the divine will that the material part be healed by and conformed to the spiritual ideal. Our bodies are measurably in a plastic state to be moulded from the divine inmost. Physical health depends upon the degree of mental control

a person has upon his material counterpart. He is at the head, and upon the character of his rule depends the order and harmony of his fleshly kingdom. The complete grasp and dominance of the ego expresses itself in the full measure of health. Such beneficent authority must be conscious and strong. Our sway is not to be arbitrary and monarchical in character, but coöperative, while positive in leadership. Every kind of a body whose executive weakly gives up his unitary pervading force, at once begins to disintegrate. But the inmost, divine life-forces, which are stored in the subconscious realm, are always working in the direction of health. What we call illness or disease is only an effort of the deeper self to overcome obstructions and more freely express itself. The incidental pain or suffering is simply the friction which is engendered by a beneficent process. Ideals exercise a constant pressure for the elimination of objectionable accumulated material. There is a "casting out" of past bad states of consciousness, as well as of refuse physical material which has resulted from them. It is a good riddance, even though painful. It is a step in the direction of redemption. The "wood, hay and stubble" which we have built into our organism must be consumed, and as a result the structure will be purer and stronger. Disease,

instead of being an enemy is essentially a cleansing process. It is important to cultivate a feeling of friendliness with every elimination, instead of counting it as calamitous, even if it be termed "illness." Rising above the limitations of physical sensation, or so far as possible disregarding it, let us make our ideal affirmations positive. They are to have no doubtful or uncertain tone. In the language of Paul: "In everything give thanks." This seems to imply no limits in thankfulness for every experience. It also strongly tends to extract the sting from every so-called hard emergency.

Praise the body and rejoice in its fullness of life, in its good red blood, in its suppleness, its vigor, its elasticity, and not less but rather more, if for the time, these qualities are not very evident. Paradoxical though this may seem, it is both important and helpful. What is not at once apparent will thus be brought into manifestation. Like Jacob of old in his nocturnal wrestling with the angel, we will not take a denial. The persistence which was shown in that noted contest for a needed "blessing" is worthy of the imitation of every aspiring soul.

BE STILL

The world outside is filled with noise, clatter, roar and uproar. We cannot change this objective fact, though we can change and even control our relation to it.

But the world inside is all our own. What will we do with it? It may be a most enjoyable realm.

Even in the inner world, we are not alone. There is the "still small voice," but it is noiseless. This is the source from which the long line of prophets, early and later, received their respective messages, to which they gave outward expression.

Let us not deal with this great truth of the trysting-place of the divine and the human, merely as a passing theory, or even a beautiful abstract truth. It must be brought into concrete practice and live in us, if we would realize its power. It greatly helps to bring it home to consciousness to affirm it in the first person singular.

I retire within the sanctuary of soul and bar the door to the external world. The divine voice is interpreted to my inner hearing. I harken to it! I hear it! I feel it! I obey it! I am one with it! I am it! Dualism is merged in unity.

THE NEW HEALING MOVEMENT IN THE CHURCH

Every progressive and optimistic soul will heartily rejoice at the step in advance which is being taken by ecclesiastical organizations. The Church (general and inclusive) is awakening to the potency of the new, old truth which is beginning to be felt in the very air around us. With all respect; better late than never. The evolutionary ripeness of conditions for this departure is now fully apparent.

The organized Church is the normal field for the exercise of the higher spiritual laws and for the glorious demonstrations of the Evangel of harmony and health. The Church of to-day must be baptized again with the power which manifested itself during its pristine glory. Not that it can go back to the old forms, externally, but with the advance in knowledge and scientific development of nearly two thousand years, it can kindle an intelligent faith which will be, not only broader, but even more potent than that of the ancient time. This renaissance of spiritual dominion is the most glorious feature of the first decade of the twentieth century.

The little band of workers, who for a score of years and more, have been struggling — outside

of ecclesiastical boundaries — to bring the inner and ancient power of the gospel into popular recognition, have only congratulations for the new movement. Devotion to the truth, the power of which has been a personal experience with many of them, made them willing to be counted as innovators and even visionaries. In such a tolerant age as this, it is but a very light martyrdom to be irregular or unconventional. Perhaps there is even a greater danger, that it may become a source of pride.

Almost every advancement or uplift in human thought, not to mention material invention and development, has come through irregular channels and has made a break in the regular order. It is a law that the weak things of the world are always confounding the strong. The "schoolmen" have usually been the last to see and feel new light. Examples of this are so numerous and familiar that illustrations would be superfluous. Jesus was one of the boldest and most uncompromising innovators of all history. But the intrinsic power of the truth and of spiritual verities is wonderful, even though its outward instruments seem feeble. Until the higher healing philosophy could find entrance into the Church, it had to be nourished and promulgated on the outside by improvised organizations and unconventional individuals. But these have been only

external agencies, while the vital energy of the movement has been the light of the Spirit of Truth shining into the minds of men.

With rare exceptions the New Thought movement has not included the formation of churches, and in the few cases where it has done so its spirit is entirely cordial. There has been no feeling of rivalry or competition, and the exponents of the higher philosophy of life, have many of them been within as well as outside of religious organizations. But they do not emphasize creeds, ordinances or ecclesiastical machinery in general. The New Thought is a broad *movement* and not a religious denomination. If it were named in the latter sense, it might be called, The Church of the Human Soul. Its form of service is inner aspiration; its sanctuary, the spiritual consciousness; its temple, the unseen; its social companions, ideals; and its communion, living contact with the Universal Spirit. But if they so choose, its adherents can continue to worship in "temples made with hands," and while striving to radiate the larger light they will be neither strange nor uncommunicative.

Whether within or outside the visible Church, "the signs which follow them that believe" will not be wanting, and the promise of "greater works" will prove to be well founded.

THE MARCH OF THE HUMAN RACE

The life of man has two distinctly different aspects. While they are so unlike as to seem at first like contradictions, they each are true, and in fact have near mutual relation. It is profitable to examine them separately and together. Different observers give them varying degrees of emphasis. But it is always helpful to study the great unit of Truth from contrasting angles, even including those aspects which seem like polar opposites.

That phase of life which appears the least common and concrete, is called the abstract. Only a few idealists, scattered through the ages have ever given much attention to ultimate truth. It is so far beyond the ordinary ken that many deny it any place and say, "only an abstraction," meaning that it is simply imaginary. Is it possible to define it? Can we think of a still and perfect, yet living realm of truth enshrined in the setting of the Eternal Now? Can we be conscious of a calm supersensuous atmosphere inclosed within the raging currents of the restless ocean of life? In the last analysis, as seen by the highly developed soul, its everlasting depth, placidity and perfection are true and scientific. If, as often claimed, time and space are but sensuous limitations and the deeper view will reveal the Abso-

lute, it follows that from such a broad standpoint the state and attainment of a thousand years hence are already accomplished and existent. Seemingly paradoxical, this is from the universal, rather than the local survey. Ideally it always was and ever will be. But this is an unfathomable depth from the sensuous point of view. It is pure idealism carried to its ultimate conclusion. It affirms the validity of abstract being and living, behind all that is phenomenal.

Turning to the realistic phase of life, intellectualism, including conventional science, deals mainly, in fact almost wholly, with the relative and changeable. But just here is the significant fact. Take the most fixed and permanent things or principles, and our consciousness of them is ever changing. Seen from on board a coaster, the shore instead of the vessel seems to be moving. The same environment is different to us from what it was yesterday.

It is then evident that in the prevailing stage of man's development, the apprehension of the relative and fleeting must be ruling and educational. This will continue until we have developed more than five senses. Conventional ideas and ideals appear firm, but their transformation is continuous. We are moving on and on, and there is constantly new light upon the pathway. Whatever the reality, or the deeper

ultimate may be, it is now unappreciable, for only the shifting phantasmagoria is upon the canvas.

Let us then, from this phenomenal point of view, cast a glance at the great human procession. Looking, as it were, out of a window, see the great column moving forward. Birth and death are the two outward universal events — the coming on and the going off of the stage of action. We may picture a great column, eight abreast, moving by our window. We belong in its closely formed ranks, but just now are sitting in review. Approximately, they number one hundred per minute. See what a mixture of races, colors and sizes, but all are human. They join and leave the procession involuntarily. At the front this vast stream of embodied life melts, seemingly turns to vapor, and passes into the unseen.

We are so accustomed to count life in detached units, that it may be instructive to consider it sometimes collectively and as a solidarity. It is like a vast unrolling panorama. We hear the rhythmical tramp, but it is only *one* army, only the larger unit. In the long march all its coherent atoms meet similar experiences and evolutionary training. However unlike in form and appearance, there is an intrinsic likeness. The experiences of each finally are shared by all. Opportunities, outwardly so unlike, await a deeper adjustment which subtly and

unswervingly deals out justice to all. Bryant, in his notable poem "The Flood of Years," has given us a thrilling picture of the great parade. We can almost feel "the swift current which bears all upon its bosom" as it sweeps by, and behold the living mass of human driftwood as it inexorably moves on without a halt: —

"How the rushing waves
Bear all before them! On their foremost edge,
And there alone is life. The Present there
Tosses and foams, and fills the air with roar
Of mingled noises. . . .

In the room

Of this grief-shadowed present, there shall be
A Present in whose reign no grief shall gnaw
The heart, and never shall a tender tie
Be broken, in whose reign the eternal Change
That waits on growth and action shall proceed
With everlasting Concord hand in hand."

Only to the eye of sense does the vanguard of the great procession come to naught as it passes into the invisible. There is a belt of darkness which seems to end the highway, and as it is approached it appears impenetrable. There is no retreat and it must be met.

What is there beyond? Open the inner vision and pierce the thick cloud and behold eternal sunshine. The great column emerges still lives and

presses forward. The travel-stained garments of the marchers have been purified and are enriched with an unwonted and unearthly sheen. The sweat and fatigue of the long course are replaced by a new vigor and their elastic tread is along an illumined thoroughfare. They are on the King's highway.

The false, the unreal, the untrue and the unlovely are left behind, while truth, love and goodness, being indestructible, have safely passed the dark cloud. The fetters of the seen have been shaken off and shouts of liberty resound as the procession files onward and upward. The realm of the dim and uncertain Beyond has put on eternal reality. Here are arranged in advancing order, spheres of attainment — "many mansions." Here the heritage of the potential "sons of God" comes into manifestation. Here the old faculties expand and open upon higher planes of consciousness. Here, even the laggards who have fallen out of the ranks make a new start on the road of final attainment. There has been no death for all are alive. Everything which was lost is found. Children who early fell out of the long tiresome march are here in fond embrace. The newly made citizens are welcomed and taken by the hand and introduced to wider ranges of spiritual activity and enter into delightful ministries of loving service.

Past the barrier, and now what restoration and compensation! How many mysteries solved, and restless longings satisfied! Vistas far-reaching and beautiful in prospect, open in all directions. What lightness! What freedom! What harmony! This must be heaven. Not a somnolent repose, but wholesome and delightful activity.

“Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that love him.”

AFFIRMATIVE REACTION

It takes action and reaction to make the rounded unit. In the effort to build up the higher consciousness there comes a time when affirmation and positive suggestion, steadily continued, become tiresome and unprofitable. There must be natural alternations of passivity. The exuberance of goodness in the cosmic order is so pressing that at certain seasons it is only necessary to *make room*. Simply *wait* to be filled with blessedness and divine satisfaction. When given free course the “power from on high” actually takes possession. To wait on its appearing, is to “wait on the Lord.”

WHY WORRY ABOUT WORRY?

There is a general chorus of warning against worry. Not only exponents of the metaphysical and New Thought systems, but hygienic authorities, physicians and even general lay writers reiterate the injunction: "Don't worry." This is well, but who wants to worry, or who does it on purpose? One might as well say to the consumptive person: "Don't cough," or to the victim of hay fever: "Don't sneeze." Worry is the symptom of a condition, and it is the condition rather than the result or symptom which needs attention. Say to the nervous invalid: "Don't be nervous," and you make the whole subject of nerves more vivid, for his attention is already centered far too much upon them.

What then is the remedy for worry? It is what may be called the law of displacement. One cannot drive darkness out of a cellar, but let the light in and it will do the work. The negative condition gives place to the positive. This law is universally recognized, but is ignorantly or inefficiently applied. The nervous subject is sent to the ends of the earth for "a change." Fresh objective scenes, novelty, new "cures," and unfamiliar environment are sought in order to displace fixed ideas. When the doctor has gone his round for the victim of nerves, and is at

loss what to do more, he sets him adrift. "Change of air" it is called, though the new air be of no better quality than the old. But though palliative effects may be realized, often the last state of that man is no better than the first. The difficulty is, the man has taken himself along. He has not left his sore thoughts, his chaotic consciousness and his pessimistic introspection. As a rule the world knows of no way for one to get out of himself except through a change of surroundings. To seek a new place does not insure new thoughts, and these are what are needed. How to get a new mental lens so as to see things in a different light is the problem. The great majority do not know how, and when informed are not willing to take the trouble because they cannot understand the whole process in advance. They want to see the end of the path before entering it at all.

The first step in the displacement of worry is the understanding that it has a negative goodness, and is not necessarily an enemy or calamity. Worry is to be avoided, but when in evidence it has a mission and never comes otherwise. The purpose of its advent is to drive the consciousness from the low and inharmonious plane, which is the home of worry, to one higher, more ideal and spiritually illuminating. It appears in a guise which is very

disquieting and its features are those of an enemy. It roams in the damp, dark basement of the mental realm, so that this "adversary" makes us decidedly uncomfortable.

But suffering at length makes us look about for a way of escape, and we finally discover a stairway which leads to the sunny apartments above. If we mount and gain a subjective residence, the beauty of which we before were unaware, the "enemy" has really done us a favor. The great moral order is so wholly beneficent that it uses negative means, and even seeming obstacles for our real advancement. They are foes only when we judge by superficial appearances and sensations, but through non-resistance and an understanding of their use, we discover that they are only prods in the rear to urge us forward. Our real enemy is ignorance, and even this in the last analysis, by its penalties dispels our indifference, sets us to thinking, and enables us to interpret correctly their tendencies and the laws of their operation.

In order that the foregoing hints may not seem vague or abstract, let us suppose a severe case of worry, and just what to do with it. The remedial principle will be the same whether the peculiar cause be real or imaginary. A large part of the causes are of the latter variety and relate to the possible clouds

of the future. The typical sufferer says: "I know that worry is very harmful to mind and body, but I cannot help it. My nerves are very weak and everything takes hold of me so strongly." Now let it be understood in advance that the suggested relief will not be sudden, strange, miraculous, nor generally easy. But its helpful tendency will be sure, and in due season it will a hundred times repay persistent effort. Choose a convenient hour daily when one can be alone and also utilize any wakeful hour at night. Instead of permitting the usual procession of depressing thoughts to drift through the consciousness, one must seize the helm and lift the mental activity higher and higher. Concentrate it strongly upon goodness, beauty, love, harmony, peace, and most of all in communion and oneness with the immanent Universal Spirit. One hears the answer: "I cannot concentrate, my mind flies off." Could any one play a grand composition the first time that one seated himself at the piano? But the concentrative art is by far the most valuable of all arts though at first its exercise will seem mechanical or perhaps forced. But gradually a habit will be formed and a new road blazed. You are exploring an unfamiliar territory and in spite of strong affirmations the high thoughts will be elusive. But persevere! Nothing of great value was ever learned

in a moment. What is begun as a difficult task in time becomes easy, and at length a high and most enjoyable banquet. In proportion as one acquires the power of focalizing the thought and of creating a new mental environment he commands the situation. When measurably in practice one would not barter it for a kingdom. In biblical terms, it is called: "The secret place of the Most High." It is represented as a "dwelling-place." In a deep sense, one dwells in a place or state where his thoughts are centered.

In due season the worry lessens, the nerve tone improves, and the whole body gradually falls into line and outwardly expresses the growth and unfolding which is taking place within. Poise is increasingly developed and the physical organism becomes more fully the faithful servant instead of the tyrannical master. As intimacy with high ideals grows, they respond to your invitation for a meeting when you will. Your creative thought-force confers upon you a new way of looking at things. But it must be noted that one may theoretically assent to all the above statements and still get little or no benefit. It is all thoroughly practical, but only so when brought into the realm of feeling as well as intellect, and absorbed and lived with. Then you are in it, and it is in you.

MODERN SUPERFICIAL REFORMS

Reforms are good. Every systematic effort in the direction of human betterment, moral, social, economic, physical, hygienic or artistic is to be encouraged. But external and material panaceas are very limited in their power to regenerate and reach the depths of man's nature. Any one who expects to make the world over by some short-cut, thereby outwitting evolution, is bound to be disappointed.

The present era is prolific in reformatory movements, in fact, reform has become a fad, and in considerable degree, a profession. The number of patent medicines extant is hardly greater than that of schemes which are advocated for the cure of all the various ills of mankind. But the proposals are much like stucco-work which fills up cracks and covers imperfections by plastering over the surface.

In the domain of religious authority, the Bible is taken as the great reformatory standard, but through literalism and the numerous colorings of subjective interpretation it becomes largely "all things to all men." About two hundred religious sects take it for their sole authority and yet the doctrines of no two are quite alike.

If all the various disorders of the body politic were vitally responsive to professional remedies, reforma-

tion would be general and rapid. But the actual result reminds one of the sentiment expressed in an old hymn, "We change the place but keep the pain."

The only sufficient corrective for human inharmony and misfit is purification beginning at the individual center, a spiritual awakening and overflow which will sweep through all the channels of soul activity. This is what the New Thought in its original and conservative purity is fitted to accomplish. This is the king of all reforms because it reaches from the center to the circumference. But in order to exercise its normal power it must be kept free from entangling alliances. Its assumed exponents, therefore, should beware of yoking it with many impracticable panaceas and so-called reforms which are subordinate and superficial, and which tend to lower its dignity, cheapen its quality and dissipate its energy.

A SECURE DWELLING-PLACE

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"Dwelling in the Great Eternal
I am clothed with power supernal;
Here I am supremely blest,
Here my soul finds sweetest rest,

Here all doubt and fear take wings,
Here my heart divinely sings —
Sings of God, of life, of bliss;
Is there sweeter song than this?
Nay, no sweeter can there be;
I in Him and He in me.”¹

INVOCATION

O Omnipresent Spirit, God of love, light, life and truth! Thou art here and in contact with my inmost being! I would be conscious of, and feel thy presence.

I aspire toward oneness with thee.

I am beset by thee behind and before.

I thank thee that I am thy child.

“Behold what manner of love the Father hath bestowed upon us that we should be called the children of God: and such we are.”

The divine heredity overlaps all inherited human ills.

I thank thee that life is spiritual, and that though material forms dissolve, all real life is eternal.

I ask for no change on thy part for thou art already perfect, but I would come into conformity to thy holy and beautiful law.

¹ Mrs. J. Elizabeth Gates.

A spiritual glow within me sends its warm invigorating energy through every cell of my organism. I am filled with life. I share the divine exuberance which is everywhere in manifestation. It flows through me from head to foot. I relax and open myself to its great, warm, loving current.

I would be pure and perfect in soul and body.

Lovingly consume all the false and base material which I have carelessly built into my personality.

Thou art an overflowing fountain of health, power and goodness, and I am thereby healed to the limit of my faith.

Make me a channel of life and love to all about me.

I make no petition for the gift of things, for already: All things are mine.

By thy name, and in the strength of the living Christ within, I am thine: World without end.

THE ADORATION OF THINGS

In Christian America we have been accustomed to look upon idol worship with peculiar repugnance. We have repeated in song: "The heathen in his blindness bows down to wood and stone." To bow down to idols and offer them homage, seems like such an utterly foolish, if not blasphemous per-

formance that we have little patience with the idea. Can the people who do such things be much above the beast in intelligence? We pity them and perhaps mingle some contempt with our sympathy.

But we should learn to be just if not generous and not ignore the heredity, environment, and especially the standpoint and motive of any human brother, be he never so low and ignorant.

We are assured by the more intelligent heathen, if we make careful inquiry, that even the lower and more degraded class does not worship a carving of wood or stone, well knowing the powerlessness, in itself, of any such inanimate and inert object. It is explained that an idol is only a symbol — a representation to the eye — of the idea of the unseen Power. The visible object serves as a sensuous fulcrum to rest upon, and as an aid to more thorough concentration. In other words, homage is called out toward an invisible or spiritual higher Something — an “unknown God” — through the act of worship. We are aware that the typical idolator of India, is, least of all a materialist. His subtle philosophy for ages has had its whole scope and action in the unseen, rather than in what is objective and material. He may be poor, ragged and degraded, but an inherent prevailing asceticism leads

him away from any emphasis upon what is external and material.

Simple comparison is often instructive. We are inclined to study others from the bias of our own standpoint. Forms vary greatly, but human nature, in the universal, is vastly more alike in the deeper measurement than we often imagine. The unlikeness is mainly upon the surface. The New Thought bids us see the best side of our neighbor, not only as a matter of charity, but as being in accord with the law of development.

The great Occidental idolatry is the *worship of things*. We do not bow down to them literally or offer petitions to them. But to give *ourselves* to them may be even worse. A very deep and real, even though subtle and unconscious homage, consists of soul occupation. What does a person think most about? What calls out his greatest admiration? Over what accomplishment does he most rejoice? What possesses the greater part of the consciousness? Is it spiritual ideals and verities or *things*? Here is the crucial test. Soul occupation constitutes homage, even though unconscious, in its deepest sense. What draws out the most of one's self? Is it an automobile, a gay equipage, a fine yacht, a palatial residence, a country seat, a fortune, a successful speculation? This is no plea for asceticism, nor is

it a disparagement of the things enumerated. They are good in themselves and in their proper places. But there is a radical difference between owning things and being owned by them. Art, beauty and even luxury may minister to refinement and possess an æsthetic and even spiritual element which is wholesome. It is when they occupy "the chief seats in the synagogue" of mind and soul that they become idolatrous. "Thou shalt have no other gods before me." What are gods? Things which absorb the most of our interest, our thought, our life.

Blessed is he who is not swept off his feet by the present tidal-wave of materialism. Wealth is good and not to be despised. But the son or daughter of the modern wealthy man is under a serious handicap in the attainment of character, usefulness and even success, in the ordinary sense. An environment of affluence in the formative period of life imposes a severe test. The poor man, who from force of contrast, cherishes envy and bitterness is also under a serious handicap of another kind, but no less destructive.

Material advantage has been the *ignis fatuus* which has led untold thousands into the quicksand. We are always just about to be happy. Optimism is good but it must be well based. If, when eight miles an hour was good progress by stage-coach, the

traveller could have had a glimpse of the future limited express, he would have exclaimed, O what bliss! Think of travelling forty miles an hour in a parlor! Suppose the sender of a letter which required three weeks' time and twenty cents' postage for its carriage of a thousand miles, could have looked forward to the telegraph, the telephone and "the wireless," he would have proclaimed them as characteristics of the millennium. Pope's familiar sentiment: "Man never is, but always to be blessed," is true to the letter of conventional materialism. But in the pursuit of spiritual ideals, the path shines brighter.

It is an obvious fact that material invention and prosperity have not increased human happiness. The accomplishments of to-day, have not brought additional peace and harmony, but actually have rendered life more trying and burdensome. This, not because the improvements are bad but because of our abnormal devotion to them. Things are good, but only the Highest must have the first place. Otherwise, disorder and penalty follow.

If one's life centers in *things*, will there not be a strain when they are swept away? Who wishes to enter the next stage of existence in a denuded condition? Life as a force cannot cease, but the surviving consciousness should possess a spiritual equipment. Who would be a stranger in a strange

land without chart or compass? Whatever his religious belief, creed or profession, in a spiritual realm he needs the higher development.

The idolatry of things is so pervasive that it surrounds us like a fog, and so the *Real* is hidden from our obstructed vision. Our consciousness must not be inverted. Things must be subordinate to our higher and diviner faculties.

The simple life, the high aim, pure aspiration and spiritual consciousness make up the ideal man. Even though surrounded by the visible, seething surface of things, it is within our power, and also our highest privilege, to link the ego to the Eternal and Unchangeable.

ABNORMAL IMPULSES IN NERVOUS DISORDER

Among the common phenomena in cases of neurasthenia which are peculiarly disquieting to the sufferer, are the unsettlement of mental poise and uninvited strange impulses and apprehensions. They are present but he knows not whence they come. The condition is quite common, especially among those of delicate and sensitive temperament who are somewhat weak and impressionable. Those

of refined and very conscientious disposition are especially liable to involuntary fancies that they may do something contrary in character to their normal and usual course of conduct. One has the feeling that he is losing the helm and that something is urging him to some action which is not his own free choice. There is an apparent obsessing influence, not necessarily of a foreign or discarnate personality, but often of an unwelcome idea, which persists. The real source of the trouble is some fear which may be conscious, subconscious or both.

But fear not! Many such spectres have appeared and have soon been dissolved. There is a sovereign remedy for such morbidity. These ugly visages — disorderly fragments from the subconscious mind — come to drive you higher. Lift the consciousness, strongly aspire and they will be left behind. Focus the mind upon GOD, and *hold on*. Some one may reply: "That is nothing new, it is too general and abstract." But it has not become impracticable or lost its power. Intensify it. Give yourself wholly to the Divine Spirit, and let it fill and surround you in consciousness. A joyful surprise will follow. The confused mutterings of a seeming subjective aberration will be stilled or dissipated. In such a presence they will flee away. Their very monstrosity has accomplished a purpose.

Many have such experiences who do not reveal them even to their nearest friends. Under certain conditions, even some of the most beautiful and conscientious characters have such unsought impulses. If the imagination get unruly, lift it up to the good, the pure and the beautiful — to the God of Love. The whole dream of trouble may finally turn out to have been a blessing in disguise. One is driven to vacate his lower and false self and to come up to the heights of his true being. There he may rest secure.

CAPITAL AT INTEREST

The business man keenly appreciates the difference between paying interest and receiving it. To add to or subtract from one's capital is a vital matter. Something parallel is operative in the moral and spiritual realm.

Every constructive thought, every thrill of aspiration, every exercise of unselfish love, every pure ideal, every craving for the divine likeness and oneness is an addition to the soul growth — an increase of inner capital.

Since it has come to be recognized as a scientific and psychological law that man is the exact product of his thoughts — that every one of them becomes a

part of the total product and contributes its quality towards the result — life becomes no chance affair, but a reliable and intelligible creation. Every impulse or volition that stirs the conscious mind goes on deposit and becomes a part of the subconscious selfhood. The imaging faculty is constantly turning out a profusion of designs and as none is lost, they will form the companionship of the future. All the wholesome product is capital at interest. The treasure of the mind is secure and riches of an enduring kind are within the reach of all.

NO REAL SEPARATION

The fundamental source of the inharmony and unhappiness in the world is the prevailing sense of separateness. There is little realization of the wonderful network of normal relation and interrelation. Nothing by itself can be complete or even good in isolation. Emerson brings out this truth with wonderful comprehensiveness.

Take for the basic starting-point, the unity of life. Though perceived in innumerable manifestations, there is but One Life which pulsates through all things. In the first place, a vivid consciousness of the solidarity of the race would heal nearly or quite all of its infelicities and disorders. The great Whole

is simply the larger unit, and each smaller unit is composed of unlike elements. Each fills its special office and fits its unique place. There is no independent life. The orders and species of the animal and vegetal kingdoms in evolutionary rank are truly our relatives. The One Life which permeates all things to the utmost limit is the great bond of unity. But the universal relativity, though true, yields its inspirational power only to the degree that it is ruling and familiar in the consciousness. To be unconscious of it makes it, to us, at least for the present as if it were not. The enlivening Fact remains barren unless we take it and make it our own. In spite of this great truth, separateness is with us and chasms yawn on every side. Life, far from being complete, is broken up into detached fragments. Even a conscious repulsion is largely universal so that unbridged chasms not only exist but form defensive boundaries. Starting with individual isolation, and with the lack of any sense of the larger unit, we build walls, social, moral, political and racial, and look askance at everything which is outside. It is separate. But the climax of the harmful sense of disunion is disjointure with the Divine — the Universal. With this great counterpart of the soul out of conscious relation there exists an unsatisfied hunger, a fruitless quest. Life is disquieting.

This great lack in the lives of men generally remains uninterpreted. Hence the leanness and barrenness of life as it is lived.

We get back the echo of everything we send out so that our own feeling of disjointure reverberates upon us. Only as we come to live in each other do we find the depth and riches of being. In this truer point of view we are distanced by the higher Oriental perception. Said a prominent Swami: "I am that man across the street." The real community of mind is inclusive, but the Occidental sees only separateness because he beholds *bodies* as isolated. Mysticism has no office for a purely intellectual and literal rationalist. We are parts of the *Mind Universal* but the average man will regard such an assertion as vague or unmeaningly abstruse. Telepathy is but the first halting step toward the recognition of a general thought-atmosphere, in fact a thought-unity.

The exuberance of the One Life is seen in the endless pressure for orderly manifestation. Wherever suitable conditions exist their vital occupancy is assured. Not only waiting, but yearning for expression is the universal law. Take a walk among the trees. How they elbow each other in their ardent desire for room for perfected manifestation! The One Life presses from behind them. Salute them

as junior members of a universal social order. Though younger in development than ourselves, we feel a common invigoration. Such a "nature study" goes beneath mere technicality and deals with the spirit rather than the letter.

THE PRIDE OF INTELLECT

All men are apprentices. Through the peculiar method of his profession or occupation each one is experimentally serving the cause of truth. Nothing in nature or even man is fixed. The many things that seem so solid and settled to intellectual appreciation are like a shifting panorama. One has an impression that he has arrived nearly or quite at the ultimate boundary of knowledge when in fact he has not penetrated the husk. We bow before the intellect and yield our homage to its authoritative conclusions.

Learning, in its technical sense is taken to be the *summum bonum*. Get an "education"! It claims the respect, not only of the ignorant but of all. Give it its due, for this is no plea for the ignoramus. Render to Cæsar the things which are his. But a great deal of knowledge is "puffed up." To many the term, "learning" defines the activity of

an expert or trained mind within a certain limited scope. It is true that technical skill in any department is at a premium. He who can successfully administer a university, teach a language, outline a philosophy, instruct in a science, coach in a football team or even conduct a business enterprise, receives honor and his utterances have the weight of authority. He has reached adult growth and is a standard. Is any point in his department in doubt? Then ask him and have it once for all decided. As Milton said of Socratic wisdom:—

“Socrates. . . .

Whom well inspired the oracle pronounced
Wisest of men.”

Every system, sect, society or human association has its oracular representatives. There is the truth and that is a finality. Consult their text-books and find the end of knowledge. But the oracle *may* be:—

“Deep versed in books and shallow in himself.”

Wait a score of years, or even half as long, and perhaps his standard text-books will have been relegated to the storage of an out-of-the-way basement. But doubtless they will have served their purpose as an evolutionary stair.

All external facts are in a state of fusion and are

dissolved in the laws and principles which produced them. Who has not, in many directions witnessed the end of intellectual perfection? Do diplomas and degrees invariably index the active presence of living and vital truth?

This is no disparagement of education, even in its ordinary sense, for it has a normal place and relation. But bookish accumulation may be relatively overvalued. Like all artificial processes, cramming and mechanical absorption are far from ideal. If one cannot be both, he had better be a man than a walking cyclopædia. Are young men to lose all originality and be duplicated and reduplicated by being cast in one scholastic mold? How many native forces, spontaneous and delightful in their free activity are thwarted and forced into deep and rigid grooves? Such a product even if it be composed of undoubted facts is of little help to the world.

Perhaps next to a sordid materialism, an overwrought intellectualism, largely untempered by moral and spiritual ideals most seriously threatens the national well-being. Is the all-around man to become extinct? Professionalism, which often means a single-sided life seems to be generally regarded as a social and economic necessity. The analytical faculty is trained to follow a single point of compass so far and so exclusively, that nearly all conscious

contact with the larger environment is lost. New aspects and applications of truth are regarded as innovators, and must fight their way inch by inch in unconventional ways for the simplest recognition. "There is no room in the inn."

But the dawn of a wholesome reaction is brightening. The intuitive faculty in man so long ignored and even almost denied, is coming to the front. Spiritual eyes are being opened and deaf ears unstopped. A simpler life, less burdened with endless complexity is making manifest its normality and sanity. With no disrespect toward the intellectual counterpart, the spiritual perception should assume its rightful leadership. Spiritual perception must furnish the momentum in human activity, but it may be tempered and outwardly manifested by intellectual coöperation. In a hyper-scholastic age the last is first and the first, last. But such is in accord with the evolutionary order. The development of the higher is through and from the lower — a higher unfoldment. "First the natural and afterwards the spiritual."

The pride of an intellectual self-sufficiency and a satisfied theological scholasticism make religious life formal and hinder a higher attainment. The fruits of the Spirit are lacking and the harvest is leaves — nothing but leaves. The gospel, if it

really be "good news," awaits demonstration. A living faith must supplant dead works.

Truth is being brought to light, or rather it *is* light. But as yet we are only children gathering a few pebbles upon the shores of a boundless ocean of spiritual Reality. The car of progress for the future will move forward with fresh momentum when the spiritual perception is linked to intellection and placed *in the lead*. Then will the creative power of the highest ideals be felt in their harmonious proportion and come into concrete form and expression. Said Emerson: "Each new step we take in thought reconciles twenty seemingly discordant facts, as expressions of one law." Unity in variety is the great coming inspiration.

RADIANT ENERGY

Radiant energy means energy or force proceeding from a center in lines outward in every direction. The study of radiant energy, especially in connection with certain phases of matter, such as radium, barium, uranium and a few others has recently aroused great interest. But the principle is vastly wider in its application than in its activity in the few substances mentioned. They are only unusual and

condensed examples. The whole cosmos is stored with energy. Every modern discovery emphasizes that fact. That which lies all about us, which appears to be a calm void is charged with tremendous potential. Ordinarily, it is only latent but certain conditions or some change of relation is only needed to release it.

The grand centre for radiant energy for our solar system is of course the sun. Scientists aver that a sufficient amount of this wonderful force falls on the deck of an ocean liner — could it be utilized — to propel the ship at greater speed than is now obtained from carbon. Is it any wonder that many of the ancients worshipped the visible source of light, heat and power as the sustainer of all life?

“Thou in the form of sunbeams preservest the world.”
(Vishnu Purana (Hindu 800 B.C.).)

“As one sun illumines the whole world, so does one spirit illumine the whole of matter.” (Bhagavad-Gita, Ch. XIII.)

But the radiant energy which is the most practical and which comes nearest home to us is that from the soul as the center of the human economy. How vast this potential even if computed in terms of physical power alone! What a volume of force is radiated to keep up the heart-pulsation with all its related activities for a long life-time! Add to that,

all that is expended upon external environment. It overcomes gravity, opposition, friction and inertia. Man — the mind or soul-center is the radiating source of all this unceasing energy.

It has been conventionally assumed that the reservoir of energy in a human being is a certain fixed and limited quantity. It was taken for granted that the sole conditions for its renewal and preservation were an adequate supply of food, drink, air and other material resources. No one questions the fact that these are indispensable. But there is also a higher nourishment, a more subtle invigorator which unlike ordinary tonics is not subject to depressing reaction. A concentrated thought-center will continuously send out a force by the side of which electricity is tame. The radiation from a center of affirmative optimism cannot be measured.

Radium, that wonderfully intense and almost priceless fountain of physical energy, is gathered from common pitch-blende mineral and is simply its quintessence. So may the receptive soul — the real man — gather, refine and store the higher imperishable energy from the open reservoir of the cosmos.

Force is not lacking but we fail to harness it. Thought-energy is neither strange, visionary nor impractical. But a few years ago we knew nothing of electrical and etheric possibilities. Psychical

and spiritual forces are simply more advanced and of a higher vibration than the cruder ones with which we have been familiar in the past. The exploitation of radium is strange and novel but the available might of the inner man will finally demonstrate his incomparable supremacy.

INCEPTIVE LIFE

A most important and significant period of human existence is the gestatory state, when the flower is still asleep in the bud of unconscious personality. The little throbbing life which is soon to enter upon the world of sense and form is truly in sanctuary, and receiving devoted ministrations. It is a holy tablet which is being subjected to a process of engraved impressions.

The larger life which shelters the wee one is a temple, the inner court of which must be pure and serene. If the favored one, with reverent gladness, esteems herself as "blessed among women" with a consecration to the divine ordering, her mission is high. The glory of expectant motherhood should be an inspiration which will lift that which is, and that which is to come, to a lofty plane of serenity, trust and happy anticipation.

How few aspirants for the prospective sacred

office of maternity appreciate the wonderful responsibility and importance of dwelling in an atmosphere of repose, love and peace during the vital months of enshrinement while another soul is being fashioned! The larger life should bar her door against evil thoughts, petty repinings and flurries of passion and cultivate the divine presence and consciousness. Let her feel a hearty welcome towards the advent of the close-fitting copy of herself which she is nourishing beneath the beating of her own heart.

To be "well-born" is a most telling advantage in practical life. The handicap of bad heredity is often startling in its results, though the primal cause for what is in evidence is not often traced back and identified. Pre-natal education, being deeply planted, is of the most lasting kind and of the utmost moment. Its leverage is mighty. Here is a most fertile field where ideal suggestion can be practiced with sure success.

How much is left to careless chance, and even ignorance, during this most interesting and determinate era of human existence which should, in the light of scientific and psychological law be carefully discriminated! How vital are these principles to the future of the race! Shall the coming generations be normal, and symmetrical, physically and psychically, or misshapen and degenerate? Very

largely it depends upon the mothers. The artificial life of womanhood is unwholesome and demoralizing. The prospective mother should live close to nature and near to God.

“Fearfully and wonderfully made,” is the verdict of the Psalmist, in connection with a brief review of the early processes of human existence. The development of the race is not a matter of chance but of law.

MUSIC AS A HEALING POWER

The systematic use of music as a therapeutic agent has engaged the attention of a few specialists during the past few years, though but little general interest in the subject has yet been awakened. We congratulate ourselves upon the modern cultivation of voice and instrument, and yet have little appreciation of their possible restorative potency.

A general impression prevails to the effect that almost every art or science back in the past ages was but crude, or rudimentary, in comparison with the standard of to-day. And many would think, at first glance, that music as a healing instrumentality is but a recent development, whether it be mostly a fad, or otherwise. But the most superficial investigation of the subject will show that the present philosophy

of musical healing is but a slight modern revival of principles which have been far better understood in times long past than in this self-satisfied era.

In reality musical restoration is but a variety of mind cure. Through the awakening of certain emotions which take hold upon the nerve-centers, a change is produced in the status of the whole organism. Musical vibrations can have no *direct* effect upon the body, as animate matter, but through the ear as a medium they change certain mental conditions which by means of the nervous equipment thrill the organism, and modify its action from head to foot. But human personality is variable, so that any scientific classification, or formula of specific principles, can hardly be laid down with accuracy. While as a rule certain kinds of music may soothe and act as a sedative, and others as a tonic or stimulant, and some as a simple diversion, still subtle individual idiosyncrasy is so variant that it will always remain an important element. In any case, efficacy must largely depend upon the interest and faith of the patient. While the same harmony of concordant sounds in itself will not produce quite the same effect upon different temperaments, the optimistic expectation of each is important. The precise nature of the external means is not

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significant, but the subjective impression upon the soul is all important.

A comprehensive history of the employment of musical therapeutics embracing all ages and civilizations would be of great psychological interest. One comprehensive law would run through all. Great basic principles are proved and even become axiomatic by the examination of a great array of facts and phenomena which occur under conditions often outwardly unlike. These few instances and events might be reduplicated to any extent. From the most ancient historical records, forward, the proofs of musical healing are many and undoubted. Back in the childhood of the race the physician, priest and musician formed a closely related trio for the assuagement of human woes. The occult power of the priesthood, and the charm of melody, were held to be superior to the drug. Notwithstanding superstition prevailed, and oracle, omen and charm were common, they were not entirely irrational or without use. Their effect upon the mind was keenly observed. There was no cold scientific materialism to cause unbelief, and faith in unseen potency was prevalent and easily aroused.

We moderns may look back with contempt upon the early ages, but were we not too proud we might learn much. While we would not go back to an-

cient conditions, there was a child-like responsiveness and intuitive spontaneity which possess a peculiar charm and altogether make up an element largely lacking in modern intellection. There is little subtle and delicate poesy in the present era, but rather an all-prevailing prosaism.

Back in the dawn of history in the days of Troy we learn that when the pest raged beneath the city walls it was driven away by music. In Rome 364 B.C. Etrurian flute players dancing through the streets banished the plague which was depopulating the city. The harp cured melancholia as demonstrated in the case of Saul. Melodious sounds were often effective in freeing the victim of demoniacal possession. Pythagoras wrought wonderful cures through the systematic ministry of melody. Many physicians prescribed music for the recovery from madness. The great Galen recommended melodious strains as an antidote for the bite of a viper or scorpion.

Books enough to make a vast library have been written upon the influence of sweet sounds in disease and many of them are filled with the details of remarkable cases and cures. The disorders treated were in no wise limited to those of a nervous character. The great number of treatises upon the subject were, as a rule, written in Latin and published, notably during the seventeenth and eighteenth centuries.

Harmonic compositions, and also sentimental, artistic and immaterial means and methods were utilized to change the current of the human mind and thereby take the man out of himself. An intelligent and persistent effort in this direction would largely provide for the disuse of our modern asylums.

The multiform appliances which have been used to break up abnormally fixed thought are significant, and yet general observation as to the principles involved, is most superficial. If any human being is mentally crystallizing into morbidity he should be jostled or turned about, until a new combination is formed.

Whether music, poetry, sentiment or travel be the external and incidental means for the installation of a new state of consciousness, they are but suggestions in the direction of the great inner Fact. Either of them may be the fulcrum by the use of which the subject lifts himself into a condition of harmony and health.

Uplifting or entrancing vibrations therefore form one of the efficient methods of psychical reconstruction. As a *modus operandi*, if more freely utilized it would be found valuable. However illogical it may appear what matters it, provided the result be beneficent?

We are ever brought back to the basic and all-

inclusive problem: How, and through what appliances, mental or physical, can an adequate and saving faith be evolved and a strong expectation awakened in man?

THOUGHT AND FEELING

Too much cannot be said about the power of thought, for the subject is inexhaustible. Its creative potency and its relation to, and influence upon the subconscious selfhood are basic truths, which, when practically applied render wise thought-control and selection the crowning art of life.

But mere thought may be formal or even mechanical. It may be of the head rather than the heart — a superficial activity of the intellect. It may be cold even though outlined after a high ideal. It may be closely limited to a routine, stirring only the shallows of being.

It requires something of a warm earnestness to transform thought into feeling. When it has reached the depth of *feeling* it contains healing power. Its action then concerns not merely a few functioning brain-cells, but it takes hold of every nerve-center of the organism. Its dynamic strongly grasps the truth and its application is made with power.

In the conventional life of to-day any marked degree of enthusiasm is carefully avoided. The world has become *blasé*, and people are shy of being swayed by emotion. The Anglo-Saxon temperament in general is prosaic and disproportionately objective. But a cultivated divine ardor which stirs the realm of feeling has wonderful power. It is evident, however, that such a volume of energy needs wise direction.

The cultivated feeling which has real warmth is a growth and an achievement. It is especially profitable at fitting seasons, which in the phraseology of the New Thought are often termed "going into the silence." This exercise may be seen in the light of a devotion, a divine communion or as a high art. But even shallow thought, outlined in truth, lies at the beginning of the path of special unfoldment. A mechanical, or even a parrot-like repetition of lofty desires, at the start, at length leads in the direction of feeling. Far better is such a start than none at all. No path will ever be pursued unless it once be entered upon, and at first only its unpromising beginning is visible.

The overcoming of negative or disorderly conditions requires more than half-hearted effort. What is desired cannot be brought about unless a new state of consciousness be *centrally installed*. It

must not be secondary. "Thou shalt have no *other* gods before me."

In the full and practical realization of healing, the "all things are yours," must be felt through the whole body with the solar plexus as the conscious center. In a very real sense, the whole physical organism can *think*. Imagine the earnest fervor to be all pervasive, and the imaging faculty, being creative will help in the process. During the special season of the desired uplift the dismissal of all physical tension will also be a valuable auxiliary, and faithful practice favorably affect bodily conditions and incidentally be refreshing and delightful.

A vivid sense of the divine life flowing through the whole organism and filling every cell is to be held as a mental picture. The end in view must be earnestly sought and no denial or failure accepted. A season of divine occupation and satisfaction will finally thrill every nerve-center. This is the "blessing" to be claimed. Something of the intensity which Jacob felt when he wrestled all night for the same boon is necessary. He won the victory and his name was changed to Israel. Even the place, thus consecrated received a new designation. "And Jacob called the name of the place Peniel: for said he, 'I have seen God face to face, and my life is preserved.'" (Genesis xxxii. 30.) This is an early

instance of where the divine presence was made consciously available and the privilege has never been withdrawn.

The mystics of all ages have cultivated what has been called the "divine ardor." They, in the significant words of Brother Lawrence, have "practiced the presence of God." Professor William James in his notable work, "The Varieties of Religious Experience," in an exposition of mysticism says: "This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness." (Page 419.)

In this cold, matter-of-fact era there is little danger of over enthusiasm in pure aspiration. If we would heal our negations, depressions and disorderly mental and physical conditions we must arouse the warmth of our inner life until they are dissipated by its glow and we are lifted to a more supernal level. Said Paul: "It is no longer I that live, but Christ liveth in me."

If mysticism be pursued simply to invite pleasurable sensations of ecstasy for their own sake, it becomes measurably a perversion. Its power and fervor are rather to be turned to a practical use. On the other hand, when it is mingled with asceticism,

as was formerly common, it becomes morbid and anæmic and loses its healing power. There must be a lawful use of the power which is generated.

Again, the ardor of mysticism must be of the robust and healthy-minded variety including and sanctifying the physical body instead of leaving it behind as unworthy. Undue spiritual exhilaration or intoxication is abnormal unless coördinated with physical integrity.

Most of the mystics of the past ages were unsymmetrical or one-sided characters. While highly developed in one direction they were not well rounded. Just here is where the modern New Thought — in its purity — is a wonderful advance upon the disproportioned mysticism of the former type. Its magical potency is to be brought to bear upon the whole man. The spiritual consciousness is good but it must not become exclusive. The body is not the foe of the soul, but its ideal counterpart and helper. The indefinable remnant of the old philosophy, to the effect that the body is base, must be eliminated. The wonderful power of the divine ardor is not to be forced into one partial channel, but it is to nourish and vivify the whole threefold nature of man.

THE REALM OF THE UNSEEN

Invisible energy surrounds us. To cultivate a conscious personal relation with the unseen tends toward individual development and uplift. This is true of the whole range of supersensuous Reality. In this general category is included not only the one primal, intelligent, divine Life and Spirit, which is the cause and fountain of all energy, but also those subtle expressive forces which in some degree may be subjected to sensuous measurement.

In our ordinary consciousness we are bound by the fetters of the seen. Slavery to the sensuous self in varying degree is almost universal. On the other hand, from without, we are touched, shaped and influenced by unrecognized forces and currents. Just what these shall be *to us* depends upon the relation which we cultivate toward them. The subject therefore is one of practical interest. Conventionally, the whole routine of life, as well as its philosophy is based upon material standards and limitations. We pride ourselves upon being logical and analytical while ignoring or remaining unconscious of the vastly greater and more significant sphere of that which is beyond appearance. Human thought and action are closely confined to traditional ruts, and gauged by external and superficial standards. The

things which are rated as substantial are gold, silver, iron, houses, lands, but these are not real forces. We are guilty, not only of unconscious idolatry but are victims of misplaced confidence. The objects which seem so solid are nothing until acted upon by the unseen, while a thought-wave or the energy of an ideal may transform a nation. That which at present is at the front and holds our attention, is but an infinitesimal part of the grand Whole. The forms which appear so firm crumble at our touch and dissolve before our eyes.

Let it at once be understood that this is no disparagement of the seen, and no old-time or Puritanic philosophy regarding this beautiful world. It only bespeaks a more accurate and deeper view of the veritable — that which is substantial. Our present environment, visible and invisible, is good and there is no warrant for the idea that we must wait until after a transition called death in order to make the acquaintance of unseen reality and beauty. The former conviction that this world is “a vale of tears,” is happily passing. The color and tone of the seen has always been the faithful reflection of the subjective quality of each observer.

This brief study of our relation with things which are beyond the senses is no attempt at a contrasted outline between a “wicked world” here, and a future

heavenly place "up there." The heavenly reality being within man, so far as developed, is a matter of to-day. But while it is an inner attainment it is conditioned upon the kind of relation existing between man and his environment in its entirety. Nothing more profitable and beneficent than an understanding of this subject can absorb human attention. Says St. Paul in his Epistle to the Corinthians: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Temporal things are those which are connected with time, which, in itself, is a sensuous limitation. What the eye beholds is in a process of transformation. While good in their place they are unsubstantial. The contrasted things which are eternal, which have been erroneously limited almost entirely to a future state are normal verities, both of the present and future. They belong not to the mutations of time but to the eternal Now. What have life and truth and love to do with time? Nothing, for they are above and beyond the changeable plane of consciousness.

Humanity lingers beneath the leaden shadow of materialism. Philosophy, science, religion, theology, therapeutics, creeds and ethics are subtly pervaded by its depressing atmosphere. Its great current

of self-seeking and literalism sweeps the multitude along with an overwhelming momentum. Pseudo-science avers that man is only a fortuitous concourse of atoms held together by an attenuated property called mind, and thus fastens and relates him to what may be blown away with a breath. In vain he looks for something solid and reliable. Fashions in literature, fiction and human converse, in all forms are weighted with materialism and self-seeking. Artistic skill, the imagination, and even poetic creation are mostly at the service of a cold mechanical philosophy. Even the living, pulsating and expressive face of nature is taken to include only the formal play of chemical and automatic forces. Men say: "We do not want abstractions! give us terra firma," but perhaps half a continent may reply by quaking under their feet, and were it not for the subtle energy of the unseen the earth itself would dissolve into chaos and negation.

Man is not only dominated by the seen in general, but he insists upon applying the same principle to himself. His outward form he takes to be the basic and substantial entity. Conventional therapeutics makes the same assumption. He speaks of his fellows who have laid aside the seen form, as shades, phantoms and apparitions and even these he often regards only as figments of the imagination. Talk

to him of spiritual reality and he counts you as hyper-credulous. At the very best, you are unscientific. One step beyond the range of the senses and you are hopelessly illogical. But the trend is changing. The New Thought and other related systems of spiritual philosophy are attracting the attention of many deep thinkers. Life is being discriminated from chemical energy, and intelligence is something more than a property of gray brain-matter.

Everything that is seen is to be recognized as an incarnation of the unseen — an expression of spirit. This in no way constitutes a blind pantheism, but it does involve a living cosmos with a background and foundation of intelligence. Forces and laws formerly regarded as distinct, and even antagonistic, are now being related and unified. Patient analyzers who had well-nigh lost themselves in diverging by-paths of earnest investigation, as they climb higher now find themselves converging and coming into the light, face to face. Variety in unity is the inspiring thought of the time. No completed cosmic scheme, nothing incongruous, nothing separate, no unfriendly element, but a warm, living, progressive, social organism of all-inclusive proportion. Not a vast conglomeration of detached lives, species, orders, kingdoms and families, but One

Life pulsating through all, though in infinite variety of manifestation. Matter is melting before our eyes for its rigidity is but provisional. For instance, water at a temperature of 32 degrees Fahrenheit, or less, to our sensuous equipment is a solid, between 32 degrees and 212 degrees, it is a liquid, while above 212 degrees it is a vapor or an invisible gas. It is the same thing but under different conditions. No fixed chasm between the seen and unseen exists. The visible and invisible, the audible and inaudible, the material and immaterial are one. Our sensuous limitations deceive us. It then naturally may be asked, where is the harm in materialism? There is none merely in some fine-spun theory about matter, but it is an inversion in man — an homage paid to what is lower in grade. The seen is the cruder vibration, the outer crust of the unseen. It is at the circumference, secondary, relatively lower in order, and away from the finer vibrations of the causative center. It is our finer sensibilities which need to be awakened. To be normal in the higher sense is to recognize the relative order of things. The finer vibrations of the soul lie in the direction of the primal, the spiritual and the divine. They lead us upward toward the universal Spirit — God. The “Holy of Holies” is both symbolically and practically within. To pay the higher devotion to the body — “the

letter" — is facing the wrong way. It savors of idolatry to put the lower in place of the higher.

Even in the physical realm our sensuous equipment is only adequate to interpret the merest fraction of the energy and quality with which we are surrounded. Everything comes to us in vibrations. Those which come at rates of between 20 per second and 50,000, appeal to our ear-drums as sound of varying pitch. Of the immense range of vibrations between 50,000 and 395 million millions, we have no organ or sense by which they can be made known to us. Between the latter rate and about 764 million millions they are only cognizable to the eye and our own sensations of them we call light and color. What a tremendous gap there is filled with the unknowable! We have yet had but a mere taste of a bountiful repast. There is every reason to believe that the intermediate vibrations are intrinsically as pleasurable as the fractional examples which we now enjoy. What an infinite revelation awaits us with the future development of new senses and powers which both logic and analogy promise! Advanced scientific researches show that the whole cosmos is an endless though orderly infinitude of energy in the shape of vibratory impulses and wave-lengths. By the mandates of orderly and beneficent law all move without friction or confusion. Everything works out its

mission, and supply and demand are equal. But when the plane of intelligence and personality is reached, subjective friction appears in human nature as a necessary educational experience.

God manifests himself through the subordinate energies which pulsate through all his works. To the developed soul everything becomes a living revelation of him. The universe blossoms as a Theophany. Follow any clew reverently and it leads to God.

Let us not relegate the spiritual realm to the future life. It is now and here if we open our eyes to behold it. To bring it into the consciousness is to gain nourishment from the overflow of the divine life and love. To lay off the body does not necessarily involve an immediate increase of spirituality. The next plane as well as this has its inner and outer, its spiritual and unspiritual. Aspiration must continue for no great development is gained at a bound. Soul progress is not a matter of place or climate because its forward impulses come from within. It is not a matter of environment but of anchorage at the divine center. Our consciousness has for us a creative energy and we invoke and uprear our own suitable mansion.

If the ego has not been identified with the divine part of man's nature here, how much remains of his

conscious personality when he leaves the mortal form behind? If it be supremely anchored to the outward form what a wrench in the transition. If the soul has been synonymous with the carnal mind, how shall it recognize itself? Only that will last which cannot be "shaken." Men will continue to chase unreal phantoms and embrace shadows until their hungry souls instinctively turn toward the Father's House for nourishment and shelter.

Human nature is normal only when it is facing upward. Nothing is so wholesome to mind and body in the present stress of our turbulent physical existence as habitually relating ourselves in thought to the unseen environment — as a Whole. Man still mistakenly thinks that he can live by bread alone.

The New Thought heals because it recognizes and utilizes the energy of the unseen. Its aspiration and lofty thinking furnish a spiritual banquet-table which is loaded with rich viands. The one Life and all the subordinate streams of vitality touch us on every side and ally themselves and enter as we give them room.

The human soul contains an unseen universe within itself. That man is a microcosm is a scientific as well as a psychological truth. Through this correspondence he may come into at-one-ment with the unseen totality and focalize its potency. To cog-

nize the great Without, he must have its conscious counterpart within himself. Thus the divine order is fulfilled.

If these principles at first sight seem abstract, unpractical or sentimental, we must insist that it is possible to bring them into everyday life. Whatever one's daily occupation or profession, even amid outward pressing duties, he may at frequent intervals send his consciousness into the invisible. Not only the thoughts but the feelings are to be enlisted. Every beneficent force is waiting for our earnest invitation to incarnate itself. It is wholesome at times, to put bodily sensation aside and picture ourselves as individual souls having spiritual bodies now. Turning to the seen body let us claim its service and ownership. It is not a non-entity and its validity is not to be denied but rather honored as the acme of divine artifice and beauty in the realm of the seen. It is the fair temple for the use of man himself for *he* is a "living soul."

A BUSY MANUFACTURING PLANT

Visit a modern factory and witness the profusion of product which is turned out. But as a manufacturing plant, it is far excelled by the imagination. What an unceasing output of inward pictures!

The imaging faculty — commonly so lightly regarded — is the most wonderful and yet the most unappreciated part of the human equipment. It should be kept plastic and even fluidic. Beware of letting its images harden if they are not perfectly normal. This is what has happened to the inmates of our asylums.

Hell may be defined most truly as the imagination, undisciplined, making and accumulating bad product. The heavenly state, whether here or hereafter, consists in the beautiful and orderly working and stored-up quality of this marvellous force.

Imagine an art-museum with its statues and pictures all mis-shapen and inverted. If within it, how one would wish to escape! The soul museum is now in course of preparation.

REPETITIONS NOT IN VAIN

The iteration and reiteration of the same ideals of health and harmony which are recommended to beginners in the practice of auto-suggestion, at first seem like foolishness to the novice in mental science. In the case of a simple intellectual fact, if one knows it to be true it need not be reviewed.

But it is far otherwise with a spiritual impression or healing potency which one is trying to make cen-

tral and commanding in the consciousness. Every repetition adds to its depth, energy and transforming power. Such is the law of the subconscious mind.

If one has not the outward evidence of health or of some moral or spiritual ideal which is desired, and there is an urgent need to make it commanding — repeat, repeat and repeat.

Repetition may seem to mean nothing at first, even to the one who uses it, but later he will be profoundly convinced of its utility. What at first was mechanical or irrational will at length become spontaneous, commanding and finally of life-size in expression.

“IN EVERYTHING GIVE THANKS”

There is no more powerful influence for the real healing of human weakness and suffering than the thankful spirit. “In everything give thanks.” Can it include illness, sorrow, misfortune and all the depressions of life? Everything. The term admits of no limitation. Whatever the nature of outward circumstances, the law stands. With all else, St. Paul was an eminent psychologist and philosopher.

At first glance it seems illogical and even irrational from the usual standard of moral economy to be grateful for undesirable things. The world would

say "impossible," and logic would also interpose a veto. Here is a deep paradox. But experience — even if somewhat exceptional — leaves no doubt of the intrinsic validity of this mystical law. The attainment of such a high vantage-ground is not easy, but to the degree that it can be realized it is truly beneficent. "Love your enemies," even if they consist of impersonal conditions, thereby disarming them and destroying their hostility.

LIFE IS A CLIMB

There is an ever present impulse in man which urges him toward a higher altitude. True, he is subject to apparent reactions and negative depressions, but their educational discomfort — commonly known as penalty — pleads with him to turn about and move on, and sooner or later the plea will be effectual. One may not have sounded the deeps of his nature sufficiently to interpret his own spiritual unrest, but even on the lower planes of life, present attainment is always too low to be quite satisfactory.

If one is sojourning among the White Mountains he will not be content until he has made the ascent of Mount Washington. While the valleys and plains

have their especial charm, the streams and forests their impressive picturesqueness, and the lesser mountains their grandeur and inspiration, one still wants the highest and best. However high one may be to-day he wants a grander outlook to-morrow. If the mere altitude of space is alluring, what shall be said of the more vital and sublime uplift of an inner unfoldment and supremacy?

It is the divine discontent which distinguishes man from the lower orders of life. There is an instinctive and universal reaching out for something which is not yet realized. The longing is very evident, but its cause, significance and purpose are but dimly understood by the vast majority. If one can imagine an endless chain of peaks, each one back of the other, and each succeeding one more lofty, it may illustrate the law of progress. The present ambition will be fully satisfied by the ascent of the first and nearest. But that once accomplished, the ideal marches forward and always leads an advance. The desire to reach the summit of the second is even more compelling than in the first instance. It is the glory of man that he never makes or finds a final limit. At a certain point he discovers that there is no ultimate goal short of divinity. He must press onward and upward until he fully realizes his oneness and identity with his Great Source. But can this

ever be perfectly realized? Is one ever to reach the summit and then sit down to rest? That was the old thought of heaven. But the new and far higher ideal is eternal progression. Forever? Yes, forever! That must be the purpose and meaning of the infinity which is inherent in man. This is the potential Christ which stirs within us.

The full significance of evolution in its eternal reach is now dawning upon the expectant and awakened vision. Man is created with an unending impetus God-ward. A delightful volume issued not long since by the Rev. Clarence Lathbury is entitled: "The Being with the Upturned Face." It is a happy definition of man. As the upward momentum becomes more accentuated, he increasingly focalizes and steps into a universal ownership. The ideal conscious possession of the higher things which endure, is like a powerful though ever retreating magnet which draws him onward and upward.

The same principle is legitimately operative upon the subordinate planes of life. The business man should strive to be a successful business man, but this not merely to gratify the passion for accumulation. The nature of business, *per se*, is altruistic. It has become rather the fashion to speak of "commercialism," with some degree of ill-disguised contempt, as if it were inherently selfish. Many fail to discriminate

between a thing and its abuses. The latter, though often very obvious, constitute only a negation or a falsity. In a normal business transaction both sides gain, or at least are served. It is not true, as often inferred, that one must gain and the other lose. Let us not degrade commerce, which has been a great civilizing force in the world by gazing only upon its abuses.

Take another subordinate department. It is said to be a characteristic of those who possess especial inventive genius, that when some new achievement is made they at once lose their interest in it, and push forward to new attainment. Some one else may introduce, or even profit by it, but they are looking for new worlds to conquer. So the scientist who penetrates most deeply into the mysterious arcana of nature, after each advance sees yet greater triumphs ahead which beckon him forward.

He who catches the spirit of the universal forward trend finds its complement and endorsement in all his environment. He moves upward and onward both consciously and unconsciously with all real forces aiding and supporting him.

The great truth that thought is the real ladder for ascent has only recently come into recognition. Thoughts are more than things. They are living forces. But what a tremendous waste and misuse

of such energy is constant. There is an immense weight to be moved forward and inertia is to be overcome. The world must advance and only thought in the line of truth is in the forefront. If a heavily-loaded wagon were to be moved up the street and horses were hitched to it on all sides and should begin pulling in different directions, progress would be impossible. It is the same with thought-energy. Pessimistic thoughts are pulling exactly contrary to those which are optimistic, those of disorder against those of order, and those of disease just opposite to those of health. Hate and love, selfishness and good will, impurity and purity, each are striving for the mastery. How then can things move forward? For the reason that the saving forces are positive, while those against them are negative and also because the larger and universal trend is onward.

Through rightly directed thought we must climb to a higher consciousness, for those things which are conscious are real to the thinker. Thought creates its own conditions. A recent case has come to our knowledge which furnishes a good illustration. A person had become addicted to the cigarette habit to an extreme degree. After many years of constant indulgence the inevitable collapse came. The chains had been riveted and slavery was complete. No material medical preparation was of

the least avail as a remedy. Hope was a vanishing quantity. But at length the victim was led to concentrate upon the thought or suggestion, presented to the eye in large type, I AM FREE. That ideal was held with grim determination. Day and night it was present, living and affirmed. If it slipped aside, it was called back to consciousness. At length it displaced all other forces and set up its rule. Its repetition, at first mechanical, in due time became spontaneous. The tyranny of the cruel habit was broken. This is what an ideal can do in real life. Nothing in the whole cosmos can withstand the force of a living soul current. One's ideals, if intelligently and firmly held are the most valuable of all possessions.

Through the concentrated and well-directed exercise of thought we climb above discords and obstacles, and they cannot follow. The ladder of thought is ever set up and available. We mount upward not by a single leap, but round by round.

KNOW THYSELF

Plutarch tells us that there were two sentences inscribed upon the Delphic oracle, hugely accommodated to the usages of man's life: "Know thyself,"

and "Nothing too much"; and that upon these all other precepts are dependent. He ascribes the first of these sayings to Plato. It has also been attributed to Pythagoras, Thales, Socrates and others. In fact, the precept was regarded as so sacred and fundamental that Juvenal (Satire, XI. 27.) says that it descended from heaven. Pope and others in modern times, have repeated and enforced this nugget of wisdom in graphic terms.

But instead of heeding these deliverances of some of the greatest of human minds, the great majority of men have studied almost everything else more than themselves. It is true that in an important department of human pursuit they have studied their bodies, but very little careful thought has been bestowed upon *themselves*.

A sharp line of demarcation needs to be drawn between introspection, in the ordinary sense, and a vital and discriminating self-knowledge. The former concerns itself with an attempt to scan the more superficial feelings, passions and relations which belong to the emotional nature, especially in its inharmonious moods and states of consciousness. Not recognizing the deeper selfhood and the power of idealism, it dwells mainly upon what is merely phenomenal and often morbid. Thus, through the creative power of thought, wrongly directed, the

transitory and unreal are accentuated and become ruling. They need to be corrected and sweetened by an intelligent and constructive spirituality. The external husk of things is taken for the starting-point, and the result is disorder. The mind is lured into inharmonious mazes, until it finally becomes enslaved by its own productions.

Everyone needs an inner revelation of his life and nature. He may fancy himself to be sitting in a gallery, looking down and making a careful survey of his various mental processes and psychical currents. But to lose himself in them would be an unwholesome diversion. They must be kept secondary and subordinate. He is to be as much their molder and ruler as if they were actually outside of him. He may note their relation, trend and outcome, and experiment with his own consciousness profitably. For instance he is aware that love, in the abstract, is harmonizing and uplifting, but perhaps just now nothing is calling it out. Let him resort to an assembly of his fellow-men, seat himself for a half hour, and constantly suggest to himself love toward each one of these individuals specifically. Then let him note the psychological effect upon his own mind, and body as well, and he may learn something from this and any similar experiment. We need not always wait for the slow-

moving opportunities of the future to bring our abstract knowledge into concrete exercise. It is possible to *live* it within ourselves, and study its output from a secure vantage-ground. In such a suggestive way, one may exercise the muscles of his spiritual nature in a veritable gymnasium. He gradually finds that to affirm love, is to *create* it for the subconscious self, and to put it into active exercise. One may thus round out his spiritually lean places with unusual facility. Such a growth will be solid and from within, rather than an uncertain and mechanical accretion from without.

With the great majority, conscious being is superficial. The average existence may be defined mostly as a conventional routine, a convenient policy following in a well-worn groove. Like a shallow, noisy stream it runs along with no clear still deeps, and is all unaware of possessing any unlimited reservation. Not discerning his inner normal realism, man's life becomes mainly a dream of sense, an excursion through a wilderness of objective appearances.

The rigid outline of finished opinion, dogmatic conclusion and a closed revelation, is impenetrable to the delicate beams of Truth. "Except ye become as little children," the kingdom of heaven cannot set up its reign within you. Literalism and intellectual self-sufficiency bar out that range of spiritual

perception which reveals the truths of being in their purity. The "unpardonable sin" spoken of in the Bible is the closed door toward the Spirit of Truth. It is unforgivable only because self-imposed conditions make it so. Open the door and the difficulty dissolves.

If men do not know themselves it follows that they do not know each other. The individuality which might be openly expressive is concealed behind the forms of slavish conventions and prevailing worldly policies. The divinity at the center is thus repressed and out of sight. Each person wears an armor of formality which is practically impenetrable. For years men may meet and hold converse about the weather, the club, the latest novel, politics and yet be strangers. Some dire mutual experience, and often nothing less, will effectually shatter their polished armor. A great and unexpected compensation of this kind often arises out of trouble and misfortune. Under such conditions the unity of man emerges and kinship, and even solidarity is clearly revealed.

To know God we must know the inmost self. We may theorize about the objective deity but real understanding comes only through inner spiritual unison. Only that soul can know God which has divine communion within itself. That is the same Son, or

Christ, which had full and free expression through the historic Jesus. The lo, here! and lo, there! of an external quest will never find satisfaction, for its rambling search is for that which is already within.

THE PRESENT THOUGHT MOVEMENT

If we scan the pages of history, we find that the evolutionary progress of humanity has been very uneven. The forward march of man follows no direct highway, no steady course. There are sharp turns, hills to be ascended and valleys to pass through, so that from appearances it is not always easy to determine whether there is an advance or a retrograde. While there is no doubt of the universal ascent from the Adamic state of consciousness toward the high level of spiritual and divine inner oneness, there are periods such as the present when to outward observation confusion and negativity seem formidable.

In many respects the present era seems unprecedented. There is a general breaking up, a melting of the congealed surface of human thought. There are currents and counter-currents which clash and contend for the mastery. Transition periods are always marked by confusion, so that the very land-

marks seem to waver. Things which have been supposedly solid totter and quake.

A long-continued era of materialism and spiritual declension is passing, and we are in the midst of the tumultuous waves which roll between it and the coming spiritual dispensation. In the religious realm the reign of dogmatism and external authority is dissolving, while the power of subjective and esoteric ideals is coming into sane and practical recognition.

Never before has there been such an intense activity among beneficent forces, never so much altruism, such love, such unselfishness, such ministry and such a zeal for reform as are now in evidence. But pause for a moment! The opposing forces seem equally aroused. The battle rages between the higher powers and the cohorts of misconstruction.

If we survey the surface of current events and manifestations there seems to be some ground for discouragement. Depths of brutality and depravity are revealed which perhaps we have flattered ourselves belonged to past and inferior stages of civilization. Morbid sensationalism and disorderly suggestion stare us in the face and pervade the very air we breathe. Noxious psychic germs find a fertile and receptive soil in unnumbered weak and chaotic minds. The great tide of materialism surges on with

its flotsam of sensuality, antagonism, intemperance, militarism and avarice, threatening to undermine the very foundation of the social organism.

In the midst of such an exhibit how shall those of us who are radical optimists reconcile current events with our principles? Are our hopes of a general increase of spiritual development and a higher and purer civilization only dreams? Has our idealism played us false? Have we been trying to build a little paradise of our own, and at the same time closed our eyes to the sweep of things all about us? By no means.

The world *is* growing better. Never before was there so much spiritual aspiration and practical religion in the lives of men as are in evidence to-day. Never before were ideals so high. More is expected and more demanded. We have new standards, and contrasts are sharper. Every new uplift and innovation has a troubled infancy.

Perhaps the present epoch may be better understood by comparison with a much earlier transition with which it has some correspondence. That evolutionary step, the rise of man formerly known as "the fall," furnishes an illustration of the advanced movement of to-day. Educational experience is necessary and must include some "missing of the mark," or knowledge of good and its negative. Its

ultimate is the ability to choose the higher instead of the lower.

So of the transition of to-day. A new standpoint! New motives! New faculties unfolded! Each evolutionary step always destroys the existing equilibrium and upsets time-honored precedents. Commotion is a symptom of advance while solidity is arrested development. The old Edenic transition from the unmoral up to the moral, from innocent ignorance to the knowledge and choice between the positive and negative, typifies the present passing from the correct *outward* aspect, imposed by external authority, to that which is coming, the free expression of *internal* higher thought and character.

The spirit of the retiring dispensation was a general, "Thou shalt not." Its forces were from the objective and therefore relatively superficial. Its religion, ethics, sociology and therapeutics were based upon external and artificial activities. But the life of man is from the center. Everything normal, positive and good must radiate from within by the very law of our being. It is esoteric and spiritual in its essence. The subjective realm is that of causation while the outward and external is that of effect.

Kingly, political, ecclesiastical and other forms of dominion have been strained to hold men in check, and in a measure, these have given them a moral

vener. Arbitrary punishment here and hereafter has been held over them to keep them in subjection rather than positive ideals and natural corrective penalty. Thus society has been kept somewhat in orderly form, as viewed from without. Not the luxury and love of right, *per se*, but the fear of vindictive retribution was the moving consideration. This now being in decay, something higher must take its place. But the new point of view has not yet come into general recognition, hence the commotion.

The traditional and arbitrary hell is to give place to one which is internal, psychological and scientific. Not far away but subjective and close-fitting. The "day of judgment" does not inspire the old terror, but the inner tribunal with its indelible record of every thought-form and mental picture is a startling truth. The sheep will still go to the right hand and the goats to the left, for both are types of consciousness. By an unerring law mental creations endure and stand out in high relief in the chambers of the soul.

But scientific and psychological retribution, though terrible, is not final or everlasting. Its fires are purifying and not vindictive. They burn only the "wood, hay and stubble," and finally save man from his lower and unreal selfhood. Suffering

comes only to turn man back from the violation of the laws of his own nature.

By a creative law now well understood the human consciousness can be renewed, refined, and filled with spiritual ideals of transforming power. Salvation becomes a normal and logical achievement rather than a purchase, and is not gained through an arbitrary belief. Virtue is to be valued for its own sweetness and harmony, and not as a means of escape from doom.

But turning from our brief survey of general conditions to that more specific movement which is popularly termed, The New Thought, we are convinced that this philosophy is the heart and core of the great comprehensive reform which is the promise of the future. It is the embodied system of optimism and idealism practically applied to the problems of life. It is a renaissance of vital truth which has ever been true. While it has had many outcroppings and partial recognitions in the past, and in the days of the Prophet of Nazareth and of the Primitive Church, supreme demonstration, yet the understanding of its underlying laws is a recent unfoldment. Man is now becoming conscious of his own divinity. God pours himself into every human channel that is consciously open for him. There is but one place where he is not and that is the

closed human heart. Aspiration is divine and ideal thinking a fine art. Truth is being woven into common life. But with most of the Apostolic commission disregarded or disbelieved, traditional Christianity is seriously enfeebled.

Our poets, clergymen, essayists, literary creators and even writers of fiction, are catching the glow of the new healing philosophy and breathing something of its atmosphere. Its grand philosophy of lofty thinking and the cultivation of a spiritual consciousness in their redeeming influence upon human life, are rapidly gaining assent. The distinctive influence of every thought is a startling truth which is beginning to be felt. There is a psychic atmosphere, and as every constituent drop put into a fluid mixture adds something of its own peculiar nature, so every projected volition is a force and has telling quality.

A story is related of a vessel which after a long voyage was approaching the coast of South America. The stock of drinking-water had nearly given out and the passengers and crew were in a great agony of thirst and suffering. They looked out upon a vast expanse of water — water, water, everywhere and not a drop to drink. But at length another craft was seen approaching and now relief was at hand. As the other vessel came within hailing

distance the captain took his trumpet and cried out: "Give us water!" The reply came back: "Throw over your buckets and take your fill." Though yet out of sight of land, they were in the waters of the Amazon, the great sweeping volume of which, a hundred and fifty miles wide was projected into the ocean.

We live in a great psychic ocean, real even though intangible, and every addition into this, large or small, helps to make the quality of the whole. While the Amazon seems to lose itself in the bosom of the great deep, not a drop is really lost or fails in its legitimate mission. Things may change their form, but nothing can become non-existent. The Amazon of the higher life is to pour its sweetness, vitality and healing potential into the general abyss of chaotic materialism, until through a coming transformation, spiritual purity and harmony abound, so that every soul may be replenished and drink of the water of life freely.

SUGGESTIVE ASPIRATION

O thou omnipresent Source and Sustainer of all life! I am filled with vigor by the overflowing of thy beneficence.

"I will lift up mine eyes unto the mountains:

From whence shall my help come? My help cometh from the Lord, which made heaven and earth."

God is love and God is omnipresent, therefore love is everywhere. Let me realize from the depths of my being that love fills all space. There is no place where it is not! This truth is "too wonderful," but I aspire to feel it to the extent of my capacity. I would be filled with faith which is the substance (here and now) of things hoped for. "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

I hereby link myself to the Unchangeable!

I am compassed with good, and living in an eternal fountain of strength!

I live not my own life, but thine!

I would bring the inmost Christ into outward manifestation!

All glory, blessing, thanks and loving homage be unto thee, for ever and evermore!

SOME STRANGE VARIETIES OF FAITH CURE

Faith cure, far from being limited to rare cases and special eras has been almost universal *in some form*. While its vital force is hidden within our-

selves, we look outward and bestow the credit upon some object outside.

Faith may be intelligent, but by far the larger part of healing belief which the world has exercised has been unreasonable, grotesque and often absurd. But all the same, restorative power prevailed to the degree of the intensity of expectation. The visible objects upon which it has been centered have been almost innumerable, depending upon the period, education, religion and superstition of the people. But irrational dependence upon some fetich or charm is by no means confined to barbarous or uncivilized tribes.

Common report and the testimony of others who have received help from unusual things awaken some degree of faith and mystical adoration. Without stopping to inquire *how* the boon comes men are content with its realization.

The repulsive and farcical remedies which in former times have been regular, and approved upon the highest authority of the period, are so numerous that their mere mention would fill a volume. The seventeenth and eighteenth centuries were very prolific in this respect. But a few examples are required to show their general character.

“Powdered human bone in red wine will cure dysentery.”

“The marrow and oil distilled from bone is good for rheumatism.”

“Prepared human skull is a sure cure for falling sickness.”

“Mummy dissolves coagulated blood, relieves cough,” etc.

“Human fat, when properly rubbed into the skin restores weak limbs.”

“Water distilled from human hair and mixed with honey promotes the growth of hair.”

The following prescription for the prevention of the plague was so highly esteemed among the leading medical men of the time, that it occupied a prominent place in the *Pharmacopœia* of 1731 and was endorsed by the College of Physicians of the Kingdom of Prussia.

“Large old frogs caught in the month of June are hung up by their hind legs over a dish covered with wax which has been placed over a moderate fire.” Then, in long detail follows the further directions for roasting and mixing them with worms and flies. The compound was finally made into small rolls one of which was to be sewn into a cloth and worn in the region of the heart suspended by a silk thread around the neck.

Among the things kept in stock for the compounding of physicians' prescriptions were the excreta of

human beings and animals, spirit of human skulls, spirit of human bones, human fat, "poor sinners' fat," wolf liver, deer spine, pike's jaw, gall-stones, scorpion and centipede ashes, etc.

Among the more recent systems was one of wide acceptance called "Signatures," some of the remnants of which still linger. Blood-root, having a red juice like blood was considered good for the blood. Liverwort, having a leaf shaped like the liver cures that organ. Eye-bright, having a spot like the eye cures bad eyes. Red flannel looks like blood and cures blood taints, and to this day some refuse to wear white flannel because it is not "medicated." Everyone is familiar with the use of amulets, charms and other objects to be worn, carried or invoked for therapeutic purposes.

Psychological healing has been universal while no one knew anything of its principles or processes. They are so fundamental that they hide in every nook and corner of human experience.

There is no vital accomplishment so meaningless as to be unworthy of scientific interpretation.

IMMORTALITY

If one should stand upon the bank of a swift-flowing river and watch the current as it sweeps by, and some one should declare that a mile below it became non-existent, one would say that such an idea was absurd. And even were it possible to transform it from a liquid into ice or steam, its potential energy would in no degree be lost. Life is an individuated stream of force. Upon the present plane of existence it has taken hold of, and objectified some passive material which we call matter. The latter being relatively negative serves an incidental purpose. The higher, real and spiritual self builds up a visible form and takes it into temporary partnership to register and interpret, in visible outline, the soul to itself.

The conservation of energy of every kind is a recognized scientific fact so perfectly established by modern research that no logical mind questions it. Energy may be changed in form and expression but never lost. It acts and reacts, but does not come to an end. Mind, when functioning through brain makes of it a dynamo, a center of active force. It drops the physical form when the failure of the latter in responsiveness makes it unsuitable for

further outward service. What we call death is not an ending, but simply a failure of the soul or self to continue its grasp upon and partnership with the cruder counterpart.

If we proceed upon the hypothesis that death is only an event in life, and that life itself does not end, the question naturally presents itself: Is physical dissolution in some sense a failure, or at a certain time and age is it a normal event? While inferentially normal in the present stage of human unfoldment, when the ideal man of the future, who is to succeed us, appears, what will be his relation to it? This question, while not bearing directly upon immortality, or even future existence, has a very practical significance. Ought the body, which we use for a time, ideally to end its service and be buried out of sight, "dust to dust," or is the higher and ultimate ideal in due season, its gradual spiritualization, so that there shall be nothing to bury?

There is much said at the present time about immortality in the flesh, and this not only by certain metaphysicians but by a few physical scientists. But the flesh as at present constituted, is not fitted to the higher life. Not that it is in any way bad *per se*, but if it is to continue it must be purified and spiritualized. Is this, as a gradual process and evolutionary attainment, finally to take the place

of the present disintegration, or dropping out of sight? Analogy and correspondence in every direction, as well as revelation seem to indicate that it will. If so, it should be our ideal to work toward such a refinement of body that finally there will be no negative climax or passing out, and no grossness to be given back to earth. Then, and then only, will death as an objective event be "swallowed up in victory." Immortality in the body, as it now is, would be illogical, while continuance in a more refined body would be reasonable. The revolution of the present universal experience would be replaced by a beautiful and orderly spiritual evolution. We may be sure that immortality in the flesh will never come through any so-called scientific device, chemical or otherwise to prevent a waste of tissue or in any other panacea of outward application. Man never can be a mere preserved specimen but must live from the center.

The embodied form always will be a true index of the quality of soul which is within. It seems reasonable that progress toward the ideal will be marked by a gradual diminution of material density, a progressive finer vibration. But this naturally will be subsequent to a far more thorough dominion of the grosser part than is yet in sight. This is doubtless what Paul foresaw when he spoke of "the

redemption of the body." How otherwise can it be redeemed or made truly free?

But admitting that the full realization, as already outlined, must be a future achievement — though it should be the present ideal — the man of to-day who sees death as a near certainty wants to know how much of a shock the event involves to one's consciousness. Even though the immortality of life itself through conservation, were assured, the unbroken continuance of personal consciousness is what is demanded by humanity. To most minds, this is what immortality, to mean anything, must include. The survival of life and that of personal, consecutive awareness are problems which are not identical. As to the completeness of future personal knowledge and memory there is widely varying opinion.

To what extent does that mind which is wholly absorbed in sensuous experiences, which dwells entirely upon the external phases of life, and which is destitute of spiritual ideals know itself when it lays off the material embodiment? If a man's life consists of his "meat and drink" — sensuous experiences — to what extent has he "lost his life" when he is ushered into the unseen? Is he to wait in some quiescent state for a reincarnation which shall furnish him with another chance here, or is he

there to begin a spiritual development in an infantile and almost incoherent state, or yet, as a third supposition, does he retain in completeness his mental and logical faculties and continuity of memory? Some favorable arguments can be made for each of these views and here we will not dogmatize.

However we have sufficient light on this great problem for all present practical purposes. It is reasonable to believe that as we are constituted, some mystery and even uncertainty regarding the future order of things is best. If the future were clearly readable where would be the field for faith, hope and spiritual ideals? All these must have exercise. Every revelation comes when it has ripened and not one moment sooner. There is ever a beyond of the undefinable, toward which the human mind is constantly reaching, and anyone who "knows it all" is not to be envied. We need not exchange old dogmatism for new. Let us reserve a little room for future revelations of truth.

But while there is a realm of mystery beyond a certain limit, there is an abundance of unclouded certainty to serve all practical purposes in the present embodiment. Love, virtue, life, divine consciousness and dominion over lower conditions are verities, both here and hereafter. There is but

one life, and these realities are in accord with law and are always normal and full of blessing.

If Spiritualism includes the unclouded validity of communications from ex-carnate souls to those in the flesh, future existence and consciousness are thereby assured, though not proved thereby to be endless, except by the law of conservation. Without any over-emphasis or dogmatism, we believe that there is a genuine element in the claimed social intercourse between the two planes of expression. But this will form but one factor in a full-orbed spiritual philosophy. Truth is so much a matter of relation that in every fundamental postulate, there must be, not merely some consensus of opinion, but lines of endorsement coming to a focus from unlike points of compass. We want to be logically sure of future existence for reasons outside of, and beyond spiritual communications, however satisfactory to many these may be. Admitting them as an important factor, there yet remain some uncertain elements in their phenomena. Their laws are still to be clearly interpreted. How much are they colored by the peculiar condition of the acting medium? To what extent does their lack of specific definiteness indicate uncertainty? How many of their phenomena possibly may be attributed to subconscious activity or unconscious telepathy? Upon

these points opinions vary and there is a lack of coherent and unanimous conclusion. In any study then, of future conditions, without denying or discrediting communication from the realm of exalted spirit, it is desirable mainly to consider facts, tendencies, intuitions and analogies which have a general bearing upon life in its present full breadth.

The idea of and belief in continued existence, and a surviving consciousness, is substantially universal among the various races of mankind. This is based, not merely upon superstition, sentiment or hope, but it is clearly an instinct, a feeling, an intuition. To any student of philosophy and psychology nothing could be more convincing. A prophetic element in the human mind is clearly normal, and its universality and persistence furnish strong confirmation. In all the broad domain of human experience, supply and demand are always complementary, and the presence of either is sure evidence of the other. The roundness and completeness of the moral order is unbroken and no flaw has yet been found.

Spiritual evolution is rationally scientific and is quite independent of that which is distinctively "supernatural." Nothing is broken off and nothing arbitrary. Everything is in man, and a revelation which is normal and intuitive as the result of

the higher unfoldment is far more convincing in a logical sense than any scheme which should be out of harmony with universal law. Progress is ever toward complexity and refinement. Aspiration and desire regarding the future being universal would be not only an incongruity but a mockery were there no field for their satisfaction and fruition. Even among the multiform demands upon the material plane not one can be named which is inherent that has not its correlative supply.

Everything indicates that this plane of existence is virtually the gestative period of the next. The spiritual body is being framed and the supersensuous consciousness evolved. There is a deep significance in the biblical statement: "Behold now is the accepted time, and now is the day of salvation." It is a present salvation that is normal and necessary. From any point of view the passing of a groveling soul is far from ideal. That baser selfhood which is ushered into the next stage of manifestation, in the very nature of the case, must be chaotic and unclothed. According to the ideas of our spiritualistic brethren there are a vast number of earth-bound spirits on the next plane who are truly in prison and waiting for release. As a spiritual consciousness is possible here so an unspiritual and disorderly condition is possible there.

Perhaps the crowning proof of the future life and progress is the fact that a positive spiritual dominion which transcends the bodily organism is a practical attainment here and now. The earth-life begins with the feeling that "I am body," and if roundly developed should end with the understanding — not merely hope — that "I am spirit." The path may be defined as leading from the Adamic up to the Christ-mind. A veritable sample of the future ideal should be realized in present experience.

We cannot conceive of conscious life without suitable embodiment. Recognition and personal identity must be conserved, and all spiritual development here will make such conditions more pronounced. Each soul will be drawn to its most congenial environment. The bird is fitted to the air and the fish to the water. Each spiritual ether will have its own peculiar vibration and every inhabitant will find his own specific gravity. Now is the time to make the spiritual equipment coherent and well defined so that it may withstand the shock of physical dissolution with the minimum of disturbance in the transition.

If the validity of the future life cannot be made clear to the undeveloped soul or to the intellectual faculty, it is due to a lack of a deeper perception.

As an object is faithfully reflected in a mirror, so the future progressive life may be inwardly perceived as a present reality of imperishable quality. In proportion as the spiritual self is unfolded, the unseen becomes seeable and the unknown knowable. If we are offshoots of the Infinite Intelligence — children of God — we must be spirit, and spirit is immortal. Man is made of God-stuff. His divinity is a guarantee of his persistence and duration and to him it comes as a progressive revelation.

THE HIDDEN PSYCHIC FACTOR

It is announced that a new specific has been discovered for the cure of smallpox and that it proved successful in a recent case. The product which does the business is called "antistreptococic serum." But if, as assumed, vaccination confers immunity, where is the need for a new specific?

Hardly a week passes without the announcement of a new serum, nearly or quite perfected, which is to abolish some disorder. So one might infer that illness is about to be outlawed. If the endless procession of theoretical specifics did not pass into oblivion after a brief stay, provision would have been made for every malady. Just now everything depends upon serum.

The brief period of success which attends any new heralded discovery is due to a hidden psychic factor. Were it otherwise none would be transient and no diminution of power would follow. The combination of mystery, assertiveness, faith, suggestion and novelty makes a commotion in the psychic atmosphere which penetrates to the subconscious realm, and in proportion to its intensity the physical responds to and expresses it. A little time passes, the psychic qualities fade out, and its power is gone. Something new must take its place. Faith or effective suggestion can rest but temporarily upon any external or material specific. Perpetual power comes only from what is higher and not from what is relatively lower. Historical proof is everywhere.

When vaccination was more mysterious and novel than at the present time, and opinion as to its efficacy more positive and united, a good old-fashioned scar was held to be valid for a lifetime. Not so now. It has become too common and uneventful. Owing to controversy and familiarity, the psychic factor has become uncertain and the former constant auto-suggestion of immunity feeble.

Since the advent of Dr. Brown Sequard's "Elixir of Life" about eighteen years ago the number of lymphs, animal extracts, serums and anti-toxins produced, and positively recommended, has been

legion. Their effectiveness and durability have just corresponded to the impression made upon the public mind. Most people will admit that the injection of animal secretions into the human "temple" is naturally offensive, not only to spiritual ideals but to a refined hygienic purity.

The power of the hidden psychic factor is well illustrated in the history of the Keely gold cure for inebriety. For a time it *was* a very general topic and cures were numerous and quite uniform. Thousands went to the Keely institute and there were dramatic accounts of long processions of men with bared arms waiting their turn for the magical hypodermic. To them it *was* magical. They thought that the gold produced the result. Not in the least. The cure was within themselves. Some cures were permanent for the reason that the powerful suggestions reached deeply enough to form a thought-habit, but many subjects fell back after a longer or shorter period. As time went on the mystery and positive expectation waned and finally disappeared. Who depends upon gold now?

The same principle is operative in patent medicines. Whatever their real quality, if widely advertised, the cuts of the smiling faces of those who have been made well greet one on the printed page. Until there is some cultivated recognition of *unseen*

forces, things of the sense-plane must be *covers* for real potency. So long as bacteria are held to be the cause rather than the accompaniment of disordered conditions, remedial efforts will be centered upon symptoms and results instead of causes. Not long after the passing of the Elixir of Life, Dr. Koch's "lymph" was brought out to kill the minute organisms which prey upon the lungs. Where is it now, compared with pure air, deep breathing and high thinking? Bacteria appear as scavengers where there is an inviting soil. The conditions are made ready by plain violations of psychical and hygienic law. If on account of such violations the human system becomes loaded with such impurities as furnish the peculiar kind of fuel for any contagion it requires only some contact from the outside to kindle it. The "disease" is just nature's frantic effort to expel the morbid material and purify the system.

The history of the "king's touch" for the cure of king's evil (scrofula), which was quite effective for seven centuries in England furnishes a striking illustration of the principle in question. The healing power was endorsed as being regular and reliable by the Church of England, the medical profession and the people in general. By virtue of his office the king was the channel for divine potency. The uni-

versality of the belief gave the unconscious psychic factor wonderful power. The ritual of "The Order for Touching" remained in The Book of Common Prayer of the Church of England until 1719 A.D. The ceremony was dramatic and very impressive. A single king (Charles II), has a record of touching 92,107 afflicted persons.

It would seem that an age of great knowledge and development like the present, ought not to be at a disadvantage in comparison with a relatively ignorant and superstitious one. But with all our intellectuality we have become unbelieving, with little or no faith in the unseen. Knowledge should be combined with an intelligent faith but the latter is generally lacking. In the midst of such a heavy psychic atmosphere reliance upon a higher law will not come rapidly but it may be cultivated. It is an orderly but not an easy accomplishment, and will involve some isolation from the materialistic sweep of the time.

THE SILENCE ROOM

The silence room, as an institution, we believe is destined to become a regular feature in asylums, sanitariums, metaphysical societies and probably in due season in those churches which are interesting

themselves in psycho-therapeutics. The uplifting influence of intelligent auto-suggestion without any accessories, has been a wonderful help to thousands and the principle is now very widely recognized.

But in a silence room, the usual power of abstract suggestion is vastly augmented by the aid, through the eye, of optimistic ideals, affirmations and suggestions, in prominent form, before which the recipient sits in a passive condition. The apartment becomes a very real *sanctum sanctorum* and stillness and concentration generate a felt spiritual atmosphere. The seen suggestions find a deep lodgment and their mental pictures spring up subsequently at will.

One of the most notable, and perhaps the initial introduction of the system is the special apartment fitted up and set apart by the Metaphysical Club of Boston. Its suggestions are in gold text combined and unified by appropriate symbolism of color and accessories. It has been made free to all regardless of club membership. The general effect, as abundantly proved by those who have made it a resort, has been most happy and uplifting. For various nervous troubles, especially insomnia it has been used with splendid results.

It is impossible that there should be any alloy of outside personality or hypnotic influence, for all the

suggestions are spiritually uplifting, and include only the purest and most intelligent aspiration on every plane. When similar sentiments are merely read under ordinary conditions, the effect is superficial and inclines to fade away. But when mentally photographed through the passive exposure of the sensitive consciousness, they take on a living reality and tend strongly to supplant unrest, inharmony and depression. Even to those who possess the average measure of health, they afford a means for spiritual development and the attainment of mental poise. Only a felt experience can reveal their possible profit. The higher forces within the soul are commonly latent and need to be awakened.

It is quite possible for many to apply the same principle on a reduced scale in the home. Often some quiet room or even corner, where there is likely to be freedom from interruption may be made available. Choice suggestions or texts in graphic form may be conveniently placed where a mental picture of them can be impressed which will prove lasting. By the imaging faculty it may be recalled and seen again by the mind's eye, with great advantage, even during a wakeful hour at night.

To use the same place and surroundings for the silence regularly, adds to the depth of the impressions. An atmosphere is gradually created which lends a

powerful influence for harmony and concentration to the earnest aspirant.

HYPNOTIZED BY AN IDEA

An *idea* may exercise even a greater power than the most expert hypnotist, and its subjects often are far more numerous. Who can affirm that he is quite free in any thorough or complete sense of the word? To what extent do we ever exercise our own intuitive or even logical faculties without any degree of dictation? Doubtless the great majority think themselves independent and would assent to no other theory.

There are many qualities and degrees of psychic imposition which may be rightfully termed hypnotic. Any dominant force upon the mind from without which disturbs the normal poise or crowds the intuition, is an impairment of true liberty.

Who is without some unfounded or sentimental bias which is uncontrolled and, even to the knowledge of the person involved, needs to be thoroughly reconstructed?

Take a sample test. Make an effort in any specific controversy to maintain a perfectly judicial attitude. If we look within we find that prejudice in some

subtle form has impinged upon our theoretical impartiality and that we are swept by uninvited currents which are assertive. Or suppose one has heard some derogatory report about a person and afterwards found that it was absolutely without foundation. It is not easy wholly to restore the clear and perfect mental picture of his character which before existed. Even the hypnotic influence of the known falsity has deposited its sediment. Often our likes and dislikes are the result of a baseless bias of which we cannot easily rid ourselves.

Let one make an effort to give free and steady course to some idea or ideal, resolving to avoid all intruding thoughts from without, and then note how some alien state of consciousness will crowd itself in and actually snatch the helm from one's hands. The compass was set for steering, but psychic magnetic currents deflected it.

Pure originality in a person is so rare that it always excites comment. The mass which is invariably hypnotized by conventionality cannot understand him. He is either pitied or ridiculed, or at the best looked upon as "so odd." But one who is too well poised to be jostled by the psychic waves of aberration which beat upon him, should not be mistaken for one who is merely stubborn. He who is "set" is under the permanent spell of illusion and is quite

the reverse of being truly independent. Stubbornness shows disproportion while freedom is found only in the equilibrium of conscious relationship. The man of fixed ideas is a weakling while one who is developed from within is constantly reinforced by the nature of things, and his perception of reality is such that he is unmoved by prevailing shallow currents.

A hypnotist wills his subject to think that a glass of water is vinegar and the idea has apparent reality. His consciousness is so negative that the operator enters and deposits what he will. We are all submerged in some degree in unwarranted second-hand ideas. It is therefore difficult to remain anchored to abstract principle and truth. The novelist who can put on local color as occasion requires, is rated as an artist but the average man wears it slavishly and unconsciously. Even the facial expression is often an index of a chronic theological or social bias. It has been cast in a mold.

But the collective examples of spell-bound conditions are yet more striking. The mob is often dominated by a single insane impulse. Reason is hypnotized while unreason has the stage. Often men supposedly strong are swept off their feet by a psychic contagion. The subjection of sects and parties to a single thought has many times been so

complete that history is a series of surprises. When certain ideas have been in the ascendant men have fallen before them as grass before the scythe. Let a man of strong psychic power insist upon some arrant humbug and he will have plenty of followers, especially if he pose as a "reformer."

It is not alone strong personal wills which cast a spell over weaker ones, nor is such dominance always temporary. A myth or superstition may obsess countless thousands and they are often kept at a white heat for a long time. The rescue of the Holy Sepulchre from infidel control was the continued impulse which led generations captive, and the Crusades, with their uncounted victims were the long cruel harvest. It is no less true that wars in general are hypnotic impositions on a grand scale, being the result of waves of passion, avarice or ambition, which are contrary to sanity or reason.

The Hindu fakir performs his wonderful transformation scenes in the hypnotized minds of his audience. In lesser degree, the magnetism of orators and leaders weaves a spell and imposes its own conditions. The spasmodic charms of political or economic theories psychologize, each its susceptible group, and the chaotic notions of the past come down to us with insistent force. The great majority still taboo thirteen.

A true and well-developed individualism furnishes the only immunity against psychic invasions. Just now there is a popular tendency toward a depreciation of the individual, as the result of a dominant desire to lean upon some association or the State. One will help the world most by making the most of *himself*. The working out and expression of self-development is not selfishness but rather its opposite. But even the religious denominations are falling into the prevailing drift of substituting altruism for spirituality. To lead men to lean upon something outside, whether the State or anything else, makes subjects of them and delays the advent of higher conditions. A normal individualism contains a due proportion of the social element and it is the great necessity of the present era. Many leaders who exhaust their energies upon some doubtful scheme expect a great reward for such effort while in reality they are making both themselves and their followers flabby and helpless. Salvation must come from within. Be kind and give words of cheer and courage for often well-meant commiseration is demoralizing.

Every advance in art, science and invention is virtually a release from the limitation of past thought, a declaration of individual freedom and independence. Bonds are broken and the revelations of the

inner self assert themselves over impositions from without. "He that ruleth his own spirit is greater than he that taketh a city." The shackles of tyrannical conventions hold us in thrall and put things out of relation. Perspective is lost and small things that are near, are magnified, until they fill all the thought-space. We must develop a clearer vision and a larger life. Specialized work may be useful in technical detail, but in ultimate truth and principle, authority resides within. The spiritual springs of life must have free course and be kept clear from the warping limitations of external hypnotic imposition.

NON-RESISTANCE

What is the real meaning and use of non-resistance? Is hatred against evil ever admissible, and if not by what method is it to be overcome? To what degree is the principle in question practicable, ethically and socially, in the present state of society? What is its practical field in therapeutics and religion?

Such are a few of the many possible queries which flash before us as we turn to consider the subject. We are at once led into deep water in every direction. It directly concerns the subjective and ob-

jective constitution of man, and its final solution would almost furnish the key to the whole moral order. Its scope covers all human activity, both in our relation to things and between individuals.

It seems clear that in the realm of social and political relations, non-resistance cannot have absolute application, until a further evolutionary advance has been made. There must still be governmental machinery, and at least delegated executive, coercive power to which respect must be paid. Police force for protection, and even prisons for restraint — which should be reformatory rather than punitive — are still necessary to keep the social organism orderly and coherent. The alternative would be anarchy. The animal in man is still dominant, to the degree that “the law of the survival of the fittest” upon the sense-plane, though much modified, still remains outwardly operative.

But we can almost catch a glimpse of the time when everyone will be a law unto himself. However, any attempt to force such a condition through legislative fiat before its evolutionary ripeness, would not only produce confusion, but actually postpone the desired ideal. No attempted legislative leap can outwit evolution. But this does not mean that development cannot be accelerated within men through education and example. But as to human

law-making, if universal brotherhood were enacted character would not thereby be changed at all. The old subconscious accumulation — collective as well as individual — will continue to assert itself until its storehouse is filled with more lofty ideals. The voice of the divine, inner law is still inaudible to the great majority. But it is speaking, and the general inability to hear it is not an evil but only incidental to a stage of immaturity. The green apple — in its place — is good, though it has not the use of the perfected fruit. The present era is one of confusion because we are in the midst of a transition from external to internal authority. The more formal goodness of the retiring age was based mainly upon repression from without, while that which is to come will be expression from within. External law finally will become superfluous. Non-resistance is an absolute principle though yet in its relative and tentative stage of practical application. Jesus taught this progressive accomplishment when he conformed to existing imperfect institutions and laws, and directly, in his deliverance: "Suffer it to be so now." His instruction was mainly provisional rather than the statement of truth in absolute form.

In degree, individual non-resistance is much further advanced than that which is collective. But the latter is hastening on, as illustrated by the

organization of the international tribunal at The Hague. If "the other cheek" cannot yet be turned literally, it is at least now generally admitted that we all owe love to each and everyone. Psychologically, we are finding it unprofitable to indulge even in righteous indignation.

"Thinketh no evil," even of evil, cuts the taproot of the condition itself. It is a mental distortion and has no place as an entity in the objective divine order. It may be described as educational friction. Resistance would fight a negative but it is futile to beat the air. If God be All in All, which means spiritual monism, we can war against nothing unless we resist him and his law. The earth will at length be subdued and its wildness tamed through love.

To fight a condition or negation gives it added realism and power. Don Quixote fought windmills, and thereby made them veritable opponents, so that one of them felled him to the earth in a damaged condition. Our enemies are snugly tucked away within ourselves from whence they seem subtly and unwittingly to spring into outward form. A large part of the illness, mental and physical, in the world comes from *resistance*. Let us refuse to plunge against obstacles. In an adverse wind we may gracefully yield like the willow and gain further

strength by the simple exercise. Bless the hindrance, and it will bless one in return. "In everything give thanks." Why? Because it makes everything friendly by changing its aspect. The belief in the utter impracticability of non-resistance has been mainly due to an idea that evil is a positive rather than a negative force. Said Browning: "The evil is null, is nought, is silence implying sound." Emerson repeatedly emphasized the same great truth.

Turning to the same principle in the realm of therapeutics, we should bear in mind that disease — lack of ease — is but a lack and not a positive force. Disorder describes a condition, a good thing out of order. Non-resistance does not imply giving up and being overcome, by an opponent, but in presenting no spot to be hit. To have a lack technically named as a hostile entity, and so accepted, gives it dynamic power, and aids in its installation in consciousness as a veritable enemy.

Pain is God's and nature's reminder of some violation of law — psychical or hygienic, — and if the beneficent message is accepted, correction and restoration should follow. The inner divine forces are always working in the direction of health, and disease is the friction caused by our belief that they are bad. They whisper: "Lift your consciousness

higher," and: "Agree with thine adversary quickly." Who will say that our penalties are divinely vindictive, instead of being beneficent warnings not to sin again? Disease is not good and we do not want it, but it never comes without our unwitting invitation.

We resist because we have been taught that disease is an enemy instead of a built-up human negation. In proportion as its real mission is recognized, the bitterness flees away. Conventionally, we deal with effects and symptoms instead of primary causes.

Though in a sense, non-resistance may seem weak and tame it is the final conqueror, and in due time commands the situation. Its field of activity is on the higher vantage-ground. Through the ages its philosophy has puzzled even the wisest, but the Prophet of Nazareth found it to be practical and wholesome. Resistance is tension — straining or stretching. It is well known that an intoxicated person being limp and flaccid often receives less injury from a fall than one who is fully aware and conscious. There is an absence of resistance and tension. Simple instinct teaches the wounded animal to retire and relax — a "going into the silence" — thereby lessening pain and hastening a cure. The unseen environment seems to administer a quieting balm to a waiting recipient.

If a person is suffering severely he is usually nerved to the utmost to bear and resist with the prospect of continuance. But the inner voice responds: "Let it come," and even says: "Do your worst!" Then its arrows glance off, and relief or mitigation result. The real ego is neither nerve nor flesh, and a certain impervious feeling may be cultivated. It is true that a radical change from conventional beliefs cannot be realized at once, but a tendency may be steadily promoted.

The relaxation of the conscious mind is likely to be followed by that of nerve and muscle. As the vacuum invites air, so non-resistance invites reinforcement from the Universal Life. This is giving the Spirit free course. The silence is logical and tension is loosened. Openness permits the omnipresent life, love and strength to flow in. There is an awakened sense of "all sufficiency."

A SUGGESTIVE MEDITATION

A victorious life is mine. Back of and supporting me are all the real forces of the universe.

If God be for me who can be against me?

It is not the lower self that guides my life, but the Spirit which worketh in me.

There is no uncertainty. I know in whom I have trusted.

In proportion as the Christ is unfolded within, I have a right to speak from the standpoint of the Universal.

“I am owner of the sphere,
Of the seven stars and the solar year.
Of Cæsar’s hand and Plato’s brain,
Of Lord Christ’s heart, and Shakespeare’s strain.”

Even God is my God — that is my *own* Good. I have faith in God. I have faith in myself. According to my faith be it unto me.

ALL AT ONE LENGTH

Many people seem to be afraid to be themselves. They carefully avoid any semblance of originality and move only in the deep-worn ruts of others. He who is original can be free. But individual liberty can be based only upon higher development. One must make a daily flight among ideals, otherwise he will be in danger of becoming “cabined, cribbed, confined.” Who can afford to linger in a cell, self-incarcerated, until he takes on its dull color and loads himself with its leaden gravity? Those who dare to cultivate mental and spiritual freedom in the light of an elastic optimism find larger realization,

It is related of Procrustes, the celebrated high-wayman of Attica, that he tied all his victims upon an iron bed, and stretched those of short measure, while those who were too long he cut off. Would that the operation of that iron bed had been confined to Attica! Paul, in his second letter to the Corinthians, speaks of those, who measuring themselves by themselves and comparing themselves with themselves are without understanding.

As well thrust an active, vigorous animal into a cast-iron mold as once for all to define truth in external formula. In either case life is extinct. A tortoise carries his stiff habitation with him, but as it has been grown from within, it is a graceful and perfect fit. Its size and shape have been suited to original needs. If the unseen cages in which men live and carry about with them were once made visible, there would be a marvellous revelation. And it is common, not only to insist upon wearing one's own cage but we are inclined to urge one like it upon everyone else. We may safely assume that the iron bed of Procrustes was fitted by and to himself.

A fresh interpretation of freedom is possible. Two external forms of slavery which have oppressed humanity, in former times, are substantially abolished. With rare exceptions, the servitude of the

body to an outside master has ceased. Human dictation and persecution to fetter the aspirations of the soul through coercive measures have also vanished from the domain of civilization.

But turning from the past to the present, it may be well to inquire if freedom is yet complete and if not, to find what is lacking. Is there still a disposition, even though not outwardly enforced, to cut people off or stretch them to bring them to our own length? It requires but a glance to see that many regard it in the light of a duty to shape others to their own special and dogmatic proportions. It is far better to hold aloft the truth of spiritual ideals and it will surely attract men, and at the same time measure them. Rather they will measure themselves by it, and accept conscious judgment, and this takes the place of comparison with others. Attempted impositions of measurement mainly relate to limitations but to commend general aspiration is always wholesome.

Hope is a divine, human faculty. An intelligent faith brings future good into near-by view and even present possession. But the world usually characterizes the uplookers as visionaries. Where would it be to-day if it had not profited by the visionaries of the past? In his beautiful essay upon the education of hope, Dr. James Freeman Clarke says of Columbus:—

“His expectations were considered extravagant, his schemes futile; the theologians opposed him with texts out of the Bible, and he wasted seven years waiting in vain for encouragement at the Court of Spain. He applied unsuccessfully to the Governments of Venice, Portugal, Genoa, France and England. Practical men said: ‘It can’t be done.’ ‘He is a visionary.’ Doctors of divinity said: ‘He is a heretic; he contradicts the Bible.’ Isabella being a woman, and a woman of sentiment wished to help him; but her confessor said, ‘No.’”

The servitude from which men suffer is within themselves. Fashion is a social cage, and few dare to beat against its bars, still less to break them. In many ways it is a tyrant and often demands a tribute which robs one of health, comfort, usefulness and even life, in the vain attempt to do exactly the conventional thing. While none of us can be entirely free from this kind of servitude, we may increasingly assert our liberty and strive in some measure to emancipate ourselves and those around us. It is important to hold up the ideal of freedom even if the same be not at once realized.

Prejudice, in its various degrees of rigidity, is another oppressor but it is so common that we take a considerable measure of it quite for granted. How little openness to truth, and what a lack of calm

judicial temper! How few see more than one side of a many-sided question? How Truth, instead of being sought as a pearl of great price for its intrinsic beauty and value, is colored and misinterpreted until it becomes actually deceptive in the conclusions formed! How *our* sect, *our* party, *our* union, *our* nation are expanded until they cover the whole field of vision! The world appears in fragmentary and shattered proportion but freedom is found only in open-mindedness.

Pessimism is a short iron bed and one must shrink or cut himself off to lie upon it. The pessimist sets up pricks around himself and then kicks against them. He paints his own world black, and then wonders that he sees no light. He thinks that God made it that way and thus cheats himself out of the good which is rightfully his own.

One may add spikes to his bed by coming into servitude to some bad habit, physical appetite or propensity. They are not at first apparent but are invisibly forging themselves. What untold thousands of bright young men are gradually enslaving themselves by the social drinking and cigarette habits! How many persons tardily awaken to the fact that they have slowly but surely bound themselves by the influence of some drug through its insidious temptation!

Servitude subtly presents itself in innumerable forms and you should awaken to your relation with your own particular oppressor. Once for all break the bond and freedom will bring untold joy. No one can deliver you but yourself. You may reply: "God only is able to break my chain," but remember that it is God *in you* more than outside. He works in you "to will and to do." The divine strength is available only as it flows through you. The infinite life in you *is you* — that is, your deeper and higher self. As it is developed, temptation is left stranded, behind and below and it cannot lift itself higher than its own plane. At the start, people enslave themselves mainly because others are doing so. It becomes the common measure. As soon as individuality measures itself by the ideal, enslavement ceases. It is originality and independence that are needed instead of the prevailing length. Through the spiritual consciousness one may pass up higher. It is when man separates himself from God that he becomes weak, therefore the soul should live in and from its own divine center.

To free ourselves from the Procrustean beds of slavery, in all their forms, is the supreme accomplishment of life. Through the intelligent exercise of the creative power of thought and concentration we are to dissolve the power of slavery of all kinds. Our

beds as we grow, will expand with the free play of the higher life. Rigidity of every kind prevents the entrance and activity of the Spirit.

A subtle and often unconscious bondage is found in the homage which is centered upon religious forms, ordinances and other institutions. There is some disposition to adore the Bible, the Sabbath, the sacrament and the creed blindly, as though they had a special holiness aside from their elevating and spiritualizing influence upon man. Worship is to be concentrated upon the highest ideal — God.

Finally, supreme freedom exists only in unlimited love. Its glorious climax will be attained when it blossoms into universal recognition as the One Force of the universe, and here is the heart and motive of ultimate unfettered spontaneity.

FRESH REVELATIONS OF TRUTH

Has divine revelation to men ever closed? As well ask if God has withdrawn from all contact with his children! As well inquire if the Spirit of Truth has become stagnant or is in decay! That revelation closed when the Bible was completed, and that man is practically barred away from constant divine teaching ought to be unthinkable.

Truth is ever seeking recognition and demonstration. We may almost imagine Reality or that which *is*, as a charming personality earnestly knocking at our door and awaiting our intimacy. It is positive and even aggressive in its nature. A rounded philosophic unit must include both a principle and its application. Truth is waiting for man, and his search for it is also untiring. Like supply and demand they are mutually attractive and in due season must come together.

In considering recent illuminations that have flashed into the mind of man, we may generalize briefly, preparatory to a review of those psychical and spiritual laws which bear upon the multiform ills of humanity — their meaning, assuagement and final reparation. Abstract moral and spiritual principles may be regarded as objectively fixed, but their subjective correspondences are elastic and variable. Relatively they are not quite the same for any two individuals, and are not to-day just what they will be to-morrow. Practical truth is a law for human action and therefore is personally differentiated. Fractions of Truth, when held out of proportion in the human mind include an element of falsity, but there is a progressive purification. No one can recognize that which is above his present capacity, and until he grows, it cannot be revealed to him.

Growth is not in the truth but in the suitability of human channels.

Thirty years ago the abstract truth about electricity was not true to the world, but a larger measure of it has now found channels fitted for its revelation. Exactly the same is the case with psychical laws and forces. They are pleading with us and in our behalf for recognition and exercise. That higher law which defines just the next step for the individual and furnishes him with a working plan, is *his* truth. For the brute the moral law is not true and the same was the case with pre-Adamic man.

Truth is only a familiar name for divine method. It is God's plan that the progress of all his creatures of whatever grade shall be orderly and educational. Man can deal with conditions only as fast as he comes to them. The perfect abstract, to him, will continue to be an abstraction. Love to God and man is the sum of the whole "law and the prophets," but that statement without limitation is too concentrated for man's ready assimilation. It is profitable to hold it as abstract truth, but it must in approximation be rendered into terms of actual living. To be transmuted into spiritual fiber it must be presented in all possible combinations and circumstances, seen at all angles and in different lights, and tested in its application to varying ages and

social conditions. Its essence must flow into life upon different planes of development, and each man will catch some aspect not quite like that of any other. It is a great unit with many sides, a melody with endless variations. The instruments of its revealment are unlimited in number.

If Truth be a revelation of divine method it is a revelation of God. Even in human relations the method reveals the man. God is ever seeking outward expression and mankind must furnish the suitable channels. Man is constituted to feel the influx of inspirational light and love but it is possible for him to seal himself against them. But whether or not it is felt, the disclosures continue. God enters every human channel which is consciously open.

There is truth which is above intellectual logic and just here is the great scope of revelation. If the summit of man's aspiration and potentiality has been reached already, there is no truth in evolution. There must be either growth or stagnation and no compromise is possible. But to satisfy every exacting logician will not be easy, for no man can gain a wide outlook from a self-created valley. The world will not halt in its progress because some men find themselves stranded on the shores of their own intellectual limitation. The whole moral order is simply a grand scheme of higher education.

The Bible itself makes it plain that the "Spirit of Truth" is a Guide which is to supplement and even transcend its own measure of divine reality. Inspiration is not a technical and supernatural gift but an unfolding quality of clear-sightedness. The prophetic faculty has never been abolished because it is only the normal and legitimate exercise of the higher zone of man's nature. Said that great soul, Phillips Brooks, in one of his Yale lectures: "Oh, the souls that have been made sceptical by the mere clamoring of new truth to add itself to that which they have been taught to think finished and final." With the displacement of dogmatic limitations there is clearly a renaissance of unwonted power. The Holy Spirit — never sent, but always present, even though unrecognized — is in growing and active demonstration.

There are numerous symptoms of a spiritual hunger which are limited to no class or condition, and that craving is being satisfied in increasing degree. The developments in scientific discovery startle us with their brilliancy and not less by their distinctive spiritual trend. Truth is being engraved upon common experience. All that is demonstrable in science, vital in religion and rational in philosophy are visibly converging. Religion is finding its scientific side and that its development in man is

through psychology. Neither can be pent up by itself. Conventional moral philosophy formerly sliced up man into so many departments and categories that he almost forgot that he was a unit. Unless the specialist keeps in constant touch with outreaching relations he narrows and finally comes to a point. Nothing can successfully detach itself from the great Whole.

Without the key of the higher evolution the enigma of life is insoluble. The passing of the materialistic hypothesis of development of four or five decades ago, with its selfish theory of "the survival of the fittest," and unmoral interpretation of cosmic law is manifest, and psychical, unselfish and spiritual unfoldment are now well established. The progressive order of the physical sequences of Darwin and Wallace remain, but from being primary, they are now seen to be secondary, expressive and correspondent. Progress is not in the clay of seen improving forms but in the quality of life which animates and molds them. While the forms themselves are well worthy of study, it should be understood that they only translate the character and relate the story of what is back of them.

But if late recognitions of truth and a higher interpretation of life are to remain as pleasing theories only, destitute of embodiment, little has been gained.

This era is nothing if not practical. If there are new revelations of truth we want to know what they are good for. If man is proved to be constitutionally a spiritual being, should he not lawfully claim some increasing rights, uses and privileges? Is it possible that there is new light, progress and growth everywhere outside of himself and none within? Is he a mere animated lump of clay; or a dynamic spiritual entity of divine relation and sonship? Is he to remain in complete bondage, not only to objective conditions but to the handful of dust which he has shaped into his own organic form? Once admit that the basis of man's nature is psychical and spiritual, and that that which is seen is resulting outward articulation, and a thousand former doubts and difficulties are dissolved and an endless vista opened. The radical change of viewpoint introduces a general transformation scene, comprehensive, potential and beautiful.

If these premises have valid foundation, the principle that provides for the rectification of human ills from within is entirely evident. But though the law be flawless, it must be admitted that the crudeness and unreadiness of the material to be wrought upon renders the operative result, gradual and relative rather than immediately absolute.

The order of causation and control — from the

center outward — should be so plain as to be virtually axiomatic. If so what an increase of human dignity, poise and future assurance! Healing from within is not miraculous, nor even strange, but normal and in the nature of things. It will not in the least weaken the force of the truth to admit that its practical realization among “all sorts and conditions of men” must be tentative, hesitating and under suspicion. Evolution makes no sudden leaps or omissions. Still further, the race is so unified in lock-step that no fragment however enthusiastic and promising can perfectly detach itself from the universal inertia. In practice, therefore, no one can entirely fill his highest ideal, but it must not be lowered for that reason. His work is to take others along with him so far as possible.

Error, disorder and disease are at the negative pole of positive Truth. To the logic of sense they are only evil, but when understood they have a negative educational utility in prodding and urging men forward to an acquaintance with Truth. Their penalties and pains are not vindictive but kindly compelling toward purification and salvation. They are the darkness in the basement of self-consciousness, to escape which man must ascend into the light of the higher zone of his nature.

The therapeutic potency of the new philosophy is both a revelation and rebuke to scientific materialism, the current of which has run so strongly through modern life. It brings to light unseen and eternal forces which assume their normal supremacy over those which are seen and ephemeral. Man comes into the conscious possession of his lawful heritage as a child of God. Christ is interpreted as the divine sonship in all mankind, thus widening the former exclusive, local and historical significance of the term and its office.

How can these vital principles be most readily introduced into concrete daily life and made dominant? Thought is the motor for their installation and it must be trained with intelligent care and persistence. If we choose our ideals and *dwell with them*, they, in turn, will give shape and tone to our consciousness.

Life may be likened to a continual repast and we always have a mental *menu* spread out before us. Glance at the list and note what an endless conglomeration. Fear, love, anger, grief, joy, envy, peace, tragedy, harmony, lust, sensation, spirituality, disease, health, — the temporary and the eternal, the ugly and the beautiful. Out of this heterogeneous mass it is our privilege to make intelligent selection, and only consume what we wish to assimilate, be-

come like and express. While on account of former carelessness we cannot fully bar out much unbidden and unwelcome thought-material, we can at once begin seriously to discriminate in our psychic hospitality. If the body outpictures mental quality, is it strange that mental and physical disorder prevails? As well select moldy bread and decayed vegetables for the body as pessimistic and disorderly pabulum for the inner man.

Mind has its habits, its well-worn channels, its favorite resting-places and its concentrative possibilities. These powers and forces must be intelligently controlled and utilized in order to the formation of a symmetrical consciousness. As the body is a correspondential transcript of the psychical totality, two problems are solved in one. Chronic mental habits are persistent and the price of liberty is eternal vigilance. If certain ideals are to be built into the actual and external they must occupy the front seats in the consciousness. If crowded off the stage of action by mere sensation, they will have no molding force.

Thought, being architecturally constructive of organic quality, and always busy, makes lofty thinking an art — indeed a fine art. Endless illustrative examples show that as a photograph is the likeness of the negative, so any given personality is the

exact sum of complex psychical antecedents. The "pattern in the mount" is that which is framed by one's own highest spiritual aspiration, and in proportion to its clearness and continuity one grows into its image. An ideal is not a shadowy future hope, but a present potentiality. To recognize it as now specific and *inwardly* real, is the scientific means to its full materialization. The most efficient methods are oft-repeated self-suggestion and affirmation. Through the exercise of this law, the reservoir of the subconscious realm gradually becomes filled with pure thoughts and inherent power.

The inner seeks outward expression, but to transmute a mental structure into visibility requires more than the cold formal thought of the head. The specification must be translated into feeling. There are psychical and spiritual gymnastic exercises to be entered into with enthusiasm. Technically the great central nerve-ganglion known as the solar plexus is a vital connection between the unseen and the seen. Lofty aspiration and concentration may cause it to thrill with a joyful and responsive vibration reaching to the outermost bodily extremities. Thought of such a depth has a wonderful power. But customary inertia and solidity are resistant, so that effective responsiveness is a matter of patient cultivation.

“There is an inmost center in us all,
Where truth abides in fullness: and around
Wall upon wall the gross flesh hems it in,
This perfect, clear perception — which is truth.”

The aggressiveness of the seen and external renders it important that at suitable times we should lift ourselves into a condition of inner stillness and receptivity. Then it is the soul's privilege to expose itself to the divine features until they are deeply impressed upon it. This is no impossible or unmeaning exercise, but practical, helpful and inspiring.

In the establishment and pursuit of health the saving forces should receive constant encouragement but the reverse is usual. If an offending part or organ be formally classed as bad or disordered it tends to intensify the condition. “I have a weak heart.” The more you put that affirmation upon it the more it will be likely to express your estimate. This is positive law. “Oh, I shall expire from this heat!” Do not thus pave the way for a sunstroke. To affirm strength and goodness for members even if not in evidence, is like a lubricant to machinery.

The fact that telepathy or direct thought-transference is now well founded, proves that a positive healing influence can go out and produce a sympathetic vibration for good in the subconscious realm of another. But as it is self-development that is

under review the other phase of the subject cannot here be entered upon. It would require volumes, rather than a fragmentary outline thoroughly to examine what correctly may be termed fresh revelations of truth. Disclosures which in the past have been either rare or absolutely uninterpreted are now in the air.

LAWFUL CLAIMS AND POSSESSIONS OF GOD'S CHILDREN

(In suggestive, individualized form for use in the
silence.)

- I am well.
- I am pure.
- I am happy.
- I am strong.
- I am healthy.
- I am content.
- I rule the body.
- I am full of faith.
- I am a living soul.
- I heal and am healed.
- I am strong in the Lord.
- I rule bodily conditions.
- I affirm spiritual freedom.
- I deny the slavery of sense.

I have no belief in ill luck.
I fear not animal magnetism.
I triumph over adverse heredity.
I walk by faith and not by sight.
I deny that things are against me.
I have love, light, harmony and courage.
I demonstrate over external circumstances.
I have growth, energy, vitality and power.
I am building the mansion in which I must live.
I have overcome the world, the flesh and the evil.
I am one with universal life, power, energy and
harmony.

THE CROSS

Among all the sacred symbols of the world, past and present, the Cross is the most important and significant. Like all other emblems or signs, its value consists in what it conveys to the mind. What it has stood for to different ages, religions and races, while most fundamental has been variable. It has symbolized triumph, life, death, sorrow and suffering in prevailing measure, or a mingling of them all in many shades of combination.

The general form of the Cross of Christendom seems to be mystically and even generically wrought

into man and nature — from the tree to the crystal. The human form itself is conformed in considerable degree to its pattern. It divides the circle into four parts, implying at-one-ment, union, balance and relation.

Its four phases of meaning include (1) the common and historic sense, the crucifixion of the God-man by the world, (2) the moral and logical yielding of the lower nature to the dominion of the higher, (3) sacrifice, vicariousness and substitution, (4) the banner of celestial victory over all opposition.

The Cross is crowded with suggestion. What other material form is so richly laden! To what an innumerable number of souls it has meant salvation, trust, life, peace and love! The sight of it has suggested a precious tie between God and man. When held aloft before the waiting soul it carries divine power, dignity and triumph. Debased and evil spirits shrink away from it and disorder and disease flee from its proximity. As a suggestive sign its presence for therapeutic ends, not only in times of superstition but in the modern era has been very helpful.

To persons of susceptible temperament and with a mystical and religious trend of mind, the Cross when placed in the apartment of illness has often subdued disorders of a nervous character. With its

purpose understood, he who concentrates upon it with an earnest faith will receive a bountiful and beautiful return.

AN UNBIASED VIEW OF CHRISTIAN SCIENCE

Partizanship in any department, and in either direction is the main obstacle to the evolution of the truth. Doubtless the average man intends to be fair but the judicial temperament, in its purity, is exceedingly rare. The subconscious quality which has been stored up by any continued course of biased thought, pro or con, is very stubborn. Like a stream which has worn a deep channel it is difficult to turn or divert.

Though generally assumed to be the object of search, the value of absolute truth for its own sake is lightly regarded. It is rather some colored view which is applauded and in demand. Many who are both conscientious and intelligent become decided partizans in theology, ethics, politics or sociology, not through calm logic or proved merit but from a continued view of one side and from the pride of being consistent. One thinks that he thinks as he does for the best of reasons, but his equally able and honest neighbor holds quite the opposite opinion.

A good illustration of the lack of equipoise is found in the diversity of religious creeds. Among the scores of different denominations, each goes to the same Bible and finds there its own unqualified endorsement. Through special textual selection and emphasis upon the variable letter, each reader gets out of the Book just what he looks for. He approaches it with a predefined interpretation and finds all the pigments ready mixed to paint it with his own colors.

The varying estimates of Christian Science furnish a significant example of current dogmatism favorable and unfavorable. It is the universal *summum bonum*, or a system of nonsense, with some different shades of opinion scattered between. Let us try to hold the scales evenly.

What is the truth contained in many experiences and testimonies, in the light of a careful study of underlying psychological laws and principles? It will at once be understood that the writer has no personal affiliation with the Christian Science organization, while at the same time he aims to deal fairly and in a liberal spirit with its various aspects.

The future progress and spread of Christian Science, as a coherent body of affirmative propositions is not dependent upon the personality of Mrs. Eddy. However large and even exclusive her part in its

formation and promotion, its truth and error in relation to human life is impersonal. Whether or not her early or later career was unconventional and her thought erratic, this system will flourish or go down, from inherent rather than personal or local causes. Neither is it important in its practical application and results, as to what proportion of her teaching is original or borrowed. This inquiry therefore, except incidentally, is not about Mrs. Eddy's history, but rather an effort to trace the boundary-line between the truth and error in the system in question.

Hero — or heroine worship — is deeply imbedded in human nature and under an easy process of idealization may become pronounced. A long series of messiahs, prophets, and saints, each in turn has formed the source of inspiration and been the vital focus of a large following of devoted souls whose special needs have found a fitting ministry and happy fruition. It is an interesting illustration of the universality of the law of supply and demand, and that evolutionary ripeness and requirement always bring a complimentary response, which comes through the fittest channel. There must be some valid and adequate reason for the occupation of this leading place by Mrs. Eddy.

Whatever unfriendly critics may say of her, she

deserves honor for the great work she has done in the new recognition and reaffirmation of spiritual laws and principles, rescuing them from the stagnant pool of indifference into which they had fallen. Extreme idealism is not discreditable, and Berkeley, the prince of theoretical idealists has always been accorded respect, even by opposing critics. Theories and opinions must be fed into a hopper and through a process of attrition and refinement, finally make an exhibit of their legitimate product. If nothing less than jostling will get the world out of the ruts of matter-worship, it is well that it be jostled, even if it require something strange or unusual to do the work. In Paul's first letter to the Corinthians we read: "God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong."

"Science and Health" is the philosophical foundation and authority for the system which its author has designated as Christian Science. What is there in that book which has so profoundly stirred human thought? It has touched the lives, not merely of the uneducated, the ailing and those who are inclined toward superstition, but also of no inconsiderable number who are scholarly, well, prosperous and even "hard-headed." Christian Science has also

taken hold of the "pocket nerve" to a degree which is surprising. The starting-point of interest for the great majority of its adherents has been its demonstrated healing power. In the interest of the truth it must also be conceded that in a vast number of cases it has not been resorted to until remedial measures of the material sort proved practically ineffective.

As to the question of the secret of success and widespread interest in the text-book of Christian Science, it has been unanswerable to the intellectual world. It is axiomatic that every phenomenon must have an adequate cause, and this practical law directly presents the problem. The average critic — supposedly competent — finds the book strange in diction, illogical in argument, visionary in philosophy and abounding with cloudy and unfamiliar terms and expressions. In derision he puts it down and "has his opinion" of those who differ. And yet the hard fact remains that in this bookish age no other volume has taken such a hold upon the public thought. There has been little effort made to reconcile these incongruous facts and so the pointed question has been ignored or dodged by current criticism. Let us propose a theory concerning it, even though partizans on both sides may earnestly dissent. If "Science and Health" had stated its doctrines

and conclusions in simple language — in the usual literary form — it is quite possible that the work might not have attracted unusual attention. Common-place expression in almost any department gets little special notice.

There is a strain of mysticism in the mental makeup of a large class of minds, which does not crave lucid statements in plain language. They are neither logicians nor dogmatists, and therefore the imagination delights in an ample and elastic field for exercise. Mysticism will get out of a book what it reads into it. It might be almost the same if it were written in an unknown tongue. Mystical hunger demands what is plastic or kaleidoscopic, rather than matter-of-fact solidity. A subtle or cloudy atmosphere possesses a peculiar charm. With a thick veil of metaphor or allegory, some apparent contradiction, and nebulous drapery, everyone can see or thinks he can see his own ideal or fancy enveloped within. Under such conditions he finds a true reflection of the highest within himself. A suggestive mirror is furnished for him. He gets not especially what he understands, but rather what he *feels*. It has been said that theological opinions have been formed more from hymns, poems and the dramatic "Paradise Lost" than from definite creeds. Prosy standards may be assented to as a matter of form, but the more

intangible faith shapes itself far more readily to the interstices of human nature. For such reasons it must be admitted that a text-book of indefinable and paradoxical character is not without its real advantages. Through a medium of mysticism and spiritual idealism one may behold not so much his own plainer features but those of ideal and delectable perfection. Men tend to grow into the image and likeness of their own highest constructive consciousness, whatever the objective ideas may be which call it out. Visions appear far oftener in the deeps of the soul than in the external sunlight. The problem is how to awaken them. To what degree the unique quality of Mrs. Eddy's message was the result of design, or inexperience in literary art, may not be easy to determine. Possibly there was a mingling of both conditions. But be her intellectual resources liberal or limited, her remarkable intuitive power cannot be questioned. And just here is the prevailing lack in this era of technical scholasticism. Insight amounts to foresight. As a faculty in human nature, it deserves far more cultivation than is bestowed upon it. An occasional modern prophet — of which Emerson was a fine all-around type — would fill a real need in a strenuous period like the present. The various emotions awakened by the perusal of Mrs. Eddy's text-book, ranging from a

disposition to ridicule, up to sensations of the ecstatic order, with a liberal experience of healing power, furnish a strong commentary upon the great variety of results which may spring from the same objective source. What is within shapes outward expression.

No truth can claim real originality, but it may be given new and unique expression. Every teacher has all the recorded experience and accomplishment of the past to start upon. Modern science rules out all chance, and therefore the wonderful spread of Christian Science needs to be accounted for. When the time and conditions were ripe for the pushing back of certain burdensome, material limitations, Mrs. Eddy appeared on the scene with an ostensible beneficent provision. A great realm of undoubted truth, largely hidden from surface indications, contained in spiritual philosophy, therapeutic potential and practical idealism, found in her — as history has proved — its strongest articulation. A new current of higher thought was started which was a natural reaction from nineteenth-century materialism, and she intuitively diagnosed its possible coming momentum. She stepped into its deeps and became its "patron saint."

Every innovator whose contention, wholly or partially, has subsequently come into acceptance

has had the antagonism of existing systems. "There is no room in the inn" is a general law as well as the statement regarding a single event of history. It is also true as a rule, that new departures are radical, and only through a course of criticism which puts them on the defensive, do they become softened and find their fitting and permanent lodgment. But in due season, all that is true in them comes into general installation. Just that part which is in the nature of men and things is vindicated. Truth has inherent vigor, while error if left alone will die of itself. Gama-liel's philosophy may be safely applied to Christian Science. The violent denunciation which it has received has advertised it without limit.

People want to know what all this commotion is about. As to its adherents it remains true that martyrdom, or social persecution in some form still has its attractiveness for a class, but this phase will be temporary.

Christian Science has been floated by the truth it contains. Some of this is so basic, and in a measure so satisfying to a common spiritual hunger, that its very extreme claims are easily excused by its eager followers. They are so intensely loyal that they feel that anything short of the full measure is not creditable. Can one be healed too thoroughly or have an excess of a good thing? No impartial

investigator will deny that there has been a very large number healed of various ailments through the forces which are set in motion by this system. But the same is true of other mental therapeutic systems which are broader, more impersonal and less dogmatic; and these cures have been experienced by thousands who are walking the streets to-day. Nor does inquiry show that these are confined entirely to disorders of a neurotic character. The results come not directly from any system because of its doctrine, but always through an awakened *faith* and *expectation* which follow a decided change in the prevailing current of thought.

The great problem in an age like the present is, how to arouse a living faith of sufficient power to take hold of the deeper subconscious processes and nerve-centers of the organism, so as to change conscious feeling and visible expression. It is plain that measures which have been more or less potent in simpler times and in an environment of less scepticism and unbelief, would be quite ineffectual in the present dense thought-atmosphere.

The general psychological principles and suggestions which are active in all mental therapeutic systems, though not definitely admitted or recognized by name in Christian Science, are present and active in its operations. Being universal in their scope

and often unwittingly employed, no single system can rightfully claim their exclusive possession. The basic doctrine of the "allness of God" as presented in Mrs. Eddy's philosophy, acts as a very powerful suggestion to the mind to lift it from the plane of the lower self-consciousness, and away from disorderly physical sensation. The dogma is not merely a theological statement but also a psychological inspiration. There must be some proposition of such a startling and unusual nature as to displace depression, both mental and physical, the latter being a result of the former. The rather hackneyed expression, "mind over matter," is well as a brief general statement, but how, by what method and under what laws, would make a subject for a volume?

A new and living ideal must be erected and held at the front in order to produce a healing change in men. The doctrines of Christian Science do this to a considerable extent, but cover its simple and exact laws by a complicated and unusual verbiage. The unwitting employment of truth may be helpful but it is not "scientific." While allopathic doses in medicine seem to be going out of fashion, it is possible to consume large draughts of intricate dogma. Whether or not they are quite true in objective reality, they may be true to the recipient and go to the spot.

If the cure is secured, is the technical validity of the "potion" so very important?

While there is much that is good and beautiful in Christian Science it has its negative aspects. They may be briefly noted: (1) the lodgment of supreme authority in a person instead of the "Spirit of Truth" within; (2) in proclaiming the unreality of matter and the body; (3) in an exclusive rather than a democratic and open-minded spirit, and (4) in inculcating the fear of "malicious animal magnetism" instead of ignoring and overcoming it. Any hostile power is self-induced and gains entrance through fear, and is thereby doubly armed. The bondage of such a bugbear should be thrown off by positive teaching that the higher self and the felt divine presence and consciousness are adequate to the work.

In a certain unusual and abstract sense it may be admitted that matter and the body are at the negative pole of being, but it is unwise to teach popularly their positive unreality. It is only a matter of relativity. The physical organism, while resultant, expressive and subordinate, is both valid and good in its own order and place. When normal, the "temple of the Spirit" ranks as the most perfect and beautiful of material creations. It is scantily honored by being counted as an unreality and it seems inconsistent to claim to cure that which is non-existent.

An apparent self-isolation in Christian Science from the good elsewhere and everywhere, is not attractive or ideal. It is well to be able to see some good outside of one's own organization.

There appears to be no acceptance of the universal principle of growth. The system is finished and there is no room for further revelations. Nothing is said of evolutionary progress, or of anything as tentative and educational. There is no friendship displayed toward comparative psychology, psychotherapeutics, New Thought or mental science. One is expected to take the whole abstract philosophy or nothing. Healing is done, and it is assumed that Christian Science is the agency, while it is rather the strong faith which is *hidden* within it. Faith is not bounded by the limits of any institution. Criticism is already making Christian Science more apologetic, and in due season it will soften and round off its angles. It is not to go down but to be clarified.

The movement came as a natural reaction from the crass materialism which was at high-tide during the latter part of the last century, and history shows that every new impulse is radical at the starting-point. Its rapid spread is largely due to the fact that the masses have not been spiritually nourished by institutional and conventional Christianity. The dogmatism and formality of the churches left an aching void. Theo-

logical opinion and technical belief do not satisfy vital human needs. And besides, there is an insistent demand for health and harmony, and men will grasp at any larger truth in that direction.

The exodus from the regular churches to Christian Science during the last few years has been somewhat startling. It is becoming apparent to many of the clergy and religious leaders that the logical way to deal with this deflection is to admit and incorporate its basic truth, while, of course leaving out its faulty philosophy. A restoration of some of the primitive power and vitality of religion, as a life, is increasingly felt to be a necessity in the modern church. Such a feeling is far more wide-spread among progressive thinkers than is apparent to those who have not kept in touch with recent developments.

Any psychic movement of magnitude should have its meaning popularly interpreted. The study of recent developments in psycho-therapeutics which are not yet definitely included in institutional curricula, is rich and promising. Contrary to popular impression, nothing strange, weird or visionary is involved. The world needs everything that is valid in active employment.

Whatever it has not accomplished, Christian Science has turned the eyes of thinkers in a new direction. The importance of Mrs. Eddy's teaching

as an eye-opener will be better understood as time passes. Perhaps it is a "John the Baptist"; an imperfect introduction to a much needed, more distinctive, spiritual dispensation. Vitalize the inner life and it will be visualized in outward manifestation. The system now on trial is to be sifted rather than destroyed. Its very dogmatic extremes — often classed as absurd — find a certain logical exercise in a sparring-match with a barren and depressing externalism. Excessive devotion to what is seen and sensuous is the modern Goliath which is to be discomfited by weapons which are seemingly weak and illogical.

While Christian Science theoretically discards evolution, the latter will use it as an unwitting auxiliary in a higher development. Viewed as a trend or ground-swell among modern movements of thought, it is a most significant phenomenon.

CONSTANT BODILY RENEWAL

A common idea of life is that it consists of holding on to the body; exercising a keener grasp upon the physical material which we are using. But life is rather a stream of force which is constantly taking hold of new expressive material, but no less the old dies and is eliminated.

The body is all the time dying and this is a most important and necessary part of living. The man of threescore and ten thinks of his body as old and worn, and his expectations are slight concerning it. It is really the product of his recent and unwitting mental specifications. It is true that creative processes go on without conscious thought through the automatic operations of the subconscious realm, but their efficiency can be greatly increased and perfected. For illustration: we breathe unconsciously, but better and deeper breathing can be cultivated through educational teaching and suggestion from the conscious to the subconscious factor.

It is a matter of general knowledge that nearly all disease and disorder are the result of the accumulation of dead or decaying cells in the physical system. When a cell or molecule has performed its function in one combination, it needs to be eliminated and seek a new engagement. Otherwise it is in the way.

Life is a constant transformation. As well keep one thought all the time as to have exactly the same body continuously. Every volition causes a change, not only in the gray matter of the brain, but also in the detailed makeup of the whole organism.

Physiology formerly taught that the complete change of material in the body required about seven

years, but later and more careful research has reduced the time to less than one year.

To do good daily living we must do good daily dying. Life is like a procession. Unless the front is kept on the move, the whole is soon obstructed and all must stop. If we would facilitate dying by piecemeal, and lubricate the process, we might thereby postpone the simultaneous death of the whole. The simple knowledge and acceptance of this philosophy is advantageous, for the reason that mental specification tends toward physical conformity. It also follows that the same effect may be heightened by suggestion and concentration. We need ordinarily to think of the body as in a state of plastic vibration rather than as a comparatively fixed quantity. The simple constructive force of thought should always be borne in mind.

Birth and death, (the latter being only a change of relation) are the actors in the whole scheme of life. We welcome new cells and bid good-by to those which are leaving our employment.

Life is a stream of energy which is constantly taking on new monads, or infinitesimal units, and dismissing those which have served their purpose.

We should familiarize our consciousness with this simultaneous repair and waste, and thus help on the good work. We change our habiliments and do

not become unduly attached to those which are worn and useless. Far more important the body, and its awareness of the truth.

If a person has gout in his feet or rheumatism in his joints, it may safely be interpreted as an accumulation of dead cells which should be eliminated. This is why, as a purely physical means, rubbing or massage is of common use and benefit. To loosen or detach these worse than useless remnants is the first step toward their orderly elimination. Such a physical accompaniment to the suggestive powers is a reasonable and fitting process.

Bodily cells which have served their purpose, though good in themselves and suited for new combinations, are relatively but rubbish in the former connection. This is simply matter out of place and in decay. In such a relation it requires the services of a scavenger, and this expulsive force will faithfully perform its function if recognized and reinforced.

With the general idea of holding the body intact and avoiding infirmity, we must beware of clinging to that which should go. Normal processes should be helped rather than impeded.

Since we have found that thought is such a complicated equipment, and so powerful in creative detail, we must wield it with consummate skill.

Conscious coöperation with inner divine laws will promote harmony and health, and push farther away the event of the resignation of the cells, *as a whole*.

Every adult person has disappeared several times as a gradual process, while at the same time incarnation is in constant progress. We are learning not only that all is good, but also that what we call events are steady tendencies rather than detached happenings. Amid all the mutations of existence *newness* should be the constant inspiration. The old stereotyped plate of thought must be broken up and its types set over. The race, from its false materialistic dream, as well as from an unwarranted inference from a saying of the Psalmist, has concluded that man is lawfully aged with all its accompaniments at about threescore and ten. Just here, far more than elsewhere, is veritable "race suicide." Through ignorance of his own inherent powers man has bound and fettered himself to the appearances of his own faulty creation. The supply of life, and also that of new cellular material is boundless. They are in accord with the law of supply and demand and only need scientific and psychological combination. We are inert in the ruts of the old specifications of our ancestors, but new knowledge invites to new life.

As to "living forever" in a material form, as set

forth by the theories of certain metaphysicians, and also a few physical scientists, (as a possible accomplishment) we will not dogmatize. Suffice it to say, that we shall live as long and as happily as we fit ourselves to do, and no longer. The *law* for living may be perfect, but man is yet relative, instead of absolute, in his conformity to truth. He will doubtless push back his limitations surely and steadily. The evolutionary order provides for no leaps or miracles. Every problem must be worked out. But it *is* profitable to hold the abstract perfection as an ideal, thereby reaching farther and farther toward it in the relative and practical life.

In the spirit of bodily renewal, a few auto-suggestions are appended for patterns of concentrated silent thought.

I welcome new "monads" or cells into my bodily association.

I speed the departure of those which have served their purpose.

I am mentally and physically clear and pure.

I help forward the cleansing process.

My light shines within and density of every sort is lessened.

I am vigorous, supple, youthful.

I am renewing daily and hourly.

KINDS OF SUGGESTION TO BE AVOIDED

We are daily brought face to face with powerful suggestion which is the reverse of ideal. Every normal force is liable to perversion. A machine is good when running as designed, and turns out the right kind of product. But beware of a reversal, for the world is full of negation and wants no more. It is not best to dwell upon this inversion of a law which is good in itself, but general ignorance and indifference regarding it seem to make a brief reference necessary.

The springs of human action are so hidden as not to be superficially traceable. But public well-being demands that some study be given to inner conditions for they always seek objective articulation. There is a psychological law which may be stated in a nutshell, as follows: What people think most about they grow like or become. This is especially the case with youthful, unpoised and plastic minds.

Hardly a day passes which does not bring accounts of crimes that have been committed as the direct result of mental saturation with what is known, in general as "dime novels." The deluge of this blood and thunder stuff which is poured out and eagerly devoured by impressionable and chaotic minds, is a startling and significant fact of which the public

is largely unaware or indifferent. Much interest is being aroused and painstaking investigation made, as to impurities in physical food, but in the end, poisonous mental pabulum is far more deadly. It may be claimed that the latter is so intangible that nothing can be done, but the first requisite in the correction of any abuse is to arouse public attention to its nature and magnitude. The boy of weak or degenerate mind who pores over the "penny dreadful" issues, comes to live largely in an imaginary world of his own making. He breathes an atmosphere of crime and abnormality. The bandit seems like a hero. A general glamor is cast upon reckless adventure, and a morbid gloating over horrors and an itching for notoriety and dramatic deeds are among the results.

All these influences appeal to a great and increasing class which ethically hardly knows its right hand from its left. The conventional remedy — distant and uncertain punishment — has little deterrent effect. An ounce of prevention would be worth ten pounds of such cure, but society concerns itself very little with the former. To pluck up here and there a thistle with the expectation of diminishing the crop, while the winged seeds of the pest are blown thickly over boundless mellow soil would be equally logical.

The law of suggestion is as unailing in its persis-

tence as any principle in physics or chemistry. Un-numbered minds of unsettled and perverted imagination dwell near the border-line of some temptation, crime or disorder, who need but a little suggestive push to land them in overt action. A thousand good deeds pass unnoticed, but what is abnormal or tragic is held aloft, magnified, spread out, and turned about in the light until it becomes familiar, then natural and finally, inviting.

It is of little use to declaim against the purveyors of yellow journalism or other harmful sensationalism, so long as the majority demands it. While the responsible parties who supply this demand seem surprisingly indifferent to the enormity of the bad crop for which they are sowing the seed, the consuming and supporting public also shares deeply in the responsibility and demoralization. This is largely unwitting for the reason that current thought is mostly superficial. Whatever attention is given is limited to results and does not touch causes. Psychological processes and the law of suggestion should be better understood. Clergymen, teachers, authors, philanthropists and all other leaders of thought have a great work to do in an educational campaign in this direction. Many earnest "reformers" put great effort into the abatement of abuses which are far less important.

It may be admitted that most of the morbid suggestion which is in the air does not ripen into overt acts, but it all tends in that direction and makes itself felt in more subtle and less observable ways. Everything grows by what it feeds upon, and positively even if unconsciously takes on its quality. Even sane and well-poised minds if they are passive, cannot long immerse themselves in a perverted environment without taking on something of its local or qualitative color.

This is no pessimistic review but only a brief plea for a better understanding of inner forces and hidden psychical roots and causes. As an evil becomes oppressive it compels attention and thus a self-regulative force is awakened. But intelligently to anticipate is wiser and not to wait for such an expensive educational remedy.

The power of thought, of mental occupation and of ideals is yet but faintly appreciated. That which is objectionable is not easily driven out but may be *displaced*. The higher consciousness being from the positive pole of being, by proper exercise may gradually fill the whole space. The corridors of mind are crowded with pictures of our own drawing, and our individual shaping depends upon their quality, for character is thought-habit.

For the last two or three decades the burning

problems which the church has had to deal with and bring into adjustment, have been mainly scientific, cosmical and biological in their character, while those of the immediate future will be psychological. Of this there can be little doubt, for religion is becoming better understood, as being not merely a formal belief but a vital inner life and consciousness.

A SEEMING PARADOX

To disarm an enemy which is feared, love it. It matters not whether it be a person, thing or condition. The love, to be effective, must be strongly suggested and affirmed for the quiescent degree is not sufficient.

A man was warned by his physician of the great danger of heart-failure. Being of very sensitive temperament, the fear implanted by the doctor's diagnosis became fixed and intense. While the patient intellectually thought it mistaken, the fear clung to his consciousness day and night with great tenacity, causing terrible nervous suffering. A friend told him strongly to affirm love for the dread disease and in a few days he was healed, both of the fear and the threatened malady. He became able to regard the whole matter with perfect indifference and optimism and harmony followed.

Heart disease is not a lovable thing but in such a case the strange remedy was timely and correct.

“Love casts out fear.”

“Love your enemies.”

These are not only sound maxims but scientific and psychological laws. The world is full of paradoxical truth.

YOU NEED WHAT COMES TO YOU

There are two reasons for the coming of every individual experience. It has been invited, even though unwittingly, and it is needed for a higher development. If the events of life seem hard and adverse, they will be measurably softened and transformed by the recognition of this higher philosophy. Their real use and meaning will be realized later.

Estimated aright, everything is a factor in the *larger plan*. That which at present seems a misfit or even a calamity, in the grander light and logic of the coming time will be found to occupy its fitting place. Like a great mosaic in process of construction, the unity and beauty of the design is to be a later revelation.

Our frictions are our own and not God's. But, all the same, they are performing a work of educa-

tional polishing. We live under an economy of universal Love. May our eyes be opened to this wonderful truth.

NEVER MIND THE YEARS

How often we hear the remark: "I am getting along in years," or "I am on the down grade, and cannot expect much." No one gets more than he expects. He sets up his own limitation, because of the law: "As a man thinketh in his heart so is he."

Wholesale acquiescence in what has seemed inevitable — for the reason that it is common — has imposed a man-made law of decay and decrepitude. God never made such a law. But we have for so long supinely submitted to its reign, that it is evident that our emancipation can be but gradual.

To be "old" is but incidentally a matter of time. We are so in proportion as we become useless in mind and body. It is getting out of fashion to be aged, especially with the gentler sex. The modern woman perhaps without any special knowledge of psychology, dresses and appears young, and by simple, intuitive suggestion, makes herself believe that she is still youthful. Thus the conventional thought is improving by a lessening emphasis upon dates.

But so long as people think of themselves, as bodies,

instead of souls, subject to decay and with but a limited or definitely fixed amount of vitality instead of possessing a ruling and renewing power, progress will not be easy.

The constant outside, as well as inner suggestion of aging, has an undoubted effect upon that material vehicle of vigor — the blood. Conditions of thought modify the quality of the innumerable corpuscles which make up the circulatory medium. Any excess of waste-matter must be eliminated by the thought of ideal purity and fluidity, as well as good hygiene, so that the arteries, veins and all the vessels be kept flexible, with every thickening tendency avoided. Think of each corpuscle as a sparkling atom of inherent power and light, thereby making consciousness a chemical force. It should be borne in mind that the imagination is either building energy, or else introducing potential deterioration. How love and joy paint roses upon the cheeks, and add charm and vivacity to every feature!

Nature herself is ever removing worn-out material, but thought-coöperation is a positive aid. Old thoughts make old bodies. It is the consciousness of continual new creation which tends toward youthful elasticity.

Even physical scientists are beginning to teach that it is increasingly possible so to adjust the

recuperation and waste of the system as to prolong life indefinitely. The strength is to be conserved, the joints remain flexible, wrinkles avoided and suppleness maintained; all this through scientific hygienic habit. But no complete demonstrations of this kind have yet been made, and it is evident that it requires also the powers of the mind — the fundamental force — even to approximate the ideal.

It is not work itself which hastens decrepitude, but rather the worry and anxious pressure about it. The sense of drudgery and stern obligation which we associate with honest effort must be replaced by the joy of idealization. There is a world-wide difference between friction and lubrication.

Let the conscious mind continually suggest youthful feeling to the subconscious selfhood. This deeper self is an ideal listener. Say to it "I am youthful." "I am buoyant and elastic." "I open myself to the current of the universal life." This is the psychological and scientific method for the cultivation of such a *feeling*.

Play the youthful character in the drama of life. It is said that actors often find it almost unsettling to play one part for a considerable time. In such cases, those of sensitive temperament experience a strong psychological pressure for the assumed character to *take possession*. This, more especially in

the case of tragic impersonations. But to play the part of a desired and wholesome ideal, in real life, or on the stage, may be very profitable.

Says Emerson, If you desire a virtue that is not consciously yours, assume it. You will soon fit and feel it.

Physical sensation may be surely, even though slowly transformed. Receive its negative testimony lightly. People generally emphasize it. If you feel "stiff as a poker," all the more rally the inner forces in the other direction. Truly a paradox to our old way of thinking. If you are intellectually dull and heavy, strongly claim the reverse. "Ask and it shall be given you." To ask in such a sense is not to beseech, but to claim it all within our God-given ownership. Demand is a sure prophecy of existing supply.

There is a kind of mysterious and subtle personality in every human organ and faculty which is specialized in the subconscious totality. Praise and think well of it and its service will be refined and increased.

Every desirable and lawful accomplishment that we can mentally picture to ourselves is waiting for appropriation. In proportion as creative thought puts in its possessive claim a corresponding response is assured.

Any radical departure from the normal simplicity in life tends to shorten it and render it inharmonious. Wealth is good, but often the vitality and wholesome development of the rich is congested by an indigestible mass of supposed good things which are thereby rendered the reverse. On the other hand, the poor are often discontented because they are missing that very surfeit which in reality is a handicap.

The idea prevails that the highest good is to be found within the realm of seen things, and the hot pursuit of them results in a general disorder which shortens life and seems to make it not worth the living. Our real strength and harmony must come from the unseen.

We are to rally and persistently push back limitations, not merely for ourselves, but as representatives of the race.

LOVE AS A LIVING CURRENT

Love invigorates. Its electric thrill sends new life through sluggish minds, weak bodies and paralyzed limbs. At the Beautiful temple gate, Peter and John concentrated such a current of healing love upon the lame man that he at once walked, leaped and praised God. That wonderful power has

not been withdrawn from the world, for God *never takes back*; and it only needs the same consecration and positive spiritual clearness in some modern Peter and John for like manifestations now. Love is the great universal law of attraction which binds God and all his creatures into harmonious unity, wipes away all tears and heals all ills.

MIRACLE AND LAW

No other modern discovery has so enriched the domain of human knowledge and inspired reverence for and delight in the whole moral order, as the recognition of the universality of law. God is orderly in his manifestations and all their sequences and symmetrical economies are dependable and not capricious. Farther back than the new time, an occasional prophetic soul has had a vision of the beautiful regularity of causation and the resulting phenomena which are connected therewith by indissoluble links. Such a one was Richard Hooker, who in the latter part of the sixteenth century wrote in beautiful form, no less scientific than poetic:—

“Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth

do her homage, the very least as feeling her care, and the greatest as not exempted from her power.”

Since the absolute truth of the reign of law has been fully admitted, the problem of the reconciliation of law with miracle has been constantly pressing for solution. As its evasion is permanently impossible it should be manfully met. Until this is done, truth and religion are marred and to the unintelligent, the integrity of the Scriptures clouded.

What is a miracle? Truly defined, only a wonder, that which is strange and unusual to the observer. Formerly it implied direct divine interference or a suspension of orderly law. Often this sentiment still lingers. The real miracle is not the phenomenon itself, but the quality of sensation in the beholder. What is miraculous to one, may not be so to another of greater knowledge.

There is no middle ground. Suspensions of divine law would be disorderly and are logically and morally impossible. Does this truth disparage the Bible? Rather the reverse. Only the superficial reader and the devotee to the letter are disturbed. The laws of God are already perfect, and they invite and plead for human conformity. The grand moral order cannot be diverted or broken. But he is broken who mistakenly meets it in collision. Miracles have been taken to be special proofs or

attestations from above. Who would believe without them? "Show us a sign from heaven," has always been the human demand. For ages it was assumed that Christianity and miracles were interdependent and stood or fell together. Said Lowell, in writing of the unreasonable requisition for signs: —

"O Power, more near my life than life itself!
I fear not thy withdrawal; more I fear,
Seeing to know thee not, hoodwinked with dreams
Of signs and wonders, while, unnoticed, thou,
Walking thy garden still, commun'st with men,
Missed in the commonplace of miracle."

Many marvellous things have taken place in accord with laws with which we are unacquainted. What a burden upon an ideal religion and faith has been the belief of a spasmodic interference by God with his own beautiful and eternally established methods! They are in no way constrictive or burdensome, but entirely beneficent. Still further, conformity and oneness with the Divine Mind empower man to wield them to his own advantage. "The truth shall make you free." In degree, as man joyously adopts and exercises the higher law, he is in partnership with God.

The domain of law is infinitely wide. Seeming signs and wonders are yet to be interpreted. We have, as yet, explored and mapped out but the

merest fraction of the universal order. Presume upon fixing no limits, for they will be subject to constant removal. The wonder of to-day will be the simple truth of to-morrow. Do not say: "I will not believe it for it is not possible." Biblical scepticism is often the result of a false or unwarranted assumption of knowledge. Deep research will yet disclose an unbounded realm of natural law stretching out, not only over the physical, but also the psychical and spiritual planes of being. How many have yet touched the mere fringe of the laws which pertain to the phenomena of faith, symbolism, suggestion, healing, telepathy and the higher consciousness? There is some truth in every direction which has possible beneficent use.

The Hebrew was much given to mysticism and occultism, and cultivated intercourse with the subjective and unseen. The "wise men" of the olden time were not educated in the modern sense, but were magicians in higher or lower degree. Few realize how the Bible is crowded with mystery and miracle.

To the Chaldean, Assyrian and Egyptian, as well as the Hebrew, occultism, vision and necromancy were the leading accompaniments of life. Even government was by oracle, seership and priestly interpretation. Out of such an atmosphere in Ur

of the Chaldees came Abraham, the great progenitor of the Hebrew race. To him, God was the great overshadowing reality and material things were subordinate.

In general, biblical interpretation is characterized, either by a lack of effort or ability to take on the local color of the period under review. This is indispensable, not only for intelligent criticism but also that justice may be done to the Book. How can the Bible be correctly understood without some knowledge both of psychology and evolution? With these lacking, scepticism is the natural result. To the thoughtful mind the wonderful breadth and many-sidedness of the Scriptures are supremely attractive and also confirmatory.

The Lord is represented as having constant and detailed conversation with the prophets and biblical writers. Doubtless some believe that it was by an outer voice which sent its vibrations to the physical ear. But we should learn that the divine and the human may have contact and be intelligible in the inner consciousness of the spiritually developed man. But the materialistic atmosphere of to-day, unlike the more favorable conditions of the ancient time, when, at least a few souls walked closely with God, must be overcome by the cultivation of a higher consciousness. There is an infinitude of truth in

the esoteric prerogatives and practices of the soul to which our eyes have not yet been opened. If *we* cannot induce a vision, a prophetic insight, or a high vantage-point, shall we assume that such never existed? How many give any deep attention to the cultivation of "spiritual gifts"? But under unchanging, higher law, if they ever were valuable they are so to-day. The great modern need is spiritual illumination. In addition to the fundamental message of salvation to men, few have yet comprehended the wonderful breadth, depth, riches and versatility of the Written Word.

THE INCARNATION

The process of the embodiment of inner soul-quality is continuous. But the Incarnation is usually thought of as limited to a single event which was long ago complete. That was but a signal and supreme example of a universal law.

"The Word was made flesh." The inner Christ (Sonship) seeks objective expression. In most men it is either latent or but feebly developed. Every inner impulse, quality, force or idea is striving to manifest itself in the external and material. Every word would print its meaning.

Man is the normal expressive incarnation of God. The *consciousness* of this process is the most powerful influence in the direction of health and harmony that can be employed. In such a light, how sacred the human body!

The incarnation is for *all* men. The ideal privilege and duty of man is to bring God into seen recognition. The unseen must be translated into visibility. God-quality in the internal, fruits in God-quality in the external. What an honor and boon for man to index the Universal Spirit in his own form! He becomes truly a microcosm in his whole complex organism.

The former concept of physiological processes, as mechanical and chemical, is changed to one which is vital, voluntary and ideal. God is forming our bodies *from within*. Let incarnation, as a present process, be kept bright and strong in the daily consciousness! Make the aspiration a ruling one: "O God manifest thyself in me."

SCIENTIFIC PRAYER

Whatever is wisely adjusted to its lawful purpose is scientific. The ideal knowledge is that of laws and principles, and how we may use them and gain

their ministry. The popular idea of prayer is largely limited to specific petition. Men would like to bend the divine will to their own purposes.

Scientific prayer is getting into accord with the universal Good. It is the breath of the spiritual nature, the native air of the soul. Prayer is answered. The response may not be just what we have consciously craved but it will be higher and broader. Formal words at times and seasons, as a habit are but the shell of true prayer.

Prayer is scientific because it is required by the very nature of every mind and soul. It is as necessary for the spiritual selfhood as breathing is to the lungs. While all things are ours, our eyes are mainly set upon deficiency. It is this self-created leanness which makes us feel that God must be persuaded to change. The needed alteration is in ourselves. We must have a new vision from within, for it cannot be bestowed upon us from without.

“All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.” Demand is the proof of supply already in store, but faith is the vital element which makes it consciously ours. Unscientific prayer is prayer misdirected and lacking in faith. Most of our seeking is for the lower things. These are promised, but must be “added” in their order.

Healing through prayer is a recognition of the divine completeness which is already within. We imbue God's potential with the faith which makes it live for and in us.

Thomas Moore breathes the true devotional spirit in his lines:—

“As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So deep in my soul the still prayer of devotion,
Unheard by the world, rises silent to thee.”

While prayer is a constant attitude, concentrated prayer may be subject to times and seasons. As the human mind is amenable to habit, system and regularity are of value. But the form must not take the place of the spirit.

THE MODERN PENTECOST

To profound observers the signs multiply that a new dispensation draws near. If the Pentecostal season in the days of the Primitive Church was so inspiring and joyous, there is no valid reason why a spiritual refreshing should be less so now. Then it lasted only for a short season, and was undoubtedly intuitive, spasmodic and mysterious. The Spirit was supposedly “sent” from afar, and, in fact, the

whole experience looked upon as abnormal. With the present understanding of the divine immanence, the higher law, and the normality of inner development, the growth of the spiritual consciousness should be steady, orderly and subject to constant increase.

What a wonderful modern discovery that God is in the soul — in fact that he resides there. To the higher consciousness he has been brought home. No longer Emmanuel, as a mere matter of theory or formal theology, but practically, logically and even scientifically. Except with a few prophetic souls, thinly scattered through the ages, God was known at second-hand, or through ordinances and intermediaries. His rendering was usually in such terms that men hid their faces from him. How changed the new ideal! The very essence of the new religion is the glory and privilege of the human and the divine to come face to face. That is just what stillness, silence, meditation and the higher form of prayer signify.

The whole religious world is on the eve of a general new departure which will be epoch-making in human history. The "power from on high," no longer a pleasing but uncertain mystery, is now intelligible, and in increasing degree being demonstrated in body as well as in soul. The subjective

realm, so long hidden or illusory, is now mapped out, explored and illumined. It is known that the divine Omnipresence may light up the chambers of the soul. The spiritual quickening of the general consciousness will rapidly dissolve the dense materialism that for so long has been dominant. This great trend or ground-swell is gathering its forces and the premonition of the change is felt, not only from the religious standpoint, but from that of psychology, evolution, biology and science. Spiritual monism, a complete sense of the goodness of the moral order, and that God is really "all in all" is now the recognized formative truth. There is evident a deeper inward life, a new sense of power and an increased emphasis upon a faith of sufficient vitality to evince its energy in visible works.

Said the ancient, clear-sighted prophet Joel, whose understanding was attuned to the divine mysteries and future human unfoldment: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit."

What may be termed a new prophetic age is now at hand. This not in any miraculous or spectacular sense, but, lawfully, practically and as the fruit of

spiritual evolution. Truth is recognized as a great and inclusive rounded whole, and each of its factors must fit in and harmonize with all the rest. Far too long, religion has been made dry and barren by being fenced off in an unrelated realm by itself. Direct access to God, independent of complicated intermediate machinery, is the present demand of the enlightened soul. As all roads once led to Rome, all paths are now interpreted as ultimating in the Infinite. There is no arbitrary division of the sacred and secular, but everything is holy and intrinsically spiritual. As things are consecrated in human consciousness they are purified and no longer "common and unclean." There is a craving for a complete salvation with no department of man's complex nature left out. That divine masterpiece of the material creation, the human body, is more and more to be made amenable to a spiritual shaping. Men cry out for something tangible, so that the promise of a technical salvation on a future plane of existence no longer satisfies.

All spiritual potency that temporarily appeared in the Primitive Church belongs to the realm of imperishable reality. But man has unwittingly wasted and become unconscious of his divine birthright!

Human nature is the testing-ground for principles, ideas and ideals. Such as fit man's capacity, pro-

mote his unfoldment, heal his disorders and harmonize and uplift his perspective must be true. Intellectual speculation as to what is dependable need not continue. Man is the standard measure for everything outside. Whatever inspires his nature brings to light the true and only criterion. It thereby becomes axiomatic and recognized as law. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Translated into modern terms, it might read: The divine, spiritual, evolutionary forces are impatient to find channels of expression in ideal humanity.

Scholasticism and intellectual self-sufficiency have unwittingly strangled the tender shoot of faith. But the divine forces of the soul are awakening and the modern man is to know the inner power of the Pentecostal spirit. Unlike the ancient demonstration, it will be calm, deep, lawful and not characterized by dramatic appearances. But its real power for practical achievement will be irresistible. The inner man cries out for God — the Living Presence. "O that I might find him!" This is the true interpretation of the universal modern restlessness, which is now beginning to find supply and satisfaction.

The new consciousness of a spiritual selfhood produces a great change in human lives because it

reverses the former standpoint and this amounts to self-discovery. There is "a new heaven and a new earth." As the reality of unseen forces and verities comes into view, and a crass materialism gives place to a realizing sense of the spiritual *being* of man, reforms of all kinds will follow as a natural result. At the present time, efforts at social righteousness and betterment are mainly superficial and therefore ineffective. When the spiritual center of man is touched, all lesser and external things are added.

Pentecost is not an influence or an influx miraculously sent down from a far-away realm, but new life within. Like a great river which runs seaward, the outflow of human desire and fruition is toward God. The Pentecost of the olden time was a first fruit — a sample. The phenomena of the new life of the modern era may not be so demonstrative and impulsive, but they will be based upon the understanding of divine law and principle. "Day unto day uttereth speech" if we will but listen.

WHAT IS YOUR DISORDER ?

"I wonder what ails me." Is it well to be in haste about a formal or technical diagnosis? Perhaps it may not be profitable to let a fixed and

antagonistic thought, even though officially authoritative, take possession of your consciousness.

If, some day, physical sensation tells you a woeful tale, what are you to do? Two things are possible. The usual way is to send for a physician and expect him to diagnose the trouble. Out of his great assortment of mental pictures of specific disorder he finds one that seems to fit, in detail, and authoritatively locates it. If the cure were as easily fitted it would be good and most logical.

The other possible course may be briefly sketched as follows: Consider your bad feelings as a beneficent notice that you have been violating physical, psychical or spiritual law. Then begin vigorously to repair your errors, look up and affirm your ideal, and go on your way rejoicing. You may safely take it for granted, that when you keep still and let God and Nature's beneficent forces work in you *consciously*, you have entered the pathway of improvement. Naturally this does not specifically apply to physical injury, or discourage *necessary* surgery. Still further, it is admitted that the course outlined though absolutely true and in accord with law, must for the present be held as an ideal to be approximated. Literally, it is somewhat in advance of the average man in his present stage of development. Diagnosis cannot yet be fully abolished because of

the psychological power of accepted and solidified opinion. Physical quarantines must be maintained until psychical ones become more effective.

In a brief examination of the psychological influence of diagnosis no reflection is cast upon the honor or integrity of the medical profession. Its members are simply the devoted exponents of a system which is historic and "regular." It has come down with authority and they have been molded therein. But in the light of known truth we are warranted in the frank examination of whatever is involved in human welfare. The ideal should be known so that we may adjust ourselves to it as rapidly as possible.

Disease is a negative matter — a lack of ease. To have it technically named adds to its dynamic power. Instead of a mere lack, it becomes an admitted force — an *antagonist*. Happily, optimism is now becoming the fashion. Diagnosis may amount to mental creation and its fruit is outward physical manifestation. Its regular course and symptoms are *expected*, and they incline to keep their appointment. If the practitioner does not promptly give the lack a technical name, it is inferred that he does not know his business. The average patient usually demands it, but rather he should rise in his might, so far as possible, and

decline the engagement. Diagnosis, whether physically accurate or mistaken, amounts to *adverse* suggestion. Even if physically true, it should not be emphasized.

Not infrequently, some eminent pathologist shows his rare skill by the detection of a peculiar negative condition before unclassified. He dignifies it with an imposing Latin appellation, or perhaps immortalizes his own name by association with it. In view of the undoubted truth of mental causation the discovery of a new variety of morbidity can hardly be a subject for congratulation. There is a tendency for the specialist to find what he is looking for.

Progress can be but gradual. Until psychological law has more general recognition, diagnosis must play its part. From the standpoint of pure materialism, it is thoroughly logical. But the vitality of life and available repair, *is from within*. The physician should bring an *impress* of health. Often he would like to do so, but the patient and friends demand that the disorder have a positive label. The criticisms made in connection with the subject of diagnosis are offered with reluctance, but they are made necessary by loyalty to the truth.

If it were announced that some eminent moralist had discovered a new kind of technical sin — some-

thing different — it would be thought strange, but disease is not less the lack of conformity to law, even though generally unwitting. When a new morbid condition is detected, it tends to become the fashion and rapidly crops out in all directions. Physicians are on the alert for it and people everywhere have it. Not to have had an attack of appendicitis and “an operation” is to be quite out of fashion. Is the divine plan in anatomy a mistaken one? Is the “temple” structurally faulty?

Hearts have always stopped beating when men have vacated the material tenement but “heart failure” as a specific disorder is a modern affair.

The formidable and highly scientific diagnosis of slight ailments, though well intended, is often detrimental. This is no plea for ignorance or indifference but only an intelligent discrimination of psychical law. Aside from any special and cultivated optimism, Nature’s forces are always working steadily and powerfully in the direction of wholeness. If she is considerably heated in a desperate effort to help you by quickened action, do not dash cold water upon her method. She is only hurrying to correct your mistakes.

TEMPERAMENTAL FRICTION

Perhaps you have a very sensitive temperament. You have received a most decided injustice or slight such as the world says, calls for righteous indignation. You indulge the same and find yourself uncomfortable, in fact, almost or quite ill in consequence. Your heart-beat, digestion, secretions and almost every function are disturbed.

Here is the sure remedy. Silently affirm to your subconscious self many times a day: "I love ——" calling the offender by name. You whisper to your inner consciousness, not merely forgiveness, but actual *love*. Your bad mental and physical sensations will disappear like dew before the sunshine. Whatever the effect upon the other person, *you* will experience a great calm. Paradoxical but true.

You have discovered one of the most valuable psychological secrets and antidotes contained in the whole moral order. Nine tenths of the disease of the world has its primary cause in being *against* something.

PSYCHOPATHIC HOSPITALS

With the growing esoteric knowledge and scientific psychology of the first decade of the present century, what wide fields for applied truth open

before us! We are rapidly finding out that man is "fearfully and wonderfully made," and that of his privileges and possibilities the half has not been told. Releasing ourselves from the trammels and limitations of the past, let us march forward to the occupation of new territory in human development.

It is probable that one half, and possibly three fourths of the inmates of our conventional insane institutions might have been saved from such a fate by psychopathic means. The desolation and gloom of the thousands who are under restraint, in most cases came on by gradations which would have been amenable to suggestion, auto-suggestion and suitable instruction. The processes which precede full mental unbalance are perfectly obvious and the intelligent treatment which can correct growing abnormal tendencies entirely plain. Various degrees of monomania which finally end in general dementia, are easily traced, and with the present knowledge of the subconscious mind a full antidote is usually practicable. Through the use of oral suggestion of a fitting kind, in classes and in silence rooms with ideal suggestions inscribed upon the walls, exercised with earnest effort for a few hours a day, almost any morbid current of thought may be corrected, or more exactly, *displaced*. General

teaching, also, with lectures, affirmations and music may all be skillfully introduced with profit.

It is obvious, that to a great degree psychopathic institutions might with advantage largely take the place of the present asylums and measurably obviate their necessity.

How many a potential genius or brilliant thinker is at present "just over the line," sufficiently to cause his terrible incarceration in the most tragic and disorderly of all places on earth!

A large part of the enormous expense to the State is wasted by conventional treatment which is irrational in the light of the present knowledge of psychological principles. It would seem that the time must be near when psycho-therapeutic hospitals should largely replace and increasingly render unnecessary the present system which is altogether unworthy of the twentieth century.

LOCALIZED AND GENERAL SELF-TREATMENTS

Concentrate the consciousness strongly upon any particular part or organ of the body and an increased physical activity and flow of blood follows in exact correspondence. The most exhaustive ex-

periments in the laboratory prove this beyond question. The general force of mind, as an invigorator may become specific and locally focalized as occasion demands. The sequence may not be immediately evident, but continuance will demonstrate it and also provide for its steady increase.

If one strongly concentrate the thought upon the ear-drums, sensation will soon report a local heat and stimulation. If any section of the outward man is not receiving its due meed of vital nourishment, a reinforcement should be forwarded.

We logically make a special remittance which is called for, and it is to be tempered with blessing. By a conscious impulse, a joint divine and individual benediction goes out in answer to the call. Physically, some manipulation of the part may often profitably supplement the mental effort in order to loosen accumulated waste-products in the system and facilitate their removal. *Renewal* is the impression to be sent and received. Existing morbidity should be dismissed to make room for new cellular tissue.

Every constituent has some degree of personality and deserves most respectful treatment. Praise and think well of it and affirm its goodness. However humble its office let nothing be complained of nor disparaged.

While holding the ideal of the permeation of the system by spiritual vigor, one may also include electrical and magnetic forces and activity. These universal agencies have a place within as well as without, and the normal thought of them as in wholesome activity is helpful. "Thy whole body shall be full of light." Think of the physical body as bright and almost transparent, instead of heavy and opaque. Light is a suggestive symbol of purity. Picture refinement and beauty within, for the body is a holy temple with a service in progress. While its blessing in detail is important, the grander idea of *unity* should always be dominant.

My — (naming section or organ) is good and true.

My subconscious mind is active in restoration and in excluding worn-out material.

My whole force of healing power is concentrated upon this organ.

My members all unite in a hymn of divine praise.

My spiritual resources are unbounded for they are open to the Universal.

I am a human magnet attracting all good.

I vibrate in harmonious rhythm with all environment.

I drink in God's pure air.

I welcome the sunshine, the fog, the rain, heat and cold.

I receive their varied though gracious ministry
as wholesome.

I radiate love and it is reflected back.

I transmute every good word into expressive
flesh.

I realize that God is the health of my countenance.

PREPARE TO LIVE

We need to go back but one or two generations to find that the most common warning of the past was: "Prepare to die." Theology, hymnology, sermon and precept combined to press home that solemn injunction. Not very much was said about more love, greater faith and a more spiritual life and consciousness, but the emphasis was upon correct doctrine and no latitude was there allowed. But that clarion warning call which thundered down the ages is now not only softened but turned in the opposite direction. *Prepare to live* is the present inspiration. What a wonderful change this will soon bring to the world!

Our predecessors in general were very conscientious, and it was only a mistaken loyalty to authority and dogma, that made them unwitting literalists. They meant well. They interpreted the Bible by

the letter, and nature without sympathetic relation. There were two quite separate lives, one here and the other hereafter. This was a probationary ante-room, "a vale of tears," and there was little hope that it could be rendered otherwise. But all that was a necessary and passing evolutionary phase.

There is but one life and it is the same whether we are wearing the body or have laid it off. Time is simply a matter of earth revolutions, and the great verities of love, faith, goodness and divine oneness take no account of it.

Prepare to live! There is a strong tendency toward the realization of what we expect. Realism is within and we are weaving the future out of the present. There is a prevision which works itself out in its order and verifies its own prophecies. While our spiritual *basis* is unassailable, we are now engaged in creating our souls rather than saving them. It is the eyes of the inner self which are to be kept open, and this makes things discernible which are hidden from the intellection of the head and the perception of the senses. It follows, that to live richly and with full-orbed ideals, we must *prepare* and *expect* to live, whether with a dense or more highly refined body. Optimism provides for its own fulfillment.

If, upon some fine morning the world of humanity

could awaken with the universal expectation of living indefinitely, a spiritual revolution would have been accomplished. But there are no short-cuts because gradual growth is the law. People get what they create. "According to thy faith be it unto thee." Everybody expects increasing decrepitude at moderate age and demise near or before the end of the "allotted time" and the conditions keep their appointment. This man-made law is so strong that it mows down human kind and does not indefinitely spare the few who know the higher law. Because of a binding racial solidarity, the individual foot-fall cannot yet be quite independent of the rhythmical, thundering march of the multitude. All are expected to keep step or at least to mark time so that in external manifestation, every one must fall in. The fashion of seasonable departure has become so compelling that in outward form no one can bid it defiance. The "last enemy" will not be vanquished suddenly but his final dethronement is certain.

In the ripeness of time there will come a gradual spiritualization of the human form divine, when there will be no gross residuum to give back to earth. Cultivate that ideal *now* and calmly leave the result. Life should have expansive expectation, and limitations be put out of mind. Its uplift and transformation are also included. Mere existence is shal-

low, but life is normally rich and deep as it takes hold of unseen verities. Prepare for and expect its full fruition.

SAVING THE SOUL

What shall I do to be saved? is the most important question that ever has stirred the thought of man. Amidst all the multiform changes in human philosophies and ethical and religious standards, this problem has always forced itself to the front. Its significance has been variable and its answers unlike, but it forms the very heart and motive of all so-called systems of religion. At the present time it has lost none of its vital importance.

With the general decay of the belief in a future external and formal judgment, and an arbitrary localized heaven or hell as reward or punishment, the question to most minds has lost much of its seriousness and unfortunately is lightly regarded. Fifty years ago, when those dogmas were firmly held, theologians often definitely divided the community into the saved and the lost. But with the almost wholesale absorption of practical universalism, even among orthodox denominations, a remarkable change is manifest. Action has been followed by reaction; in other words, one extreme

has followed the other. From a former intense solicitude about making one's "calling and election sure," there has come a careless indifference and even a prevalent feeling that salvation, what there is of it, is assured. The decay of the idea of a purchased deliverance has not yet been made good by the growth of an understanding of one that is normal and orderly.

While ecclesiastical confessions and creeds remain officially intact, the actual consensus of belief among living persons has undergone a radical change. The average orthodox layman of to-day — and the case is not different with clergymen — has passed through a mental revolution. The transition has taken place by such imperceptible degrees that he may be hardly aware of it. The banner of his Church still floats with every star and stripe of the Westminster, or some similar formal confession, clear and distinct, but he himself has radically diverged. He may not admit such a drawing away, but the fact is evident.

The iconoclastic work undertaken by the liberals in the early part of the nineteenth century has been virtually accomplished. The arbitrary and legalized concepts of salvation and retribution which formerly prevailed are well-nigh swept away. And what now remains? A devitalized round of forms

and ceremonies on the one hand, and a large amount of definite and indefinite agnosticism on the other. The old controversies are nearly dead, and some new constructive work must be found. Unfortunately the new efforts in this line have been confined largely to the realm of humanitarianism on the material plane. This is well in its place, but it is only the lower and more superficial part of the work that is waiting for accomplishment. It seems difficult for the Church to direct its energies to the development of the higher and more interior planes and potencies of man's nature. Even among what are known as the liberal churches, the constructive spirituality and unfoldment of man, which found such able advocates in Channing, Parker, Starr King and others in America, and in Martineau in England, seem to have become less prominent.

The Church, both liberal and conservative, has been enveloped and permeated by the chilling materialism of conventional science. The great and popular "Diana" of the modern world is material progress. Humanity in general is looking along this line for the Golden Age, but it never will be found. There can be no *summum bonum* except general human salvation. What then is it to be saved? Think first of what it is not. It is no unnatural or supernatural accomplishment. There

is nothing capricious nor arbitrary. Every attainment is a normal growth and forms a link in a chain which stretches backward and forward indefinitely.

That concept of the Deity which likened him to an Oriental Sovereign, arbitrary and ruling from without, is fading. The spiritual realm is *within* man, and this is where God's beautiful and orderly economy manifests its activity and finds its expression.

If a substitutionary atonement became legally necessary on account of a fall of man which was *not included* in his original constitution, it has so far as known, no analogy elsewhere in the universe. Any remedial scheme consisting of a legalized release, or an artificial severing of cause and effect, is plainly against logic, reason and justice. It amounts to a technical makeshift contrived by an anthropomorphic Deity after the defeat of his original plans. Though greatly modified in the present view, such a "plan of salvation" remains of life-size in official statements. Practically, it is changing from an objective, historic, local and technical *event* to a subjective, psychological and universal *process*.

A salvation foreign to the primal and original order would imply in the very nature of the case, a Divine Economy subject to revision — therefore neither infinite nor perfect. What an unworthy ideal! It

would stamp the Eternal with mistake and vacillation. The legalized view of salvation is patterned after Oriental Monarchism and Roman stern decree. Such a spiritual prospective has been so unattractive that its reactionary force has filled the world with a rank growth of materialism, pessimism and atheism.

But from the evolutionary and optimistic point of view — the true one — we must concede to past conventional thought a necessary place and time as a zone to be passed through on the way upward. It had a kind of negative, disciplinary goodness. Nothing is finished; there is a continuous becoming.

But mark the issue! As much as ever we need a *real* salvation. From what? From a low false consciousness; from the Adamic concept that we are bodies; from slavery to external conditions, limitations and negations; from mental pictures of evil and its power; from beliefs in antagonisms, weaknesses, diseases and adversities; from selfishness, hate, grief and fear. These are thought-creations which if allowed to ripen bring forth *self-made* hellish conditions. The immutable Divine Economy has fixed the judge, judgment and executioner within. Nothing in the whole universe of God can bring actual harm from without.

While nothing intrinsically good can be destroyed, man can lose that which to him seems to be himself.

If one builds up a consciousness or creates a thought-world wherein he links the ego to the seen and unreal he loses his seeming soul. Through a vital connection he builds these things into his personality, and when they are swept away he has little by which to recognize himself. *He*, the divine center, is intact, saved "as by fire," but the selfhood which he has created with all its familiar environment is lost. The real and true ego cannot suffer loss, but this has not yet come into self-recognition. He has not made the acquaintance of his deeper self. Until there has come a new growth such a one is in a denuded condition. He has built a structure upon the sand of negation and it and its foundation are swept away. Forms, ceremonies, sacraments, substitutions and everything except developed spiritual character, belong to the sandy stratum. To be sure this penalty is very different from the arbitrary, vindictive and lawless hell of former dogma; yet it is of vital moment. Life is conserved, but it will be entered into in an infantile condition, self-imposed through ignorance or carelessness. Limitations will finally be outgrown but the lesson is dear and unnecessary. But even this is educational and negatively beneficent.

Let us not disregard the higher law and hold back until a false and sensuous growth has solidified

around us which will strip us bare in its removal. It is possible *now* to build a habitation in the Real. Working with spiritual and psychological law we no longer kick against the pricks. Salvation is normal and we may gain a backing of supernal energy. It is the harmonious fitting of our own constitution into the universal divine order and trend. It is full and free self-expression and development, and its fruit is abounding and exuberant life.

The characteristic of the present era is intellection and material science. These do not constitute a saviour though that opinion seems to prevail. Falling into the great world-current, even religion has been largely brought down to that plane. Human salvation consists of the unfoldment of the higher part of man — or rather of the man himself. Even theology in the ordinary sense is not of it. It involves the emergence of the divine selfhood from latency into self-recognition and manifestation. It requires more than an intellectual belief in the personal Jesus, or an acceptance of his merits vicariously. It must include the normal development of the intrinsic and eternal Christ-mind or quality. While this was most fully expressed through the personality of Jesus, it knows no limitation, local or historic.

An intellectual giant may be a spiritual weakling.

He requires saving no less than his more ignorant brother who seems so much below him.

The business man needs to be saved from his business, the lawyer from his law and the capitalist from his capital. Each is inclined to give his *soul* to these things. It is not enough to send his theories, his philosophy, his beliefs, his theology, or even his religion higher: he must go there *himself*. Full salvation involves the evolution of a divine self-consciousness; the building of a soul-structure of imperishable materials. The ego must form an organic union with eternal and living verities.

THE WORD OF GOD

What is the Word? A large part of the controversies in the world is the result of varying definitions. Words are only labels or articulate expressions for ideas, and the complexity of the letter is so endless that language is rarely a perfect fit. Fix the most precise standard for a term and yet its aspect will not be alike to all beholders. Ask a hundred witnesses of any transaction to describe the same, and while similarity would be manifest there would be no end of differences of interpretation and emphasis, often of vital import.

Even if a message of infallible and divine precision were made to fallible minds it would not have quite the same meaning to any two of them. When filtered through the psychical alembic of each personality the net result for the recipient is unique. It has taken on countless subjective shades, tones and subtle peculiarities. Take the most simple proposition: exactly defined, what is it to "be good"? Behold the varying responses as given by the ethical standards of different sects, races and associations, and then again multiply them by individual diversity. But yet each one wishes his neighbor to see through his own glasses. Hence disputations without end to bring about a supposed necessary conformity. It should be easy for people to agree to disagree but it is common for them to disagree to disagree.

What a great variety of unlike creeds and doctrines which are based upon the same Bible! With the identical text what variable conclusions! Each person is interpreting, not the book but himself. It is *his* Bible that he is dealing with and not that of his neighbor. In reality, he can get that which is for him if only he will let others do the same. Thus the word of Truth could be rightly divided and a spirit of unity preserved.

But however comprehensive and ideal the Bible

may be, it is an unprofitable limitation to confine the Word of God to one book. After some revelations to a few men of the ancient time, is it reasonable to suppose that God withdrew and shut off that Spirit of Truth which lighteth every man that cometh into the world? Has the still small voice been silenced and is the devout and aspiring soul which is now receptive, chronologically too late to receive a message? Is religion an historic fruit, sealed and preserved for our spiritual sustenance, or is it a living, abounding perennial? Whichever way we turn our eyes, we there behold the Word of God if we look for it. Interpret the pages of history, delve deeply into the significance of events, read the volume of Nature, penetrate to the profound recesses of the soul, and everywhere find the signature of the Divine Mind.

“Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Their voice cannot be heard.
Their line is gone out through all the earth,
And their words to the end of the world.”

Shall we call this the rhapsody of an enthusiastic psalmist, suited only to a peculiar time and people? Is it dead truth? Can truth ever be dead? All divine verity should have a central place in the life,

philosophy and even science of to-day. Materialism has hidden the mainspring of human evolution and often denies its existence.

If we cannot find God in our hearts and homes; if he is not in the field, forest and the shimmering sea; if not in the bursting seed and the blooming flower; if not in the daily occupation and the silent hour; if not in human experience, somber or bright; if not in the sweeping current of social and individual life; if not immanent to-day and here, we may look in vain in the manger at Bethlehem, on the shores of Galilee or even the hill of Calvary. If we must have miracles of attestation, let us look at the working of divine forces at the present time as well as at those which are embellished by tradition. We keep the doors of our own consciousness and may unwittingly permit eternal life and truth to slumber within the precincts of our own souls.

The literal rigidity of the biblical text is now softened and translated into spiritual symbols of living and practical truth which is replete with new significance. If the seen letter seems to be dissolving before our eyes, and the solid prose to be melting into Oriental metaphor and poetry, all the more its spirit will be released and permeate life and conduct. To those who deeply interpret the Word, the silences of the inner life are far more significant than the most

thrilling ancient episodes. The records of the divine intimacies of gifted souls are of great value, as aids and suggestions, but they cannot be equal to godly acquaintance at first hand.

The inner meaning of the Word finds its most perfect translation in the message of universal love. God is Love. Pure love in man is the divine sample, and through it he may taste the divine essence. God is psychologically knowable.

Wherever we find a human soul which breathes forth a divine quality, a book that lifts our thought from the mundane to the spiritual plane, character which inspires by simple contact, poetry which kindles aspiration, loving ministry which heals and soothes prevailing disease and woe, *there*, in some fitting and peculiar translation is the Word of God. Its lines spread out on every side if we sharpen our vision to read them.

THE POSITIVE AND NEGATIVE

Polarity is a universal law. Look where we will in the broad domain of the natural world and there is action and reaction, ebb and flow, heat and cold, alternating conditions. The heat of summer and the cold of winter together form the weather unit.

In the temperate zones with their recurring wide though balanced extremes, dwell the hardiest and most progressive races.

There is no music without rhythm. After activity comes rest, after elevation, depression, and after light, darkness. Excess leads to deficiency and lack to abundance. The breath of life is inhaled and exhaled and the heart performs its function by systolic and diastolic movements. Civilization has made its great gain through ever succeeding advances and retreats. As upon the sandy beach at the oceanside, its waves have chased each other backward and forward. Even in the economic realm, prosperity and adversity, with varying periods, succeed each other with the certainty of a law. Booms are theoretically good but an unending boom would fruit in demoralization and ruin. The descending mountain stream has its eddies and whirlpools, and mountains are made possible by valleys. Without some contrasting discomfort the world would have no comfort, and even the blessing of unvarying health might become an unappreciated monotony. Things that are most precious, when abused become most obnoxious.

Perfect equilibrium would mean stagnation — death. A pendulum is always seeking perfect balance, but if once gained it becomes useless. If

evolutionary progress were perfectly even, the constitution of the world would be a failure. However, the law of action and reaction is no recent discovery. But although the knowledge of such an order is as old as history, its utility and yet more its beneficence — especially that of the negative side — is of very recent interpretation.

This vibratory stream of force which plays in all departments of the natural world has its exact counterpart in the activities of mind and spirit. Even unchangeable and unprogressive abstract goodness would lose its savor, and at length become stale to the human mind as normally constituted. An old saw has it: —

“Every white will have its black,
And every sweet its sour.”

And now the grand truth that is knocking vigorously at the door of consciousness, is that man has a law within himself that if rightly exercised will gradually obliterate the blackness of the black and the sourness of the sour. It is based upon an understanding that the inherent goodness of the moral order is back of and in the negative, as well as the positive; in reaction as well as action. The universal forward and backward swing, both in the subjective and objective domain, taken together,

must be recognized as the normal and divine cosmic method. An occasional philosopher of the prophetic type has had glimpses of the unity of apparent unending dualism. Said Pope, whose deep grasp of eternal principles has received inadequate appreciation :—

“Extremes in Nature equal good produce;
Extremes in man concur to general use.”

More recently, no one has divined the delicate oscillations of the cosmic scale-beam so fully as Emerson :—

“Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, and the fruit in the seed. The changes which break up at short intervals the prosperity of men are advertisements of a nature whose law is growth.”

But that which has received but an occasional glance from the eagle-eyed observers of the past is now becoming so plain that he who runs may read. Manifestation cannot take place where there is a perfect equilibrium. But the apparent effort to *gain* equilibrium, or conformity to the perfect abstract, sets into play the alternating forces which cooperate in unlike ways to urge us onward. In running a race, the athlete always inclines his body

forward and his movement is continually to catch up with his ever-advancing center of gravity. This he never does so long as the race continues. All growth and life come from desire, and this takes shape in polarity. The projection of the potential into manifestation reacts from the impulse, only to move forward again a little further than before. God's word does not return unto him void. As the weaver's shuttle flies back and forth amidst the warp and woof of the growing fabric, so the divine pulsation provides for the onrush of spiritual evolution. The great cosmic octave is made perfect by the vibratory harmony of an infinite number of under-tones in which a merging of the minor is necessary to the full revelation of the major. Any great symphony will show that harmony is to be interpreted by a subtle interweaving of inharmony.

Imagine life to be a straight line of steady ascent, and consciousness will make a wavy course which will be ever crossing it in alternations above and below. All desire and aspiration unbalance equilibrium, hence the utility of "divine dissatisfaction."

If the negative pole of life were inherently bad, or even unnecessary, then would the moral order, or at least one half of it, be faulty and fragmentary. In theological terms, if God be love and also omnipresent, there must be beneficence in every negative,

provided we adjust ourselves to it. But so long as we think it bad, so long it will be bad — to us. The light of God must be so consciously and abundantly in reserve, that sunshine can be turned on whenever environment begins to darken. The secret of life is to fear no negations, to believe that they are not against us and that they can be transformed by an inner spiritual alchemy. Thus dealt with they involve neither asceticism, friction nor loss. Lubrication in consciousness is the great human necessity and there is an unfailing abundance of its oil stored in man. It only needs unsealing.

The various zones of psychological manifestation, though wave-like, are parallel and tend steadily upward. If they take a brief downward bend we must not think that all is lost. Men, even when highly developed, have their negative days and hours. Only the animal, or that order of human consciousness which is most nearly related therewith, moves forward on a dead level. If a soul be able to mount high at one time, by contrast the inevitable descent into the next valley may appear like a great fall. It is then no time to lose faith or look back. The valley may be leveled up. Perhaps the consciousness by strained effort has dwelt so long upon the Mount of Transfiguration, building tabernacles, that the lower or physical counterpart

has been left behind and this brings a sense of separation and dualism. The reaction means that the lower organism must be psychically visited in every corridor, reconsecrated and sanctified. A forced spiritual growth may dis sever the two zones of expression which have normal relation and unity.

Paul speaks of the redemption of the body which is far from ignoring it, as some highly developed characters have advised. It is to be polarized to the utmost extremities by spirit — yes, by The Spirit. When a recurring negation of the pendulum of life seems to indicate a loss, an affirmation of its utility and even goodness is needed to lighten and transform it. This will pave the way for a new uplift. But to seek such a reaction would be asceticism. When its somberness pours itself into the soul in spite of a positive effort to the contrary it should be received as an angel of light. Its features are to be transformed through the exercise of a law within ourselves. This obliterates its seeming evil. It is simply an oscillation which is made evil only by our mistaken thought that it is against us. In our general progress the negative pushes from behind while the positive ideal draws us onward. They form two sides of the unit of development.

Reaction will not be repealed. That seeming retreat which marks the rhythm of true inner aspira-

tion actually provides a broader base for a new onrush.

The creative law within man enables him to make himself positive or negative to what he will, counting everything outside the ego as environment. To whatever is above us we are to make ourselves negative (passive and receptive) and toward everything below, the positive (non-receptive) attitude should be maintained. We open our consciousness to our ideals — God, Love, Truth, Beauty and Goodness — and let them impress us. As they are normally positive we turn toward them and expose our plastic side. So everything which is below our level is to receive *our* positive impress and inscription. Thus the beautiful law of the positive and negative though dual in its activity is unitary in our ideal advancement.

Let no reaction which seems to impose itself upon us cause discouragement. It would not have appeared without some wholesome mission. Whatever its immediate external outcome, it is only a brief recess preceding an increased positive pulsation of inner unfoldment.

"THY FAITH HATH MADE THEE
WHOLE"

While the Bible is full of what might be called the declarations of faith, the promises which are attached to it and also examples of its exercise, there are few basic principles which were then and are now less understood. The statement so often made by Jesus: "Thy faith hath made thee whole," was simply the declaration of a *fact*. In that age truth was recognized by a direct intuition or spiritual perception, and little or no exposition of its philosophical processes was made. It was not then demanded. That faith actually had restorative power was sufficient, while the why and wherefore was left to the solution of a more analytical and intellectual era. That period of inquiry and criticism is now here.

The supreme religious need of to-day is that the Bible should be interpreted into modern terms, brought near and made at home. Its truth has been subject to a kind of sacred embalming process, and laid aside as a completed and solidified acquirement. It is not only chronologically but practically far away. All this makes it largely alien to life as it is lived to-day. A general reinterpretation is now indispensable.

Practical psychology, though yet in its infancy has already made great advances. The inner processes of the mind are now dissected and their logical meaning interpreted. The chambers of the soul are entered and explored and the inscriptions upon their walls deciphered. The wonderful relation between the conscious and subconscious or deeper self is not only recognized but practically utilized. The imaging faculty can be taught to turn out mental pictures of ideals — like health, harmony, love and spirituality — and as they go on deposit in the subconscious realm, they really become a part of the soul or self. Thus, by what may almost be called a labor-saving process, patterns in the Mount can be multiplied and made coherent and permanent.

But more wonderful to the earnest seeker for truth, it is found that the subconscious realm registers itself automatically upon the physical organism. By a subtle but well-defined law, its ideals and delineations tend to *outpicture themselves* in the seen. Every word, quality or suggestion inclines to be “made flesh.” The natural order is for the inner to seek outward expression. Incarnation as a universal law is a step of progress. To become carnate or embodied, is the common impulse for all inner states and conditions. Every nerve-center is involved in the process. What a complex thron

of thought-forms is striving to put on outward correspondence!

Auto-suggestions of good, harmony and health — and the same law applies to their opposites — often repeated in the conscious mind, sink into the subconscious realm and become a positive shaping force. Says an old French proverb, "Paint the devil on the walls and by and by he may appear to you." The imaging faculty is actually creative. As to the human body, far from being fixed and immobile, it is plastic and impressionable. It is being molded from within. It is a bundle of opinions, ideas and limitations which have prevailed long enough to become solidified into material form.

The discovery of the processes of the subconscious selfhood and its fashioning potency in the outward man is one of the most significant of the modern era. This force has its grasp upon every molecule of the body. Through an understanding of its untiring activity, man is to rule his organism instead of being a vassal. While the law itself is absolute, as human nature is at present its application can be but gradual.

An oft-repeated ideal grows into a living force which is called faith. The same is not a faint hope but *acquired momentum*. That faith restores is neither strange nor miraculous. It is a natural psychological law — as normal as gravitation. But

it is *thy* faith which does the work and not that of some one else. It may be kindled from the outside, but the vital impulse is within the individual. His specifications, definitely made are to be filled out.

God is the author of natural law and the healing is just as truly his, as though done by specific fiat. It is also far more orderly. Thought-energy may be counted as a divine endowment. It is a cumulative activity for intelligent use and direction. The power of spiritual optimism as a saving and healing force is yet but faintly appreciated. Disorderly suggestions, whether from physical sensation or outside pessimism are to be neutralized and defeated by a strong current of high ideals, affirmations and suggestions. The potter is to rule and shape his clay instead of bowing down to it.

As to different classes of disorderly conditions, it is true that those which are rated as organic are a step farther from the mind than the purely nervous or functional disturbances, but they shade into each other. If worry produces nervous dyspepsia it may become aggravated into organic form but the original cause remains the same. There is no sharp line to be drawn and no two radically different classes of causes. Though not superficially traceable the original seat of all human disease is in the mind.

In the days of a fuller faith, the records in the

Bible make no restriction or division regarding just what can and cannot be reached through the divine aid. It is definitely stated that healing included all manner of disease and all manner of sickness. *All manner!* What could be more definite. Among the signs which were to follow those who believe are enumerated some of the most positive organic disorders as responsive and curable. If our faith does not reach high enough for such demonstrations to-day, let us at least hold it as an ideal. This power was not confined to the personality of Jesus but held as an expected accomplishment of all his followers.

When Peter and John healed the life-long cripple at the Beautiful gate of the temple we do not read that they said to him: Your disease is organic; we can do nothing for you. But we *do* read that he entered with them into the temple, walking, and leaping and praising God. When in the not distant future the healing faith has *spread* so as to form a general believing atmosphere, displacing our present environment of unbelief and materialism, present limitations will flee away and the profusion of biblical promises be realized.

Prophetic insight pointed forward to an era of faith which is now dawning. Think of present conditions. With psychical phenomena, healing, telep-

athy and the wireless, the world is becoming a great whispering gallery and its vibrations tell of harmony and beauty.

THE COMING TIME

“And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. . . . Behold, I make all things new.”