

# The New Thought.

"NEW THOUGHT IS NEW LIFE."

VOL. IV. NO. 7.

MELROSE, MASSACHUSETTS, FEBRUARY, 1898.

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## Helps to Right Living.

"I fling my past behind me, like a robe  
Worn threadbare in the seams, and out of date.  
I have outgrown it."—ELLA WHEELER WILCOX.

THE most troublesome thing to overcome in coming into these teachings, is to forget our past. There are people of two classes. One class is always living in the future; living in anticipation of things to come. The other class is living in the past, always recalling experiences of pleasure or pain, and living them over again. The normal mind dwells in the present; the more awakened mind dwells in the Eternal. As Emerson puts it: "I am an endless experimenter, with *no* past at my back." I find that in giving new thoughts to patients and pupils, they always compare them with the old thoughts that they have always held. They very rarely accept a new idea with spontaneity. They are afraid to accept new things without deliberation. This is because they depend upon reason. They have been so drilled in the intellect that they think it argues a shallow mentality to accept without *weighing* the matter.

I claim that true wisdom is *spontaneous*, and not deliberate, for wisdom is from the intuitional of man, and the intuition always knows, and what is more, knows *at once*, just as we know a hot plate from a cold one, *instantly*. We don't have to think about it.

"I fling my past behind me, like a robe  
Worn threadbare in the seams, and out of date.  
I have *outgrown* it."

We do not care for "garments that are threadbare and outgrown"—we let them drop to those who need them, and whom they *will fit*. There are always plenty waiting for these garments.

We can never progress while keeping a close watch on our past. Let us not be afraid to *outgrow* old thoughts and ways of living. Let us be courageous, and *dare* to think on new lines, and as a result *live* in new ways.

"The fault, dear Brutus, is not in our stars but in ourselves, that we are underlings."—SHAKESPEAR.

We are so accustomed to see people who are living as "underlings," that it seems the *normal* condition. If a man or woman rises a little above the av-

erage, he is considered peculiar, visionary, or a "little off." If he dares trust the divine power within, of which he is becoming conscious and more conscious as he trusts it, his friends become alarmed, and caution him. When they have always thought him a well-balanced and intelligent man, in *other* things, they now almost doubt his sanity when he declares that health, happiness and prosperity are *all* the result of thought. Why is this? It is simply because we have departed from old lines, have flung our past behind us, have outgrown it.

We are "underlings" just so long as we are tied to the past. Let us *dare* to think. Let us *dare* to be.

KATHARINE H. NEWCOMB.

## The Use of Words.

RIGHT thoughts lead to the use of right words, and through the channel of true words a wonderful consciousness of truth and self-control is attained. All that we see of confusion and discord in the world, and of disease upon the body, has come as an answer to negative thoughts and words. The process of changing and removing these conditions must be through cleansing the fountain from whence they come.

To repent means to turn the other way; to go in the opposite direction from that which we have in ignorance been going. Instead of thinking thoughts and using words which lead to despair, we are to "repent" or turn about, think right thoughts, speak true words, and lo! we will find that "the kingdom of heaven is at hand," within present touch. The postponement of harmony, health and heaven, which means knowledge of truth, is not a suggestion of the spirit within, but solely of the flesh and foolishness.

If an estimate could be made of the power of idle words which constantly fall from the lips of the people, it would be found to equal the sum total of misery and woe throughout the world. "It is insufferably hot," "it is a miserable day," is a common expression among people. What is "it" that is "insufferable" and "miserable?" It is the conception which each one holds in mind, and hence receives therefrom the corresponding reflex conditions or feelings of "heat" or "cold," based wholly upon previous education and experience.

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## The Silent Circle.

Thought for the Silent Hour to be held through the month:—I am housed in the Infinite. I live in the full and conscious realization of my oneness with the All-Good.

### Correspondence.

MISS M. J. CLARKSON:—The sample copies of your journal received a day or so ago. Please accept thanks until you are better paid. I have made a study of Metaphysics for the past seven years at the rate of three steps upward and slipping back two, and indeed the advance at times was hardly perceptible being about as 99¼ to 100. Discouraged? Yes, hundreds of times, and swear there was nothing in the science. Of course many of the teachers were in fault in holding out the idea that a three months' course by mail would enable the student to perform wonders.

My own experience is that I had finally to give up all material business and give my whole attention to the science. And now I have that peace of mind that passeth all understanding and am not lacking in anything.

I am entirely in sympathy with your ideas. Spiritual Science is about as near to me as any other definition I can give. For when we talk with or see our friends it becomes knowledge and ceases to be a mere belief. As to Omnipotent Good. I have proved it to my own satisfaction. Or, as you say in one of your booklets, I have learned to "Solve the puzzle," that seemed so intricate for so many years.

I am sending out the sample copies you sent me, where they will be useful. You are at liberty to make any extracts from this you wish, but be careful to suppress all identity of the writer as I expect soon to send you an ad. If this was not the case, you would be at liberty to print name and address in full.

Very respectfully, \*\*

WEBSTER CITY, Aug. 15, 1897.

MISS CLARKSON; DEAR FRIEND:—I am a subscriber of your dear paper, THE NEW THOUGHT and many times while reading the good things contained in it, I stop and think and wish from my heart, that you or some one as capable as yourself would write some good plain and simple books of instructions and advice for mothers and children. Children from six to ten years. Little pieces of poetry for recitation and songs to sing. Oh that the

young minds, while they are young and tender, might be easily impressed with the laws of truth, wisdom and love. Forbid that the coming generation should be raised ignorant of the true laws of life. I have a little granddaughter and I long to see her started on the true road to wisdom and truth, and all other little ones as well.

Now will not some one take an interest in the little ones and give us something in the New Thought simple and easy to understand. Oh, it would be a shining light in years to come that they may better understand the law of life when they are young. Would to Heaven I had a better understanding of it. A true friend, MRS. C. SHUBERT.

MANKATO, KAS., Dec. 4, 1897.

MISS MARY J. CLARKSON; DEAR SISTER:—There came to me a booklet entitled, "The Secret of Successful Healing," for which I wish to thank you, and I'm sure that before the little book has passed the round of those who are sufficiently interested to read it, there will be several others who wish to thank you for awakening in them, something that has hitherto lain dormant. In our home resides my grandmother, now past seventy. She has, all her life had a strong will and good control over self, but not until she read your "Secret of Successful Healing" did she come fully into the feeling that she is one with omnipotent, diseaseless life.

We are subscribers to "NEW THOUGHT" and "Freedom" and I hardly know which I like the better. Your "Golden Ladder" has helped me more than I can tell, but with most of the beginners who read our metaphysical literature, something like the booklet you sent me or some of the simpler short articles in "NEW THOUGHT" are more easily comprehended by their yet undeveloped minds.

In one number of NEW THOUGHT, "Infra Dig," was the title of an article that made me wish to grasp your sister's hand and tell her she had spoken directly to me. I too, want to act out my nature and not heed the advice of those who tell me I should do "as other girls do," which means I must use artificial beautifiers, learn to say fashionable nothings, must dwarf my mind by refraining from expressing such shocking ideas as the belief in mastery of mind over matter, the duty of self control and governing the passions. Though in some ways I love every one—but those for whom I have the greatest regard are those who tell me to be myself.

Perhaps I have taken more of your time than I should but I do love to write. Helen Wilmans says those who have messages for the world will be heard, and sometime I intend my messages to be heard in essay, verse or story. As yet I am your unknown sister,  
SYLVIA.

TRAVERSE CITY, MICH., DEC. 14.

M. J. CLARKSON, Boston, Mass.; DEAR FRIEND:—I saw a copy of your journal, and I must have it as a constant companion. The thought, "Love is the Fulfilling of the Law," "Demonstration is Better than Doctrine," was fully demonstrated within twelve hours of my first reading. If you only knew how much good you are doing. But never cease. You have found your work. Sincerely, M. B. HOLLEY.

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