



**NEW THOUGHT
HEALING MADE PLAIN**

KATE ATKINSON BOEHME

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**BY
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CHAPTER 9. THE ONE WILL

THERE is but One Will in the Universe and that Will is good, therefore your will being an output of the One Will cannot be bad. In itself it is good, but according to the direction it takes it seems bad. An automobile spinning along on the boulevard seems good, but wrecked in the ditch it seems to be bad, or at least a derelict. The human derelict is styled a sinner, the mechanical one, an irresponsible wreck. But in either case the poor derelict has missed the road and fallen into the ditch.

Your will is an output of the One Will, bearing the same relation to it that the wave of the ocean bears to the entire ocean, or the branch of the tree bears to the entire tree. The wave is essentially one with the whole ocean, the branch is essentially one with the whole tree, and your will is essentially one with the whole Will. You can easily understand this to be true of the ocean or the tree, but it is not so apparent with the Will.

This is because the individual is a sort of storage battery, appropriating a certain amount of force, storing and using that amount until it is exhausted, and then appropriating, storing and using more, so that while busied with its limited store it is not conscious of the whole, of which its store is but a fraction.

With the physical eye we see the entire tree and its connection with the branch, and we see enough of the ocean to imagine its entirety and connect it with the wave, but with the inner eye we do not at first perceive the whole of that hidden force, the Will, and therefore we do not realize its connection with the individual will.

But when it is brought to our attention that such a Wholeness or Unity of Will exists, then, while looking at a portion of the One Will, which we recognize as our individual portion, the mind sees dimly, symbolically, the Whole Will, something as the physical eye, when gazing directly at some object, sees dimly and indirectly the surrounding objects that impinge upon the fringe of vision.

There is an abnormal state of the physical eye in which the sight narrows and can see only the point where it centres its vision, all else being excluded, and this same abnormal state of the inner eye prevails when that portion of the Will which you call your will is only present to your perception. The more abnormal your inner sight, the smaller your will seems.

At such times your inner eye is sick, weak and imperfect, so that it cannot see what really is, that which is present with you, and there for you to see, but shut away from your vision because you are afflicted with mental astigmatism. There is one very curious thing about this inner seeing and that is it is transmissible. There is a transference of sight from mind to mind. For instance, if I see something clearly I can transmit my seeing to your mind so that you can see what I see with my inner eye. If

I see the Whole Will, and see my will or your will as one with it, and invested with its power, I can impress that picture upon your mind and you will see what I see. If I give my impression to you in writing, you will at once look through and beyond the writing to my thought-picture, which will then stand out vividly in your consciousness. I can convey to you the vision that is mine. It is not mine to secrete but to pass on to other minds as a part of the sacred Flame of Truth. This is the secret of New Thought Healing, the transference of spiritual vision. The healer transmits to the patient's mind a mental picture of spiritual Truth, and that mental picture is a receptacle into which the healing current flows straight from its God-Fountain. As I have said before it is not the healer who really heals the patient — he but opens the way — and yet his mediation is essential where the patient is unable to open the way for himself.

If you would increase the power of your will you must see it as one with the Whole Will, and as continually flowing from it, through you, as an outlet of universal force. You may imprison it for a time within yourself, but if you do not ultimately send it out, it ceases to be power, and like a drop of the ocean, left alone on the beach, it passes into the ether and is no more. If you hoard it as you would a small store of something that you feared to lose, it will ooze away from you and leave you weak in purpose and action.

If you get the idea that your will is bad and its exercise a sin, that the personal will is something to be crushed, then your inner sight is diseased and defective, and your inference illogical, for to crush the will involves an exercise of will to do the crushing, and the spectacle of will crushing itself out of existence, and remaining a victor in the field after it has crushed itself, is an unthinkable proposition. It is equivalent to saying that you have destroyed yourself and yet still exist.

The very impossibility of the conception proves that Will is an Essential to Life and Being, and being an Essential, its destruction is inconceivable. Herbert Spencer's argument for the indestructibility of Matter is that you cannot think it out of existence. You can think of it as passing into other forms, but you cannot think of it as utterly destroyed. The same argument would hold good concerning the Will.

Schopenhauer held that the entire Universe is projected into space by Will and Idea, which I suppose is equivalent to saying it is projected by Energy and Thought, Will standing for the Energy that projects and Idea for the shape or Thought-Form assumed by the projective Energy. Every object in Creation is put forth into existence by effort of this One AVill and the will of the individual is never separated from the One Will.

There are apparently separate wills because objects are externally separated from each other, but the Will is not subject to the laws that measure material substance and divide it into parts. On the vast ocean of Will you rise as a wave on one part of its surface while I rise as another wave on another part of its surface. You may be in

London and I in Washington, but the omnipresent Will joins us as one. Your wave may move to the North and mine to the South, or yours to the East and mine to the West, but we both are one with the ocean of Will.

The whole force of the Universe is conserved in the One Will. Its energy as a whole is never increased, never diminished, always the same in its entirety, though its individual demonstrations differ, now manifesting great power, now little, as the case may be.

The Will is constructive except at times when it destroys for the purpose of building a better structure. Nature's effort in Evolution is to bring all beings to the highest expression possible, and the energy that backs and sustains this effort is the Universal Will; hence it is good and we can trust it to work out our highest ideals and aspirations.

Weakness and disease mark a falling away from the Ideal, but in this falling away we are led to a knowledge of the laws of health, and learn the possibility of repair and reconstruction.

The wisdom, the breadth of experience and the depth of sympathy that should come with the passing of the years are wonderful and beautiful marks of age. Not so are the broken-down tissues, the sickness and decrepitude. It is possible, so the New Thought teaches, to acquire the beautiful marks and to obliterate the unlovely ones by a proper direction of the Will.

I may know what is ideal, and yet not will to express it in my life. In that case my knowledge does not tend to beauty of expression in my mind and body. I may know that certain thoughts are corrosive and generate poison in my body, and yet I may will to hold such thoughts as the years roll over me, in which event my will is my destroyer. With all the knowledge of Truth that it is possible to gain, one cannot renew or re-create himself to the ideal without using his will. It is either his Savior or his Destroyer.

You can use the will to good effect with very little knowledge, because there is within you an intuitive perception of what is good for you and what is not. You know by the effect of certain thoughts and feelings that they are injurious to you. You know it is not well for you to indulge in spells of depression, of resentment, of envy, anger, anxiety, fear, etc., and you may prefer not to have such thoughts, yet it seems you cannot arouse will enough to expel them. You try once, twice or three times to put out the noxious intruders, and perhaps you succeed for the instant, but back they come trooping, and more "devils" with them, like the unclean spirit of old. Then you are quite discouraged and struggle no more.

You would not thus succumb if you knew what a mighty power is at your back, even the whole Will of the Universe, every bit of it. It is the old mistaken idea of the

separate will that paralyzes your effort and makes you think you have used up all your force when you have not.

Think about your oneness with the Universal Will, the Moving Power of the Universe, the next time you get discouraged, and see how quickly your own will springs up refreshed and reinforced. It will amaze you with what it can do.

Have you reached the place where you reach out for something that will renew your mind, your health and your life in general. If so that reaching out is a movement of the will. It is at work for you. Keep it moving. Keep your automobile on the highway. Charge it with more power. When one charge is used up put in another and push ahead. Use your intelligence to keep it out of the ditch and you will happily proceed to the place where you would go.

The exercise of will is a pleasure in itself, even when it moves to difficult accomplishment. The finest and best endeavor of the will lies not in the subjugation of others, but in the control of self and of circumstances. The will unifies, adjusts, and regulates many conflicting elements into one harmonious, beautiful whole, obedient to a high, dominant idea.

No man can serve two masters and no organism can be harmonious and perfect until all its parts serve one dominant idea.

In perfecting the human organism, both in mind and body, this law is regnant. There must be a ruling Ideal, and the office of the Will is to bring all thoughts, desires and purposes under this dominant Ideal. Until this is accomplished the house is divided against itself, there is contention and discord in the organism, lack of peace in the mind, and in consequence, pain and disease in the flesh.

While the Will cannot crush itself out of existence, it can use one part of itself against another part, one part desiring to follow one course and the other part desiring to follow the opposite course. One of these two courses is in accord with the Ideal, and the other is not. The better course does not look attractive at the start, and it requires a decided effort of the Will to follow it. This is good for the individual, for with the exercise of the Will force is called forth, intensifying the life.

To have more life is to move upward and away from weakness and disease. Therefore to understand the use of the will and to see its oneness with the Universal Will, to set it in operation in obedience to the highest and best that we know, is to find renewal of Life, Health, Youth and general Happiness.

In nervous prostration one loses interest in all things, desiring nothing, caring for nothing, doing nothing, and all this indicates a lessening in the activity of the will. But underneath this non-caring, non-desiring, nondoing state, there is really a desire to be lifted out of a condition that may well be defined as a living death. This desire is a faint stirring of the will, and should be encouraged in every way possible. If the sufferer can be induced to use the will a little every day in the effort to banish from

the mind depressing thoughts and also to overcome the tendency to rehearse his troubles to every sympathetic ear, he will take the first step from darkness into light.

All troubles, whether mental or physical, grow and increase as you dwell upon them in thought, for you thus create a mental atmosphere in which diseased conditions thrive like noxious weeds. The only safe course is to uproot and cast out diseased thoughts, so as to give healthy thoughts a chance in the mental soil.

Have you not many times found your fears groundless and your apprehensions worse than the thing apprehended, when it came to pass. And then, did it not seem foolish to have lain awake nights worrying about the future, and tearing down tissue cells with your gloomy fears and forebodings.

And are you going to keep up this useless and harmful habit until your bodily health is undermined, your thought Aura unwholesome and repellent, and your face deeply lined with ugly furrows of anxiety. Are you going to do this? Or are you going to stop it now, and begin to use your will as a saving factor.

Why not say to yourself — "My will is one with the Universal Will, the Energy that upholds the world. By this Will all things are created; therefore I can use it to get rid of the conditions I deplore, and replace them with Health, Beauty, Intelligence, Genius, Prosperity and unlimited Achievement. I will use my will to these ends, and to the educated and active Will all things beautiful and glorious are possible. I will never forget that my will is backed by the Universal Will, that reservoir of Inexhaustible Energy.

"I will waste no more time in vain complaints and regrets, but instead use the Creative Will to give me what I desire."

CHAPTER 10. TAPPING HIGHER LEVELS OF ENERGY

SOME years ago I was greatly impressed by an article written by Professor William James of Harvard University in which he made some astonishing statements regarding the possible renewal of Energy. In the article he used the term "Second Wind" to denote a phenomenon in Psychology, indicating a psychic law.

You may know that it often happens in athletic sports that a contestant will be prostrated by fatigue, even to the point of acute distress. The breath will come in short, painful gasps and the physical state be one of utter exhaustion, but let a sudden excitement occur, such for instance as the cheering given to another contestant, and a strange thing sometimes happens. The exhausted man will get his second wind, and this second wind will be better than the first, for it is a great spurt of energy and usually means victory.

After due observation of this phenomenon Professor James came to the conclusion that not only is a second wind possible, but a third, a fourth, or even more.

Now to me this is very inspiring, for it confirms what I have long believed, that Man is the possessor of unlimited power. Beyond the fatigue limit, where one seems completely spent, there are higher levels of energy waiting to be tapped, and what is needed to tap them is the sharply pressing edge of a persistent purpose, the mental act of PUSHING ON.

Right here let me enter a word of caution. I would not advise you to push beyond the fatigue point physically until you are prepared for it mentally, for if you do there is danger of utter collapse or even death. You must first become fully convinced that you can tap higher levels of Energy. There must first be the mental ACT of PUSHING ON, and it must be made a habit before you can safely try the physical PUSH beyond the fatigue point. You must establish within yourself a steady, unconquerable purpose to push on.

Professor James enumerates the various excitements that produce the second wind, and I notice they are in the ultimate either thoughts or emotions. He also explains that there need be no external excitement, that the determination to push on is often quite sufficient. I will quote his exact words in this connection:

"On usual occasions we make a practice of stopping an occupation as soon as we meet the first effective layer, so to call it, of fatigue. We have then walked, played or worked enough, so we desist. That amount of fatigue is an efficacious obstruction on this side of which our usual life is cast. But if an unusual necessity forces us to press onward, a surprising thing occurs. The fatigue gets worse up to a certain, critical point, when gradually or suddenly it passes away and we are fresher than before. We have evidently tapped a level of new energy, masked until then by the fatigue

obstacle usually obeyed. There may be layer after layer of this experience. A third or fourth wind may supervene. Mental activity shows this phenomenon as well as physical, and in exceptional cases we may find beyond the very extremity of fatigue distress, amounts of ease and power that we never dreamed ourselves to own, sources of strength habitually not taxed at all, because habitually we never push through the obstruction, never pass those early critical points."

The fact is, we use up one layer of energy and think that is all we have at command. We believe ourselves exhausted because we do not know of the other layers to be tapped by us at will.

Whatever goal we have in view, whether it be health, or some other ultimate of human endeavor, we are too apt to let the fatigue obstacle "knock us out," though level upon level of higher energy be waiting to be tapped when we push mentally beyond the fatigue point. Note that I say mentally, not PHYSICALLY until you are prepared MENTALLY.

To be prepared mentally is to be absolutely sure of your one-ness with Universal Energy, or God-Substance. To be equally sure that you are flowing forth as a stream of life from that Substance into the outer world continually. To be also sure that you can tap, or release within yourself more energy when one store of it is exhausted.

You may be so exhausted physically that to move a muscle seems impossible, or you may be exhausted mentally and in the bitter pangs of despair, but the persistent will to push on will tap the higher level of energy, yielding the glorious "Second Wind" and turning life into a song of triumph.

If you are sick the energy to combat disease has run low and you need to tap a higher spiritual level. Then the disease will be routed and the machinery of your body will run smoothly, with- out clog or hindrance. If your trouble be a matter of adversity, of disappointment, of what we call hard luck, the same rule holds good. You have merely reached your fatigue obstacle, and the more distress you feel, the nearer you are to your "Second Wind." Now is the time of all times for you to achieve success by tapping a higher level of energy. Now is your great opportunity. Do not give up on the eve of victory, push on.

The physiologist will tell you that the body is bound by certain laws, that its strength cannot exceed the quality of its muscle and the nerve stimulus. Why is it then that a small puny hypnotic subject can perform Herculean feats of strength when under the power of hypnotic suggestion. The same physiologist will tell you that while a second, third or fourth wind may be possible, still there is a final fatigue limit beyond which bodily effort cannot pass. I deny this on general principles for it is not borne out by facts and living experience, and because I see with the the eye of the Psychologist, which sees powers unknown to the Physiologist. Psychology is sweeping away the old limits of Physiology, and this is shown by experiments in Hypnotism. I do not indorse Hypnotism as a curative agent, but I credit it with adding

greatly to our knowledge of many hitherto undiscovered powers, and with showing the horizon of the Impossible as ever receding when we advance upon it. Let your limit line of belief, separating the possible from the impossible, be to you like the horizon line, which is really no line at all. It is merely where your sight stops, and depends upon the point where you stand. Advance and your horizon moves with you, showing a beyond not before visible.

Someone else may tell you that your ideals are impossible to realize. This I also deny, for I know beyond all doubt that nothing is impossible that your mind can fashion or your heart long for. The impossible is only that which you fail to reach by stopping at the fatigue point because your mind is weary of waiting and hoping and stops short of the "Second Wind."

Simply to know that higher levels of energy exist and can be tapped will stimulate you to go on and tap them. That has been my experience, and from what I know of universal human characteristics I judge it will be your experience also. Physical pain is sometimes the means whereby we are pushed on to tap higher energy levels. Evolution, though always kind, is often apparently cruel, driving us out of certain conditions with the lash, as horses are driven from a burning stable, administering the lesser pain that the greater pain may be escaped.

A physician in Washington told me of a patient of his who was confined to her bed and seemingly unable to leave it, though for no organic disability that he could discover. Every organ was normal and functioning properly, but still the patient was bedridden. After exhausting all remedial measures at his command the doctor determined on a psychological treatment, and a severe one at that the setting fire to her bed. The woman did not stir until a leaping tongue of flame scorched her hand, when, with a shriek of terror, she sprang from her bed and fled from the room. The cure was not only for the moment, but was permanent.

We all, more or less, fall into lethargic states where ideals fail to rouse us to action, and it is then that pain, with stinging lash, drives us from our lethargy, the lethargy that leads to death. We flee our burning beds in the anguish of fear, but in that fleeing we find renewal of life, of energy, of hope and of joy.

We of the New Thought can tap higher levels of energy by putting into practice the principles in which we believe. We know we are actually one with the Eternal Energy, even as the ray is one with the sun. Therefore the Eternal Energy is ours to manifest. It could not be otherwise. The ray is of sun substance and manifests the sun.

Naturally we cannot use the whole of the Eternal Energy at once, for that would be out of proportion to our needs. We do not want an avalanche of power, but just enough for our purpose at the moment.

To use a homely illustration — We are like pipes or channels that convey Energy from its Divine Centre to its Human Circumference. Pipes limit or narrow Energy to

their own capacity, but in so narrowing they focus it to definite use. Electricity floating freely in space cannot light our houses, run our cars, or turn the wheels of the world's activity. To do this it must be narrowed, focussed or confined to the limits of a tiny wire.

In our inner, spiritual selves we are this very Energy itself, and like the electricity floating freely in space, while our outer, functioning selves may be compared to pipes or wires or conductors of Energy.

Remember this distinction, for it is very important. It is as though the ray said to the sun — "I am with you at the Centre of Substance, but I go forth from that Substance into the activities of light and heat."

At first we tap Energy at a low level, then at higher and higher levels, as we rise to higher planes of thinking and living. It is, therefore, true that at present we cannot form an adequate conception of the great and wonderful achievement we shall make as we ascend the scale of Being. It is an endless progression to better states.

A Second Wind may come to you in various ways, but never without the push or endeavor of your own mind, backed by the Spirit. That push is never so effective as when you press against an obstruction, against ill health, adversity and unhappy environment. Right there you meet your fatigue obstacle which is really the source of the Second Wind, for it is only by means of overcoming great obstacles that you get the Second Wind.

As I have just said, a Second Wind may come to you in various ways. It may, for instance, come in a sudden, inexplicable betterment in your affairs, or in your health, or in your peace of mind, or in your energy of accomplishment. Your world may have been upside down and in chaos, when suddenly everything will be righted, and just as you have desired it to be. This is an exact result of your mental push, instead of the streak of good luck you are inclined to call it. That mental push has tapped an energy level and in consequence a Second Wind has blown over your world, turning it right side up. I mention this because otherwise you might not recognize the event as attributable to a Second Wind. You will understand better how this can be when you realize that a Second Wind is a spiritual power or influence, acting intelligently for Humanity, when Humanity obeys its law.

So I find that you are really a Giant in chains. A Giant in your Godhood, but bound by chains of mistaken belief. You are self-hypnotized into ideas of limitation. You are self-hypnotized into a belief in your separateness from God. Your state may be compared to a dream in which you try to move and cannot; a waking dream, similar to those you have in sleep.

The giant Gulliver, when bound by the fragile cords of the Lilliputians, could easily have broken his bonds, but imagining himself held by them he made no effort to free himself. That is exactly your state.

Do you realize what it means to be a Ray flowing forth from the Divine Energy. No, of course you do not, for if you did you would know you could break your chains, and would no longer be held by them.

You will never be entirely healed of your disease and weakness until you learn your power. When I say you are self-hypnotized into ideas of limitation, I will explain what I mean by calling your attention to the state of one who is hypnotized by another mind to think he cannot open his eyes when they are closed, or move hand or foot. He is practically paralyzed by the effect of the other mind acting upon him, so that he really cannot open his eyes or move hand or foot. Until the impression is removed from his mind he remains paralyzed although his nerves and muscles are capable of perfect action.

In something such a manner do the false beliefs of the world impress the individual mind, and New Thought Healing is the removing of the false impression or belief, thus setting free the Giant who is enchained.

It will be a helpful thought for you to picture yourself as a Giant in chains, for that is what you are in reality, and your apparently heavy chains are but cobwebs compared with your strength to break them when the Giant within you comes into a knowledge of itself and its God-Power. You may clothe the thought, if you will, in the following simple words:

I am a Giant in chains, hut my chains are only cobwebs. All power is mine because of my God-hood. I flow forth from God continually as the ray flows forth from the sun, and as the ray carries with it the Sun-Energy, so do I carry with me the God-Energy.

Your tired muscles are tired because of your false belief concerning yourself, a belief that just so much energy and no more is given you, whereas, in very truth there is a continual flow of energy through your muscles, did you but realize the truth about yourself. You cannot realize this truth at once, and until you do so, sleep and rest are essentials in your life, as periods for gathering and storing new energy. The reason you find sleep reinvigorating is because then the Conscious Mind releases its grip on the Subconscious and allows it to follow its natural bent, which is to open itself to the God-Energy and let it flow in without clog or hindrance.

As we grow more and more into the Truth of Being we do not tire as formerly and we require less sleep. We do not step into new and better conditions on the instant, but grow toward them imperceptibly, until, all at once, comes the Quickening, as is the case with all embryonic growth, and the Quickening is followed by the New Birth into a higher, stronger life on this earth and in this body.

Sometimes a release of power comes suddenly, as in the case of a man who was so crippled by rheumatism that he was practically helpless. He had to be dressed and undressed, and even fed, for he could not use his hands. One Sunday evening the entire family went to church, after undressing and putting to bed this apparently

helpless man. The house caught fire during their absence, and no one responded to his cries for help. Higher and higher crept the flames, and more intense became the terror of the poor man, until, with a sudden influx of power, he leaped from the bed, dragged everything out of the bureau drawers, and filling a sheet with his belongings, he shouldered the great bundle and ran downstairs into the street.

His muscles had been held in the belief of rheumatism, but when his mind was filled to overflowing with fear of the fire, the belief in rheumatism was crowded out and found not a nook or a corner to lurk in. The chains of belief were broken and the Giant set free. The chains were essentially mental, as you see, and they were broken by thought. The man thought he would be burned to death unless he managed to get out of the burning house, and the thought of escape flooded his muscles with the energy to act.

I gave a similar incident earlier in this chapter, but the two cases differed in that the first was a mental paralysis, while the second was a physical affection, but both yielded to the power of thought.

Evolution is working with you to unchain the Giant within. The chains are weakening in places, and will finally give way.

Is it harder to believe that you have a Giant within you than to believe that in a tiny acorn lies hidden the mighty oak, giant of the forest? Given the right conditions and the oak breaks through its bonds, the Giant breaks its chains.

The real, spiritual Man that is made in the Image of God is the Giant within. It is Man before his fall into Matter and the illusions attendant upon Matter. The processes of Involution and Evolution demand that this Giant Man shall become entangled in the illusions of Matter, even as the oak is imprisoned in the acorn. The Giant must be bound hand and foot by its chains up to a certain time, and shall then set to work to free itself. This is for some reason a necessary experience. The why and wherefore is still largely unknown to us. We only know such to be the process. We do not know why a seed has to germinate under the burden of the dark earth, instead of in the light and air, but our lack of knowledge in this respect does not hinder or alter the fact.

What we do know is that such is the law, and we act in conformity with it, placing our seeds in the ground with faith that it is the right thing to do, and getting our results.

All manifestations of unusual strength or of hitherto unknown powers such as healing the sick, great genius in literature, art or invention, come from the Giant within, who has for the moment slipped his bonds and is extending his fore-arm into the world as a prophecy of fuller manifestation in the future.

Trials and difficulties in your path are not lions seeking to devour you, but kindly angels coming to wrestle with you in order to leave you a blessing. They bear a friendly challenge to the Giant within to come forth and try his strength.

The Second Wind is the breath of the Giant within, the breath of the Spirit.

CHAPTER 11. FIRST AIDS TO HEALING

YOU cannot learn to heal by the use of set rule or formula, for the healing power only comes to those who lift the thought to a higher state of consciousness. One of the first aids is a realization of

The Mobility of Matter

You must convince yourself that Matter is mobile and plastic to the motion of Spirit. Occultists have always believed in the mobility of Matter, and now Physical Science is confirming that belief. It has shown us that Matter when reduced to its ultimate is an aggregation or assemblage of "electrons" or "ions" that are particles so small, so electric as to be infinitely plastic. These "electrons" or "ions" combine to form atoms or molecules, and are always in a whirl of vorticular motion.

A mass of stone, though apparently fixed and solid, is really in constant agitation within itself, this agitation being caused by the vorticular whirl of its constituent particles. Not perceiving this motion we think of the stone as a solid mass of inanimate Matter.

There never was a greater misconception. Dr. Paul Gibier, of the Pasteur Institute, very truly says: "We are unceasingly deceived by general appearances. And thus, knowing as we do the imperfection and unreliability of our senses, we may advance as a manner of axiom that the strongest illusion is what we call reality."

Dr. Gibier, of course, does not mean Reality itself, but what is called reality and which depends upon the testimony of the senses. If, instead of the sensory illusion, we could see the actual state of the stone, the constant agitation, the vorticular whirl, we should know that its electrons in their activity are closely related to the vibrations of Mind in their fineness and subtlety of motion, and we should not feel it impossible to affect even a stone by the action upon it of Mind. Then, seeing this truth concerning Matter and Mind, we should know for a certainty that Mind can change the electrons of the body, even to its bone structure, for bone has greater plasticity than a stone.

God manifests His Spirit on this earth through Matter, and is only knowable to us in terms of TIME and SPACE. Thoughts have form and are therefore Matter, for Spirit itself has no form, though it ensouls forms. Spirit organizes Matter in forms both high and low. Thoughts are high forms of Matter and dominate the lower forms.

As we call more Spirit into manifestation in our thoughts the greater becomes our control over material things. It was thus that Jesus walked upon the water, healed the sick, raised the dead, turned water into wine and stilled the tempest. It was thus he performed all his miracles.

Man has learned how to cause Matter to act upon Matter by mechanical means, but he is now learning a higher law by which Spirit acts through Mind directly upon Matter without mechanical intervention, changing its shape, annulling its destructiveness, increasing its constructiveness, and making it altogether obedient to spiritual mandate.

Many strange things are happening to revolutionize our false beliefs regarding Matter. Some time ago a young machinist in Massachusetts attracted the notice of scientific men, among them the late Professor James of Harvard University, by some remarkable feats such as bathing his face, hands and arms in blazing alcohol, without raising a blister or suffering the least discomfort.

He also dematerialized his body and became invisible to those in the room with him for about forty seconds. Those who watched him said he seemed to dissolve in air until entirely invisible, afterward returning to his natural form. These tests were made under the strictest conditions so as to guard against mistake or fraud. The young man seemed to be in a passive state and said he thought of nothing in particular. This would indicate that he used no conscious control over Matter, and the probability is that a Subconscious Power came to the surface and asserted itself, independently of conscious volition, for the purpose of challenging the attention of the world and stirring it to learn the law regulating the phenomenon, which, if true, and it is well vouched for, opens to us a wide range of perspective.

Matter, thus viewed, does not present the impregnable front that too often dismays the New Thought healer, for, like the walls of Jericho it is ready to crumble at the trumpet call of the New Thought Prophet — Always is Matter plastic and Spirit compelling.

Another aid to healing is —

The Magical Power of Sleep

Magic is not an uncanny or unnatural thing. It is but an activity based on a law not generally understood. The magical power of sleep is due to a law of the Subconscious Mind, by which it works out the suggestions given to it by the Conscious Mind, and does this most effectually during sleep, for reasons which I will explain later.

A great engine can be set moving by a finger touch on a controlling lever. The Subconscious is like the engine and the Conscious is like the finger touch on the lever, giving impulse to action. This impulse in itself seems slight and insignificant, but it is most important, and even actually necessary to start the desired motion, whether in the engine or in the Subconscious, and it is the direct cause of the motion and its results.

This is a fairly good illustration of what occurs in sleep, due to the impulse given by the Conscious to the Subconscious. It is a fact known to Psychology that

suggestions can be so given to the Subconscious as to be executed by it in minutest detail. Suggestions for health, suggestions for success and prosperity, and suggestions for happiness, can all be made to the Subconscious, and by it be actualized in the life of the person for whom they are made. You can, in this way, help yourself and others to actualize what you desire for yourself or for them.

In giving these suggestions to yourself, a process which is called autosuggestion, you should make them just before sleep, and even if you fall asleep before finishing your suggestion, so much the better, for the Subconscious can pick up half a suggestion and act upon it, so great is its intelligence.

The reason that the Subconscious acts more powerfully while you sleep is because it is not then hampered and hindered by the doubts of the Conscious Mind, for doubt is the arch ENEMY TO SUCCESS in REALIZATION.

A very good suggestion to make to the Subconscious is the following:

I desire to be convinced of my oneness with God-Substance, and to know that I continually proceed from it in a stream of life, and knowing this, I desire to be free from fear, free from worry, free from anxiety, free from depression, that my days may be serene and happy, I desire an ever increasing realization of strength and mastery, so that whatever trials come to me, I may look down upon them from spiritual heights, knowing that I have power to control or alter them.

Any other desires you may have, put them in your own simple words and give them to the Subconscious to work out for you, as you would place a seed in the ground and leave it to Nature to germinate. You can only place it in the ground. You cannot cause the seed to open and push upward. That is beyond your personal effort. So is it with the suggestion seeds which you plant in the Subconscious.

Another first aid to healing lies in the understanding of

Imperceptible Motion

Students and patients are often discouraged because they do not for a time perceive any good effects from study or treatment. They should then be encouraged by learning a few facts connected with imperceptible motion. They should be reminded of the constant motion in our bodies of which we are unaware. What, for instance, do we know of the swift coursing of the blood through veins and arteries. What do we know of the constant activity in building bodily tissues. Cells are being torn down and new ones built, but this is imperceptible to us. What do we know of the digestive process? except for the unpleasant sensation of slow digestion, and that is not so much an activity as its cessation. Many of the bodily motions might be completely revolutionized without our knowledge, until later when we noted an improvement in health.

BIBLIOGRAPHY

My current of thought has been fed and enlarged by the intake of ideas from such minds as the following: Schopenhauer, Spinoza, Fenelon, Herbert Spencer, The Swami Abhedananda, Sir Oliver Lodge, Sir William Crookes, Alfred Russell Wallace, Madame Annie Besant, Professor Bose of the Institute of Calcutta, Professors William James and Josiah Royce of Harvard, Dr. Gibier of the Pasteur Institute, Dr. Carrel of the Rockefeller Institute and Sir William Gull, a noted surgeon of England, who said, "What shall the doctors do? Rest and be still. He who made the machine (the body) can repair it."

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