

*My Personal Recollections of
Thomas Troward*

THE TEACHER AND THE MAN



by

Harry Gaze

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PREFACE

IT IS INDEED a joy to present a biography of Thomas Troward, whose teachings have awakened, inspired, and often healed people the world over. It is through his wise lectures and writings that many famous teachers of metaphysical truths have obtained a deep insight into the science and the heart of spiritual life and experience. The beauty and wisdom of his teachings consist in his solid and consistent instruction of life in fullness and completeness. The thought he gives us is divine thought, because he teaches the wonder of Creation through the Self-Contemplation of the Originating and Affirmative Spirit. This is in order that the Supreme Spirit may find expression in Intelligence, Joy, Love, Beauty, and Perfection. The supremely important fact that Thomas Troward brings to us in logical clearness and vision is that the individual may also awaken to real intelligence and livingness, and, through the true contemplation of divine inheritance, nature, and environment, bring his latent God-like powers into expression.

It gives me great happiness to tell the story of Thomas Troward, not as a man I have merely heard or read about, but because I knew him well, and worked with him, before his first public lectures were given and his first book was published. In the text of the biography I have given credit to a number of people to whom I am indebted for rich supplementary material, and who, like myself, have found such real joy and satisfaction in helping his dedicated students and general readers to know him better. Thousands of people have had a deep desire to know him as a man and how he commenced his studies in the New and Higher Thought.

Among those who have assisted, Ruth and Rupert Troward stand out with more intimate family stories of his heart and character. Miss Ruth Bradshaw has searched devotedly for information concerning his life and personality, and her friend Miss Geere has given me an insight from the standpoint of a pupil in his early-century classes. Had this biography been written a number of years ago, there were many of my and Troward's personal friends who would have added their recollections.

I do feel, however, that the readers of Thomas Troward's remarkable books, after studying this book, will read and reread Troward not as a distant philosopher but, I trust, as a warm-hearted, loving friend.

Chapter 1

MISS CALLOW DISCOVERS THOMAS TROWARD AND TROWARD DISCOVERS HIGHER THOUGHT

IT WAS IN London, on an afternoon around four o'clock, in 1902. In one of Lyon's smaller tearooms quite a group of people had gathered for the usual pot of tea and toasted muffins, or thin bread and butter and cake. There were no individual tables. One usually sat at a table with other guests, men or women, young or old, and this was considered quite the right thing to do.

In a corner sat a little gentleman, rather bald, and perhaps you would say somewhat homely. In England this word means natural-looking, comely, unsophisticated, literally home-like, as in the pleasantries of home life. One could see there was the mark of intellectuality, earnestness, courtesy, and thoughtfulness on close inspection. He was evidently studious, for he was utilizing even this rest period by making notes on a manuscript he was editing. People around him finished their tea; others came and went, but the busy philosopher wrote on.

A lady, approaching that period designated by race habit "middle-age," entered the tearoom. She had a remarkably fresh complexion, the milk-and-roses type, and looked as though she had just stepped out of an English rose garden or orchard. Addressing the absorbed writer, she said, apologetically, "You don't mind, sir, I trust?" and accepted his studious silence as consent to her taking her place at his table. She gave her order to the waitress. Too busy to notice her appearance on the scene, the gentleman worked away at his manuscript, writing in very large script, perhaps to help his vision in the somewhat dim light.

He was aroused from his preoccupation by an exclamation of surprise from the newcomer at the table, "Why, sir, you really must pardon me for my apparent rudeness, but you wrote so large and so close to me I could not help seeing your words. What you are writing is Higher Thought or Divine Science, isn't it?"

The writer seemed in no way disturbed but, on the other hand, quite amused and interested. "Why, madam," he declared, "I trust it really is *higher* thought, and certainly not lower thought. But what do you mean by Higher Thought?"

“Well,” she said, “I must explain my thoughtless interruption of your work. I am the secretary of a new organization at Kensington, called the Higher Thought Centre, where we study and listen to lectures on metaphysical Truth applied to health, spiritual unfoldment, and successful living.” The philosopher was duly impressed.

The result of this informal conversation was the giving and acceptance of an invitation to see the Higher Thought Centre and to attend some of its meetings. There was much mutual pleasure in the result. The man found congenial friends and listened to novel but inspiring lectures, some given by New Thought lecturers from America. The Centre, in turn, found a congenial, wise, though humble, helper who aided them in any way possible, gradually becoming a sort of host to the Centre, whenever he could visit London.

This gentleman and scholar was Thomas Troward from India, and the lady Miss Alice Callow, the honorary secretary, whose loving efforts were faithfully and fervently devoted to the good of the Centre, in the formal-looking Kensington house in London. Here there were connecting drawing rooms adapted with folding chairs and platform for lectures and classes, a library of metaphysical books, and a reading room.

On the library table were a number of magazines and journals among which was an English magazine entitled, *Expression*, and others from the United States, including copies of *Mind*, *The Arena*, *Boston Ideas*, *Positive Thought*, *Unity*, *Universal Truth*, *Nautilus*, and the *Exodus*. These titles tell the story. It was for the most part a spiritual invasion from America. On the shelves were books by pioneer teachers of New Thought and Divine Science. These included books by Henry Wood, Charles Brodie Patterson, Elizabeth Towne, Julius Dresser, Emma Curtis Hopkins, Malinda Cramer, Warren Felt Evans, Ralph Waldo Trine, and Emilie Cady. My own writings found a place among them.

Thomas Troward found a literal mine of mental and spiritual treasure in these books and in exchange of ideas in the company of friends from across the sea. He also had rich resources from which to draw and give to all for the additional light on life and mind that he received. His was the gift of a fine philosophy and a deep and provocative interpretation of the Bible, particularly the Old Testament. The contributions he received from Dr. James and Mrs. Anne Mills and later Mrs. Annie Rix Miltz were of more actively applied metaphysics, less abstract than the older type of metaphysics to which he had become accustomed. He admired the more spontaneous faith and ready intu-

itional acceptance of deep truths these teachers manifested in contrast with his own method of plodding, carefully calculated reasoning.

Thomas Troward found in the English magazine *Expression* a digest of the American Truth teachings. While he gained much from the more popular form of New Thought, in its transition from the more abstract metaphysics, he expressed regret that some of its pure beauty was lost in this development. He was concerned that it might become too commercialized in the process. It is true that the public is unwilling to buy Truth for its own sake, but desires to know how to get the results needed. It is, of course, all a matter of order and emphasis. The master teacher's words still hold good: "Seek *ye first* the Kingdom of God, and its righteousness, and all these things shall be added unto you."

Many of the daytime gatherings of the Higher Thought Centre were made social ones in addition to the lecture event of the day. There were the inevitable occasions for cups of tea, the favorite beverage. A lecturer at the Centre would be the target for a multitude of questions on personal application of the Truth, and each questioner would feel at home only if the lecturer accepted a cup of tea. One lecturer remonstrated that he had already had two cups of tea, and the surprised lady exclaimed, "Two cups of tea, only two cups of tea; why, I have had ten cups of tea today!"

Dr. Cornwall Round, a physician who studied the subject of suitable food and drink as well as Higher Thought, always insisted, when he was an occasional visitor, that his questioner brought him a glass of milk.

Each one had a special need that they hoped would be met by Higher Thought. To some it was a health problem, and many had eloquent testimonies to the demonstrations they had made of healing through the new understanding. Others had problems of finance they brought to the Centre, and found through study a harmony with the Law of Attraction, which brought due reward. The greatest demonstrations of all were those of new spiritual understanding and unfoldment. In such unfoldment, whenever he could visit the Centre, Thomas Troward was always a willing and unselfish helper to the new arrival.

Chapter 2

MY INTRODUCTION TO THOMAS TROWARD

MY OWN INTRODUCTION to Thomas Troward was one of the landmarks in my early work in New Thought. It seemed very incidental at the time, for he was then unknown to fame, but it was the beginning of a fruitful friendship. It was when the century was very young indeed. I had first studied Christian Science, and then Divine Science and New Thought, commencing in 1890, just three years after Queen Victoria's fifty-year jubilee.

In 1898 I came to the United States on my first lecture trip. I journeyed by way of Canada to Vancouver and Victoria, and down the Pacific Coast to San Francisco and Oakland; later to Los Angeles and other cities and towns in Southern California.

Five years later, in 1903, I returned to my home in England and to the Higher Thought Centre in London, where I had arranged with the secretary, Miss Alice Callow, to give a series of lectures and classes on "Eternal Youth and Consciously Directed Evolution."

It was there I first met Mr. Thomas Troward—or Judge Troward, as Americans call him. As he had retired from his duties in India, it was the custom to speak of him in England as Mr. Troward. I have never met a more courteous gentleman, and so natural, sincere, yet helpfully humble in spite of his profound learning.

"What can I do to help you?" he wanted to know. "I am not rich, so I cannot help you financially. Perhaps you will give me the pleasure of letting me take up the collection for you, or help you to usher; or I will take the chair for you." As a matter of fact, he did all these things for me in a most gracious and helpful manner.

Mr. Troward was most apologetic because there were a few of the lectures and class sermons that a necessary return to his home on the South Coast would cause him to miss. "Can I make up by personal interviews and individual instruction?" he asked.

Although his helpfulness would have readily compensated me, the subscription was ten shillings and sixpence, or half a guinea, as he called it. The American reader may smile at the amount. Of course, the money had more

purchasing power in those Victorian days, but also our New Thought movement was in its early development.

What could our mature and learned Judge gain from lessons from a young Englishman who had toured the United States for five years to lecture on New Thought, Divine Science, and Constructive Psychology? First, I brought him the knowledge of some American books he greatly valued, and which added richly to his knowledge and enabled him to knit together his theories with more positive proof, and second, some positive and original ideas of my own. Foremost among them at that stage in his life were the books of Thompson Jay Hudson, L.L.D., an American lawyer, the chief of which was his work *The Law of Psychic Phenomena*. The painstaking treatment that Hudson gave to the nature of the subjective mind, which the public knows better now by the philosophical research and conclusions of Mr. Troward, seemed to give him solid ground for his beliefs. Hudson conservatively called the ideas he advanced a scientific hypothesis.

I knew Thompson Hudson personally. He attended my lecture on "How to Live Forever" when I visited Cleveland on my way back to England in 1903. He was asked by a mutual friend his opinion of my lecture. He said that he was intrigued by my optimism and thought it wonderfully invigorating suggestion to the subjective mind. He said, however, that he would not like to prolong a life like this. Evidently he did not fully realize conditions could be corrected. This, of course, could not be called constructive suggestion to the subjective mind, which Hudson himself declared amenable to the power of suggestion, and the builder and chemist of the body. Negatively, Hudson declared, "The good old-fashioned three score and ten is good enough for me." It was later reported to me that Hudson died on his seventieth birthday. This would appear to be remarkable confirmation of the amenability of the subjective mind to the power of the word. Some may think that Mother Nature takes but little notice of our words; but she listens in, and engraves them in flesh and blood. Fortunately, the new word, spoken with power, if given in sufficient time, can dissolve the effect of a temporary error.

Thomas Troward was deeply impressed with the way that Hudson reasoned in his book on psychic phenomena and the patient and detailed way he classified the subjects he discussed. Mr. Troward, however, amplified Hudson's idea of the individual subjective mind by considering it as the individual's share in the Universal Subjective Mind and formulated the tremendously helpful statement that the Universal Mind has Infinite Amenability, Infinite

Responsiveness, and Infinite Creativeness. In its ready and impersonal acceptance of the purposes we impart to it of health, happiness, and all-round well-being he saw the solution of the great problems of life and attainment.

In addition to introducing the works of Hudson to Thomas Troward, I gave him my original contribution of consciously and individually directed evolution as the key to eternal youth and immortality, which includes the whole man—spiritual, mental, and physical. He promised to give this ideal his most earnest consideration, and while he did not personally demonstrate this, he accepted and incorporated it into his teaching when he became a writer in 1904, his first book being *The Edinburgh Lectures on Mental Science*. The theme was elaborated in his later books.

While ultimately accepting the full ideal of ageless life, Mr. Troward had a distinctly conservative approach. It required a lot of actual proof to convince him as to the nature of the subjective mind and its full amenability, response, and creative action to suggestion. He was convinced in what then was a novel way. This was by witnessing experiments in hypnotism. Troward, like myself, did not become a practitioner or an advocate of hypnotism, but it was in this type of early research that many of the facts concerning the nature of the subconscious mind were discovered. A theoretical knowledge of the characteristics of the subconscious was insufficient to give him full assurance. His complete confidence came in a most interesting and unusual way.

My friend and student Cornwall Round was a physician and surgeon, but would insist at that time, “I accept the idea of physical as well as spiritual immortality, but please do not publicize me as Doctor or I may be ruled out of the medical profession.” He explained that it was against the ethical code of the B. M. A. to use the title of doctor in connection with his personal opinions in the press. He had experimented extensively with hypnotic subjects. Some of his results were so full of interest and significance, we decided to help Mr. Troward and a few others by arranging a series of experiments in Dr. Round’s house.

The group that gathered for this purpose was mostly composed of officers of the Psycho-Therapeutic Society, and nearly all physicians who had accepted and practiced mental healing. Dr. Round decided to go entirely out of the professional hypnotic field to find a suitable subject. He decided, after some discussion, to call in a streetwalker to whom a fee was paid considerably in excess of that which she earned in her regular calling. The young woman consented to becoming the hypnotic subject for the evening after be-

ing fully assured by the physicians that the experiments would not in any way harm her. Fortunately, she proved to be a good subject for the test.

She possessed a faculty for concentration. It is very difficult to hypnotize a mind-wanderer. First she was required to look intently at a bright shining coin, and then directly into the eyes of the operator. In a quiet but positive voice, Dr. Round repeated a number of times, "You are a high priestess in the Temple of the Sun. You have a message for those who are here. You will speak to us clearly and brilliantly. You know great truths. You will tell us about them. You have wise and able associates, and you are open to their wisdom. You are fluent and able. Remember, you are a wise, high priestess, and you can instruct us." After much repetition, in substantially the same words, her regular, personal characteristics seemed to disappear, and a new and more attractive individual appeared. Finally, she lifted herself up, proudly, and even regally, an impersonation of a Goddess, and launched into a discourse in which she talked eloquently and learnedly of life, philosophy, and immortality.

Thomas Troward was profoundly impressed, as were the others, some of whom had previously tested hypnosis for medical usage, sometimes as an anesthetic for the milder operations. Mr. Troward exclaimed, "This certainly proves there is a subjective mind that can accept and impersonate what is vividly suggested when hypnotism has placed the conscious mind in abeyance; but of course, the thought is the real power."

Interestingly, the company had various views about the source of the phenomenon. One man was positive the subject matter of the discourse, as well as her changed deportment, were supplied by a control in the form of a disembodied spirit of great intelligence. He saw in these results a proof of spirit communication. The consensus of opinion, however, shared by Mr. Troward, Dr. Round, and myself, was that it illustrated the normal powers of the subjective mind, and that the ideas advanced were a composite of the ideas held by those present, or ideas received from the treasury or storehouse of the Universal Subjective Mind.

In some ways, the experiment was as dramatic as the story of Svengali and Trilby, in which the commonplace singer impersonated the marvelous singer until the hypnotic influence was removed by the operator's death. It is indeed true that "Truth is stranger than fiction." In this case a speaker was impersonated instead of a singer, and one presenting remarkable thoughts concerning the deep philosophies of life.

Mr. Troward agreed with me that while hypnotism, in trustworthy hands, for research purposes, demonstrated quite quickly and dramatically to seekers and skeptics the marvelous powers of the mind, the results of thought power were better in the long run when the cooperation of the subject's whole mind, subjective and objective, with the priority of spiritual cooperation, was obtained.

Cornwall Round was, like his name, quite round and plump. In his younger years he had been an officer in the army, and he sometimes wondered if some indulgences in his early years might keep him from the full demonstration of the life abundant. He had a knowledge of Hinduism, in which some groups took a fatalistic view of karma. Although he accepted in principle the relationship of the subjective and objective minds, and the amenability of the subjective, together with its power of building and rebuilding the body, he frequently made himself an exception to the rule. The spiritual, which is always the truly dynamic power in healing, did not impress him as deeply as the influence of mental suggestion.

Granted that suggestion is a factor in healing, we may still question concerning the quality of suggestion to be used. It is certainly not a complete idea to say that suggestion or thought is the healing influence. Obviously, thought and suggestion can cure or kill. We must make it divine thought and word. The action of the mind is not complete unless we take into full consideration, and practice, our relationship with Super-conscious Mind. "To know God is Life Eternal." I do not mean that Cornwall Round left God out of his thought. It was a matter of emphasis and proportion. Thomas Troward constantly stressed the understanding of God as the Self-Originating and Affirmative Spirit, and the Self-Contemplation of Divine Spirit. Dr. Round's gardener on his mother's beautiful estate was still active in his hundredth year, and he had wondered whether his secret of lasting youthfulness was to gather dew-drops at the dawn of day in quantity enough to drink. This, of course, would simply be distilled water, but exceptionally well aerated by the fresh morning air. This idea was seemingly borne out by the fact that the weathered gardener contacted the grass with his fingers at the dawn of day and applied something to his mouth. Dr. Round's curiosity eventually caused him to use his telescope on the centenarian at this early hour. To his astonishment, he saw him take the small round slugs from the grass and put them in his mouth and devour them with evident satisfaction. Dr. Round was greatly intrigued. He linked it in some way with the current interest in what was

known as organo-therapy. “It is live protoplasm,” he declared. It was, however, only a nine-days’ wonder to him. I feel assured that my readers will not accept my relating this little story of the doctor and the centenarian as a recommendation to emulate his diet!

The value of Thomas Troward’s friendship with Cornwall Round was not that the good doctor’s views could be followed at all times, but his scientific tests of mind power helped to dramatize the nature of mind and provide material for closer spiritual and mental reflection.

In those days, a tennis champion and all-round athlete, as well as mental and physical health teacher, named Eustace Miles ran a large food-reform restaurant on Chandos Street, just off Trafalgar Square in London. In quite a unique way, he combined his food shop with a lecture salon, in which a variety of teachings included food study, scientific breathing, and metaphysics. Dr. Round invited me to dinner at this restaurant. Among the items on the menu was a meat substitute in which there was a combination of yeast, beans, whole-wheat breadcrumbs, and perhaps other ingredients. The idea in Eustace Miles’ mind was to provide meals that were meatless yet so closely resembling the look and taste of meat that the most confirmed meat-eater would never miss his steaks and chops. In this, he was quite successful.

My meal seemed quite fairly satisfactory—though I did not eat meat anyway, therefore did not need a transitional diet resembling meat in taste or appearance. In fact, I would prefer my food not to resemble flesh food.

That night, I had distress in my stomach of such an acute order as I had never before experienced. I told Dr. Round about it the next day. He was filled with almost a schoolboy glee and rubbed his hands with delight. It was hard for me to see the joke. He explained enthusiastically that he had identically the same experience the first time he tried this type of food and suggested that we invite Thomas Troward to this restaurant to dinner and see how the combination of ingredients would agree with him. This, he declared with zestful anticipation, would be just a matter of scientific research. I persuaded him that it would really teach us nothing new, and there was no wisdom in making him suffer as a human guinea pig.

I understand that in modern vegetarian restaurants a different combination, and a different form of yeast, is used to give the meaty flavor and nutrient. However, our spiritual, mental, and emotional states are closely related to our complete nourishment, and the mental factor is always present.

Both Mr. Troward and I enjoyed a number of deliciously prepared vegetarian meals in the beautiful home of the Roundses, for they had a wonderful cook and housekeeper, who knew how to cook the foods conservatively and thus retain their full flavor and virtue.

Then we would have the opportunity of an exchange of thought on the things that make for Life Abundant. Sometimes, a group of physicians would gather and we would discuss subjects under the head of Psycho-Therapeutics, of which the modern version is psychosomatics, or soul-body relationship. Thomas Troward, relieved of the necessity of a lecture manuscript, was an animated and earnest participant in these conversations.

The groups meeting at the Higher Thought Centre worked strictly along metaphysical and spiritual lines, and it was in this atmosphere that he gave and received help and highest inspiration. He realized also the value of the introductions to brilliant men in the home of Dr. Cornwall Round and gathered many ideas from their talks, from which he occasionally made notes for future reference and study.

In a chapter entitled "Race Thought and New Thought" in his book *The Creative Process in the Individual*, Mr. Troward calls attention to the writing of Dr. Cornwall Round. This was something unusual for him to do, as he made it an almost inflexible rule to mention or quote only the Scriptures. A number of teachers whom he personally and warmly thanked for their contributions to his knowledge are not mentioned. At first, and with only casual thought, this might appear somewhat selfish. From first-hand knowledge of him, however, I know that this was not the case. By quotation from others, in some idea he approved, he did not want to seemingly endorse other ideas that might be held by the individual. His inborn caution kept him from even seemingly sponsoring ideas which he had not explored in the most exhaustive detail. He was safe in talking impersonally on the principle in which he believed. Whatever of Truth he accepted he felt was from that time an entirely impersonal matter.

In this exceptional instance, which calls attention to the rule, in a footnote he commends the reader to see *Self-Synthesis*, by Dr. Cornwall Round. The full title sounds more interesting, I think. Now out of print for many years, it was entitled *Self-Synthesis: A Means to Perpetual Life*. As the title indicates, Dr. Round based the teaching on the power of the subjective to build and rebuild the body to a higher and more perfect degree when so in-

structed by the knowledge and word power of the objective, or conscious, mind.

The power of hypnotism is wholly in the quality of the suggestions made by the operator. The hypnosis is merely the opportunity of giving the suggestions directly to the subconscious mind of the subject. The conscious, or objective, mind would argue and question the truth of the suggestions, and probably refute them. At the very least, they would be governed by previous education and experience, even if quite faulty.

In the state of hypnosis, a new and temporary personality is created, consisting of the operator's conscious mind and the subject's subconscious mind. The subject carries out its normal tendency of impersonating the predominant mental ideas given by the operator. The subconscious accepts and does not argue.

Experience, however, has shown that this is a temporary phenomenon. In order to carry the work further—from a mere assumption of the character impersonated under the operator's influence, to normal and actual personification and embodiment—would require the intense interaction of the whole mind of the subject in resolute training and culture in complete integration.

The streetwalker did not become a great speaker and wise philosopher. The effect was temporary, because the influence was not her own. She returned to her usual occupation. One may, of course, inquire what would have been the effect if this interested group could have taken her into more or less permanent reeducation with a view to reconstruction of her life. Certainly such transformations have been made without the aid of hypnotism. On this occasion, the experiment had the specific purpose of giving Thomas Troward the opportunity of witnessing the nature of the subjective mind and its response to thought and word.

All were fully agreed that the knowledge of hypnosis placed a great and solemn responsibility on the part of any who participated in it. If a surgeon must have exquisite skill, and must have a clean heart, and also clean, anti-septic hands, how much more should one entrusted with a subject, who for the time being is a complete passive believer, have a pure soul and a clean heart and mind! It must also be remembered that not only goodness of motive is to be considered, for the question comes whether even the best motives of one individual are for the best interests of another individual in all cases.

I do not recall the exact conversations of those present at Cornwall Round's experiment with his odd subject and the results obtained. But they

were quite along the line I have just repeated. There was a difference of opinion between some of the doctors regarding the question of complete control in hypnotic action. The question of whether a subject might commit a crime under hypnosis was discussed. Some thought this distinctly possible. Dr. Round assured them that as a result both of his study of the work of others and his own work, if even a minor infraction of moral law—by the subject's conception of morals—was suggested, the subject would become greatly distressed and awaken to normal consciousness for protection. Might it not, however, provide the occasion which otherwise might not occur? This prompt awakening was because the nature of the subconscious is very complex and is not only responsive to suggestion, but is the seat of the individual's life-instinct for self and others, and is a protective power. While this appears very logical, one of the doctors present strongly objected to this view, and Thomas Troward, like the good judge he had been in India, said that he would reserve his opinion until he had given it more mature reflection.

It is reported in these later years that hypnotism has aided dentists in their work, enabled doctors to perform the lesser operations without the use of anesthetics, and has been of assistance in childbirth and in the correction of undesirable habits.

There are still many questions to be asked concerning the use of hypnosis. In New Thought, while seeking to keep an open mind, its ministrations do not in the slightest way include hypnotism. Christian Science also rigidly excludes it. It is claimed by some scientists that there is still room for strictly scientific investigation, for its possibilities, under rightful conditions, have not yet been fully explored, although so much time has passed. It should positively never be used for purposes of amusement. I have treated this subject at some length because even a mention of hypnotism is sometimes mistaken as an endorsement of its practice.

Chapter 3

ALICE CALLOW'S STORY OF THOMAS TROWARD

MISS ALICE CALLOW, secretary of the Higher Thought Centre at Cheniston Gardens, Kensington, London, was the one who knew Thomas Troward best so far as his metaphysical activities were concerned. The Centre was not a church, and Mr. Troward was beloved and his work admired by many prominent churchmen; and when he passed on, the *Christian Commonwealth* requested Miss Callow to give some details of the life of this deep philosopher. She was known as “the Mother of the Metaphysical Movement in England” and was deeply gratified at this title, which she richly deserved for her ever ready activities on behalf of the Truth. I am reproducing the article here in her own words, for I know my readers will enjoy the story of one so well acquainted with Mr. Troward’s life. The article was published in 1916.

It is just fifteen years since Mr. Thomas Troward—Judge Troward as our American friends called him—whose death was announced in the last issue of the *Christian Commonwealth*, stepped over the threshold of the Higher Thought Centre and exclaimed that at last he had “come home!” He had already been in England four or five years—a retired Divisional Judge from the Punjab.

Born in Ceylon in 1847, he had, like all Anglo-Indian children, come back to the home country to be educated. At Beckhampstead Grammar School, in spite of its fair reputation, he was not happy. Some streak of originality, perhaps, prevented his entire adaptation to English boy life, but the charm of Jersey, where he continued his education, entered into his blood. No doubt the old Huguenot strain in the family found some congenial element in the semi-French environment of the college. The natural bent of his mind began to assert itself and in 1865 he took the Halford gold medal for literature. His college career completed, Thomas Troward went up for the Indian Civil Service examination, stiff even in those days, and at the age of 22 returned to India as Assistant Commissioner. An incident in the course of his examinations foreshadowed

the trend of life that was to replace the regulation judicial career when the twenty-five years of service was completed. Among the subjects left to the end, and quite unprepared for, was metaphysics. He had no time for research, and no knowledge of what books to read, so the paper was filled in on speculation. "What textbooks did you use for this paper?" said the examiner. "I had no textbooks, sir; I wrote it out of my head." "Well, young man, then your head is no common one, and, if I am not mistaken, we shall hear of you again."

During the years in India, all his spare time from official duties was devoted either to canvas and paintbrushes or to the study of the tomes of sacred Indian lore and the scriptures of the Hebrews and other ancient peoples. From those studies there was unfolded to him, as if in a vision, a system of philosophy which absorbed in an undercurrent of thought all the working hours of the day and the quiet hours of the night. Released at last from the onerous duties of the courts, he settled in England, and a manuscript of some nine hundred folios came slowly into existence.

Then it was that Mr. Troward first heard of the Higher Thought Centre. In the course of conversation at some social function, he gave forth some of his original views, and was charged with being a student of "Divine Science." The name attracted his attention. He inquired into its meaning and origin and before very long found himself among those of kindred views at the Higher Thought Centre. It was with some difficulty that he was induced to give his ideas in the form of lectures, nor was it till 1904 when he produced his first volume—the now famous *Edinburgh Lectures on Mental Science*—that his quality was fully recognized. No words can overestimate the value of this and subsequent volumes to the Metaphysical Movement. Their lucidity, insight and logic brought conviction to the New and Practical Metaphysics; many Churchmen especially were attracted by the *Bible Mystery and Bible Meaning*. But little advertised, these books have slowly made their way all over the world, and perhaps no one was more astonished at their reputation than the simple-hearted, kindly and fun-loving writer.

Mr. Troward was preparing a manuscript of a new volume, dealing with the correspondence of science and religion, when he

was called from this scene of action. This book will probably appear in the Autumn.

This article of Miss Callow has carried us far into the field of Mr. Troward's activities, being an interesting and valuable sketch of his life, and it will be interesting to retrace the beginning of his metaphysical work and fame in greater detail. The prospective book mentioned by Miss Callow, by the way, was entitled *The Law and the Word* and has been a source of great pleasure to Mr. Troward's students all over the world.

It was indeed true that he was reluctant to speak before the public. It required the persuasion of a number of us to convince him that there was a large public in Great Britain, the Commonwealth, and the United States who would be interested and helped by what he had to say in speech and in writing. So far, he had imparted his ideas to the few who he felt would be interested in these studies. It seemed to Mr. Troward a time of analysis and formulating basic principles rather than a more immediate application to daily life. Both aspects are of course important. It was here that the more pragmatic challenge reached him, largely from America as voiced by American visitors, including my own return to England. This new attitude might be expressed in the provocative phrase, "Well, how will it work out in life?" Mr. Troward was pondering in his mind the difference between the old academic metaphysics and the new applied version. As he commenced to lecture, with obvious reluctance, and met the challenging questions of members of his audiences after his reading, he saw more and more that the public would not be content with theoretical speculation, however logical and judicial, but would persistently inquire just how these wonderful ideas would bring substantial returns in increase of health, renewal of youth, success in life, prosperity, and harmonious relationships with people. Those inquiries were met on the basis that such people might come for the "loaves and fishes" but continue study for the real spiritual feast.

Chapter 4

SOME TROWARD LETTERS

A FEW LETTER FROM Thomas Troward, one to me personally and a few to Miss Alice Callow and others, are given here because they throw a more intimate light on the nature and character of our genial philosopher. In a trunk, bombed in World War I, I had a number of such precious documents, including some very valued ones from our Higher Thought secretary, Miss Alice Callow, reviewing my teaching activities at her Centre in 1903, a year before the famous *Edinburgh Lectures* of Mr. Troward. In these she wrote, in the kindest terms, of the help that she and Mr. Troward and others received from my lectures and classes. It was indeed a great satisfaction to have been helpful to those who in later years did so much for humanity. The only letter I find among my present papers is a short note from Mr. Troward, telling me that he was personally sending me a copy of *The Edinburgh Lectures on Mental Science*, asking for a review of his book in my magazine. This magazine was *Life Culture*, which I published for some time. The letter follows:

38 Lancaster Road South Norwood,
London 13th June, 1907

Dear Mr. Gaze:

I have sent you by today's post a copy of my "Edinburgh Lectures on Mental Science" for favor of review in your new Magazine, of which I have just heard from my friend, Dr. Cornwall Round.

I am glad to say this book is enjoying a fair share of popularity which a notice in your Magazine would no doubt help to increase.

I do not know whether you remember my being introduced to you at the Higher Thought Centre some time ago.

I hope your work is progressing satisfactorily and that your new Magazine will be a great success.

Yours sincerely,
T. Troward

Writing to Miss Callow, in 1911, a statement appears which I feel is tremendously important to students of Thomas Troward's teachings throughout the world. After writing his wonderful books, and after their astonishing success, he found a new approach to Truth for himself, a new outlook, and a new emphasis and sense of proportion.

This is the first time that this development in the life of Mr. Troward has been given to the public. This is the momentous letter:

I think from your letter that you too begin to feel, as I do, the presence of something greater than a merely intellectual element in the spiritual life. I have no doubt in due course we shall find it. I think this great secret is nowhere more fully stated than in the writings of St. John. They are the most helpful books I know, and sometimes *I wonder whether it is any use reading or writing others*. Now I must end. My wife joins me in all kind thought.

Yours very sincerely,
T. Troward

Earlier in this letter, Mr. Troward mentioned that some of his books were being advertised in America, although they were copyrighted in his name, but that, "anyway they are making the books known which should be useful if I should go to America to lecture." It is extremely interesting to know that Thomas Troward at one time contemplated a trip to the United States, an event which, had it been consummated, would have created a great wave of interest among his American followers.

Two very concise letters will show how Mr. Troward proposed a healing for a woman who was making considerable difficulty for herself and others, because of her fears.

Dear Miss Callow:

I enclose for your perusal the letter I have received from Mrs. F. together with a copy of my reply. You can return them to me on

Wednesday. The whole affair is a tempest in a teacup, and the less notice taken of it the better.

With all kind thought,
T. Troward

This is the reply sent:

Dear Mrs. F.

I have carefully considered your letter and it appears to me that the answer to all the suggestions contained in it is a very short one. "Perfect love casteth out fear, he that feareth is not made perfect in Love."

With all good wishes,
T. Troward

Another letter, although perhaps of no great importance, at least gives an intimate view of Thomas Troward, proving Mr. Troward helpful and cooperative in family emergency, and may therefore be quite interesting and give a sidelight on his habit of helpfulness. This letter is also written to Miss Callow, and is as follows (illustrating that the servant problem existed also in his day!):

We are left without any servants and having to do *everything* for ourselves, my wife acting as cook and brother as house maid, while I clean boots and fill the coal scuttles—this necessitates my wife being up to lay all fires which she declares I am incapable of doing. I hope we shall soon get both house and servants.

The picture of coal scuttles filled by Mr. Troward, and that of his cleaning boots, conjures up something quite different from the visualization of the eminent Judge usually pictured in America. From my early recollection of English weather in the country, it sounds rather chilly. It was probably only temporary inconvenience, and I like to think of Mr. Troward free from shin-

ing the boots of the family, and comfortably busy with his Bible study, his writing of books, and the painting he loved so well.

It may be of interest to the reader to find a correspondence between this simple glimpse into the domestic life of Mr. and Mrs. Troward and paragraphs from the chapter entitled “The Sacred Name,” pages 189 and 190, in *Bible Mystery and Bible Meaning*. He aptly says:

The true relation of the individual soul to the Universal Principle could not be more perfectly depicted than by the names Ishi and Hephzibah. We have only to turn to any well-ordered family to see the force of the illustration. The respective spheres of the husband and wife as the heads of such a household are clearly defined. The husband provides the supplies and the wife distributes them. . . . [In the household emergency of the Troward’s, the husband provided the coals in the scuttles, and the wife made wise use of the coals by distributing and firing them.] and so in the description of the Perfect Woman we read that in her mouth is the Law of Kindness. Hephzibah, the Perfect Woman, rules her household wisely in love, and so applies the raw material which she can draw from her husband’s storehouse without stint that, by her diligence and understanding, she converts it into all those varied forms of use and beauty which are indicated under the similitude’s of domestic provision and merchandise in the thirty-first chapter of Proverbs.

The analogy may not be exact, for analogy is never absolute; but it will be sufficient for my purpose if the very kind reader will realize that for completion, it is not only necessary to have the Source of Supply, as representing the Divine Masculine; but it is also essential that there should be a Divine Feminine to lay the coals and really fire the heart and hearth with loving warmth for all the family.

The conventional idea of God has been too exclusively masculine, particularly in the Protestant religions, and the Catholic religion—through the person of Mary, the Divine Mother—and the Christian Scientists and other Metaphysical societies and churches supply this imperative need through emphasis on the Divine Feminine Principle, or Mother God.

The pioneers in New Thought activity believed in the Law of Attraction, attunement with which would bring prosperity; but the channels of work

in which they toiled were not of a nature to bring early financial results. They met a critical public, unlearned in the Truth, who charged them with commercialism if they made good in regard to money, and who were still more critical if they fell down financially and got into debt.

Thomas Troward's family was growing up and expenses were increasing just as his work ended in India. The government pension was not too large, and the royalties from books had not reached a profitable stage in his lifetime. He tells in his letters to friends that his wife was the optimist of the family, and that her cheerfulness was in contrast to his tendency to worry. He admitted this in saying, "I am a worrier."

Today, the continued affirmations of prosperity and constructive work on the part of teachers has brought about a very much more prosperous state of affairs, and few have to meet the problems of the earlier pioneers. Still, it is true in many cases that the work and the ability used in teaching the Truth, if employed in the business world, would have brought greater results in the attraction and accumulation of money. It is the sheer love of being of service that has kept many in this work.

When Thomas Troward passed from this scene of action, it was first proposed that a fund should be established for the purpose of establishing the "Troward Memorial Edition of the late T. T. Troward's Works." Mrs. Troward, however, writing to her friends at the Higher Thought Centre, happily finds this no longer necessary, and expresses her appreciation of the intention. She comments:

Now there is no necessity to finance the publishing, and the publishers prefer to do so themselves, I suppose the fund will be used in some other way, but I felt I must express my deep gratitude, even though the money will not be used for me; still the kind intention was the same, and I think it was a splendid tribute to my dear one's memory and one which will never be forgotten by me. Thanking you all for the time given and trouble taken over all this.

With kindest thought, yours very sincerely,

Annie Troward

Here is a most interesting letter, written to me recently from Miss Ruth Bradshaw, who was, for many years, Honorary Secretary of the British Section of the International New Thought Alliance.

London, N. W. 8

Dear Dr. Gaze:

Thank you very much for your letter. Yes, I remember that you knew Mr. Thomas Troward when he was quite unknown to fame; that of course would add special value to your "Reminiscences."

I have written to Miss L. G., as she is the only one I know of here, who knew Mr. T. personally. She was a devoted student. She told me how, when the First World War broke out, the students relied so much on his spiritual support.

He and Canon Wilberforce were great friends. She told me how, one day, when Mr. T. was taking the chair for Canon W., he spoke of Canon W. as a great man—the Canon then said—"No, Mr. Troward is the great man," and they went on praising each other.

Canon W. died during the war; the students, grieved at the news, said, "Anyway, we have Mr. Troward with us." The next news they heard was that Mr. T. had died. I believe the two men died within a day of each other. Mr. T. was apparently quite well, but said he felt cold and lay down on the hearthstone in front of the fire to warm himself; a little later when some member of the family or household took a look at him, it was found that he was gone.

A letter sent by Thomas Troward to Miss Geere, his student, is interesting, especially from the standpoint of mutual help between student and teacher. At a time when he felt the keen need of spiritual help, he found her message to him comforting and healing. The Troward letter is written seven years after the publication of *The Edinburgh Lectures*.

19 Sep. 1911

Dear Miss Geere:

Just a few lines to thank you for your most kind letter and to tell you how much strength and encouragement such a letter gives me, coming as it does at a time when I am much in need of such help. I am indeed glad that anything I have said or written has been of assistance to you, and if you owe me anything, your letter has amply repaid it.

Dr. James Porter Mills wrote a book called *Health*. Later he added a chapter and called the new edition *From Existence to Life*. Dr. Mills gave a copy of *Health* to Mr. Troward in 1908. On the cover of *From Existence to Life* is printed the following:

My feeling is that 'From Existence to Life' is by far the best book yet published on advanced psychology and spiritual healing. It is clear, fresh, sane and self-evidently practical both in its psychological and spiritual teaching.

From a letter from Judge T. Troward to the author

Ruth Troward paid a visit to Lancaster Gate (British Section of the I.N.T.A.) in 1932 or 1933. She was very nice and very good looking, with long straight features. She was paying a short visit to England and then returning to France, where she lived at that time.

It was Miss Callow who, at the Higher Thought Centre, helped Mr. Troward write the books. I have a letter from Miss Beatrice Hope (Assistant Secretary at the Higher Thought Centre), dated 1944. In it she says: "The work of the Higher Thought Centre was purely foundational, going on quietly, attending to its affairs, while many new elements were springing up around; Mr. Troward speaking each Sunday morning during our tenancy of the Doré Gallery was always declaring, 'In the beginning God.' Mr. and Mrs. Heard, for many years Honorary Secretary of the I.N.T.A., were very friendly with Mr. Troward and he was often invited to their home."

In 1958, I had the joy of still one more of my trips to my native country, this time to meet members of the Troward family and to supplement this biography with such details of their father's life that they could give. They were most kind and cooperative, and tried their best to recall incidents and events in his life, and glimpses of his life in India. Their youth in these days, their absences in boarding school, and other factors made these somewhat few.

I am grateful, however, for some interesting details from his daughter Ruth and his son Rupert. From Rupert, I gained a wonderfully illuminating and touching letter from his father and some interesting pictures. Rupert's wife, I found, was a cheery and vital eighty-one, and Rupert only a few years younger, and looked a most remarkable duplicate of his father in appearance.

Among the many interesting places in which the Troward family lived was a flower-covered cottage at Ruan Minor in picturesque Cornwall. The name of the cottage was "Carleon." I found a very lovely painting of this cottage on a wall in Rupert's London flat, and learned that it was painted by his father. I am indebted to him for a photograph of this painting.

Mr. Thomas Troward came naturally to law and his practice as a judge, his grandfather being a lawyer. He was the son of Albany and Fredrica Troward. The father was born in the County of Middlesex in 1799. The son, Thomas, was twice married. I am happy to have an excellent portrait of him and his family.

Ruth says, in answer to my question of her father's experiences in success and healing:

I am afraid I know of nothing in either direction, and can remember his dislike of a tendency in some students, especially by novices, to use Thought to bring about material good in themselves—rather than spiritual. I remember him quoting with regard to this, "Seek ye *first* the Kingdom of God, and all these things will be added unto you." These words, I think, summed up his own attitude very definitely. As a family, we enjoyed good health, so he can have had little need to seek to exercise any healing power he may have had, while we lived at home. But it is, of course, also possible that he was able to help friends or strangers by letters and prayer.

This was undoubtedly the case, and while not a professional practitioner, Mr.

Troward frequently helped those in need.

Mrs. Heard reported that Ruth told her of great personal help in solving problems, and being able to demonstrate opportunities to others. A man who was a stranger asked her if she saw anything peculiar about his face. He said, "Come close to the light and examine it thoroughly." She did so and said she saw nothing peculiar with it. He then said that some time back he had *lupus* and his doctor told him that he could not live more than two months. He then decided that he might as well spend his last days in some pleasant place, and chose Italy. A friend saw him off at the railway station and just before the train left slipped a book into his overcoat pocket and said, "This may help pass the time on your journey and may interest you." The man read the book on the journey, and was enthralled by it. He said to himself, "If this is true, I will prove it." He did, with the happy result described. The name of the book was *The Creative Process in the Individual*, by Thomas Troward.

When I got in further touch with Miss Ruth Troward, she wrote as follows:

I shall be very interested to meet you and hear more about the biography. If I can contribute any fresh information for it, I will, of course, gladly do so. But I must point out that, owing to a variety of circumstances, I knew far too little of my father and his work; and also of his much earlier life, of which he spoke very little. This makes his biography somewhat difficult to write, as a keen student of his books, who made a brave attempt, discovered. But she had not known my father personally, as you had, and this makes a world of difference. I am afraid you will find me but a poor kind of daughter for so eminent a father! But I will do my best.

Here is one of Miss Troward's communications to me, giving some intimate family details of the life of Thomas Troward, and a pleasant insight into his character and happy relationship with his family:

You will know that he delved deep into various Indian and other Eastern religions in those years in India. One rather strange memory comes to me as I write, namely, that my father could not be interested in Shakespeare. "I'd sooner read the Arabian Nights," he said, once or twice, to me. He valued Emerson very highly.

The first memory of my father was at the age of three, when he and my mother sometimes took me to the end of the long grey stone Cobb at Lyme-Regis. My father then set up a small easel, and seated himself on a webbed stool that opened out mysteriously from what appeared to me to be a short broad stick. He would then begin to paint a picture of sea and boats, which I thought him very wonderful to be able to do.

On his last furlough from India in 1892, which he spent with his whole family in Cornwall, at Padstow, he revealed a gift for the telling of fascinating adventures of children with fairies, giants and magicians—thrilling without being too alarming. Walks with our father became very popular.

When settled in the pretty house at Tunbridge Wells, father introduced the custom of family prayers before we sat down to breakfast. We children knelt at one side of the huge dining-table, and the parents each at their big armchairs on either side of the fireplace.

The family cat—still young and skittish—formed a habit of mounting on my father’s shoulders as soon as he knelt at his chair after having read some verses from the Bible. For some months father endured this patiently, being extremely fond of cats. But, at last, “Sooty” forgot his manners, and suddenly attracted by father’s spectacles, pushed them off with skillful paw. This new game continued for a few days, but finally as “Sooty” grew more of an adept at the game, and one day tossed the spectacles into the fireplace, the limit had been reached, and father rose up from his knees, and with deliberation removed a soft house-slipper from his foot, applied it gently but firmly to “Sooty’s” behind, and compelled him out—through the French-windows! We young people collapsed into helpless laughter, and father, returning to his armchair, suddenly joined in, saying: “I give it up! We cannot possibly continue with these prayers!” And indeed they were never continued.

With regard to cats, father sometimes enjoyed startling mother if she was absorbed in some book or work near a mealtime, by suddenly putting his head round the door, and “meowing” as loudly as any cat pleading for food—and then quietly chuckling at his success in making mother jump!

I well remember my first introduction at 12 years old to the idea of reincarnation. It was on a windy Autumn afternoon. My sister and I had been taken for a walk by father, and the talk had somehow turned upon the subject of Death to be followed by Heaven or Hell, in which teaching I had been brought up in a small Free Church before my parents left India. My father recited quietly that it was far more probable that no such startlingly sudden change would take place, and that he believed it possible we had already lived on earth before, and might do so again. Also that there were surely many other “worlds” to be experienced in the course of eternity—and each and all held within the Love of God. This appeared to me to be simply true, and the belief accepted by me then has accompanied me throughout a long life, thanks to this Sunday afternoon walk and talk.

My father was near-sighted, and found difficulty when out walking to recognize faces. We children often tried this out with success. But my mother achieved a success that outshone all our own. She was returning from a visit, and was wearing a new Spring costume and hat. Near the house she met a friend, and stopped for a brief chat with her. Seeing father emerge from our garden just then, bound for the post-box at the other end of the road, she begged the friend in a whisper not to call father’s attention to her, as she wished to play a joke on him if possible. The friend agreed, and as father came nearer, she called out a greeting, and he stopped and embarked on a little talk with her. She did not, of course, introduce my mother, and father, lifting his cap to both, resumed his way with his letters. At lunch, my mother asked if he had been out at all that morning, and he told her he had been to the post-box and back, and had met their friend Mrs. X on the way. He added that she had had some lady, unknown to him, with her, and he had been surprised that she had not been introduced to him, and thought it a little lacking in politeness to both this lady and himself.

When mother told him the strange lady’s name he fell into one of his silent fits of laughter, literally “laughing till he cried”!

Another mistake due to father’s near-sightedness occurred not long after. There had been a very sad accident at our house, when a window-cleaner had fallen, and was so seriously injured that he died later in a hospital. He had worked for us for some years,

and father had been very grieved and had done all in his power to help.

Fortunately, the man was unmarried, and had no near relatives, so father arranged everything for the funeral with a local undertaker.

At this particular time he was engaged in the private publication of his first book, for which he had not turned to any publishing firm. He had found a competent printer and binder in Norwood for the job.

One day, soon after the window-cleaner's funeral, he met a man in our road who greeted him politely; and believing him to be the printer, father remarked in a cheerful voice: "I'm so glad to see you, and I hope to have a lot more work to give you before long." The man stared at him in surprise—and then said: "Excuse me, Sir, but I think you must be mistaking me for someone else. I'm the undertaker, who arranged the funeral for you the week before last!"

The 1914 War had just begun, and we were still in Cornwall. On one of the War's earliest days, father set out with all his usual painting gear, and the ancient webbed stool of the Lyme-Regis days, and was soon walking with his quick springy step across the firm sands of a wide bay, at whose far side he intended sketching.

He had entirely forgotten the War's new and sudden restrictions.

Seated on a cliff above the bay we watched the scene. A Coastguard had noticed father's rapidly moving figure and load, and had set off in pursuit. But to overtake father was no easy task. The Coastguard shouted, but father, absorbed in his own thoughts and plan, paid no attention, and did not even turn his head. It was only at the farthest limit of the wide bay that the pursuer caught up with his prey; and then recognized the familiar face of my father, whom he had suspected as a possible spy, setting out to make forbidden drawings of the coast. Father was very surprised that his beloved sketching could no longer be freely indulged along the coast.

My father was possessed of a good sense of humour, and when this came uppermost, he would break into a soundless kind of laughter, his shoulders shaking, and tears of mirth trickling from his eyes. He was an adept at making puns, and never missed any opportunity for doing so.

He was so happily constituted as to be able to enjoy the good things of life in moderation, but also to enjoy their absence equally, if absorbed in any special work, and particularly when out painting. I remember him, for instance, often starting out for a day's sketching with all the essential equipment and as his sole sustenance, a small bar of plain chocolate and a little drinking water. He rarely allowed sandwiches to be prepared for him. I believe he never turned in anywhere for other food or drink, and his way led him mostly to remote parts of the shore with little or no opportunity for other refreshment, even had he desired it.

At table, he sometimes made use of a little phrase which amused us as children. If passing anything required across our big dining-table, he first carefully removed any article that might obstruct a clear passage; saying, when mother laughed at this: "Two solid bodies cannot occupy the same space at the same moment in Time, my dear!" This "table-philosophy" remains in my mind to this day. It has its good uses!

He took great pleasure in any little success enjoyed by his children; in their school-life, or later on; and though seldom demonstrative, valued little signs of affection.

I believe he never refused an alms to anyone who came to him in need.

"Give to him that asketh of you!" was, for him, a word to be obeyed very literally.

As I look back, I believe that he may have had a premonition of his death, since in April of that year (1916) he did a thing unusual for him to do. I was leaving our house at Shiplake that day to return to my teaching in Sussex, when he called me into his study, and placed his hands on my shoulders, and then spoke some very affectionate words to me, indicating that he had found me a good and helpful daughter to himself and my mother. I was both surprised and touched, feeling little worthy of this appreciation.

Many have longed for a simple, condensed expression of Thomas Troward's spiritual philosophy. They have especially desired one that could be applied to the most difficult as well as the simple conditions of life by a beginner. I am able to present just such a statement of truth written to his son Rupert in 1915, when he was called to World War I, and one year before the

passing of Mr. Troward. It will serve to cover a vast number of problems besides war. I am sure that this affectionate missive to his son will be closely studied by every lover of Thomas Troward. Here it is:

St. Kevern, Lower Shiplake, Oxon,
21st April, 1915

My very dear Son:

I have heard this morning that you have been passed by the doctor and are likely to go to the front. Now may the Lord go with you, dear Rupert, and bring you back safe and sound.

Put your whole trust in Him and fear not. Remember the promise in the 91st Psalm: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh *thee*." And the reason is given in the same Psalm, "*Because* thou has made the Lord, even the Most High, thy habitation," and "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

This does not mean making long prayers, for Christ said, "Ye shall not be heard for your much speaking," but what it does mean is a constant dwelling *in thought* upon the continual presence of God *with* us and *around* us. It is a sort of *constant conversation* with God in our heart—nothing too good for Him to do for us and nothing of ours too small for Him to take notice of. Remember Christ's words, "The Kingdom of Heaven is within you,"—first find God *in yourself* and you will find Him everywhere else.

Your *daily* prayer should therefore be simply this: "Let me find Thee this day in myself."—and then go forward in the full confidence that this prayer has been answered. This is not vain repetition but the highest operation of the Law of Cause and Effect. There is *sound reason* for it when we come to analyze it, but it is not necessary *for its working* that we should understand *how* it works, any more than it is necessary for us to understand all the theory of electricity in order to ring an electric bell.

It is a case of "you press the button and we do the rest" as the ad says. So you, my boy, just do what the Old Governor says, and let your daily prayer to God be, "Cause me to find Thee *in my-*

self this day,” and you will be surprised to find *how wonderfully* it works. The proof of the pudding is the eating of it.

I am now 68 years old, nearly the proverbial three score and ten years of full human life, yet I feel nearly as young (or I may say quite so) as when I was 25, and in heart and mind a great deal younger, and I can only put it down to what I have now told you. And as the result of all my studies I find just two books really worth study, the Book of God, which is the Bible, and the book of Nature—in the one God reveals Himself as the Life-Giving Spirit and in the other as the Life-Giving Energy, and the Two are ONE, and each of these two Books of God helps to throw light upon the other.

God is Eternal Light, which is Eternal Life, and the more we realize that we ourselves *are made of this Eternal Light*, both in Soul and Body, the more we shall find God as a continual source of Light and Life *in ourselves*. This is why Jesus said, “The water that I shall give him shall become *in him* a well of water springing up unto eternal life.”

Well, my dear Boy, carry these thoughts with you wherever you go, whether in war or in peace, and you will find they will *grow* in you and expand beyond the short statement I have made in this letter, and they will become a constant source of help to you at all times.

Now I am sure you will be amused to hear from whom I received a request for a copy of “Bible Mystery” yesterday—of all people—from the Roman Catholic Archbishop of Chicago—fancy, his wanting a book written by such an ultra-heretic as me. I hope he will like it when he gets it. The Roman Catholics are perfectly sincere and earnest in their religion.

Now, my dear Boy, is there anything we can do for you or get for you before you go; if so let us know. I do hope we shall be able to see you again before you go. I shall be in London for the weekend and could come to tea either Saturday or Sunday if you can get away on either of these days. I shall leave here on Saturday morning by the 11 o'clock train and go to lunch at Mrs. Peterson's at Hampstead. Then I could come to tea and then I go to stay with Mr. and Mrs. Derrick at 3 Drayton Gardens, South Kensington, at which address letters will find me on Saturday evening and Monday morn-

ing. They are quite new acquaintances who have kindly asked me to put up with them.

We should *all* like to see you before you go if it can be arranged, but I suppose you are unlikely to get long enough leave for that.

We all send you our love and most of all myself.

Your affectionate
Pater

God be with you till we meet again. In the joy of the Lord is your strength.

I'm sure this letter will be of help to many with urgent problems, and the simple ones as well, which often loom up large in human thought and imagination.

Troward lived in Ramsitzar, in the Punjab, the North of India, just below the immense mountain ranges called the Himalayan Mountains, forming a terrific barrier between them and the Soviet and other regions beyond. One can hardly realize the density of the population there, and the abject poverty of hordes of people, together with the fantastic wealth of the few, especially in Troward's day. Such conditions required a Solomon to straighten out difficulties. In Ruth's father, multitudes had found such a one, kind though judicial.

The mountains were often brilliant with the varied light of sunshine and shadow, heights and vast valleys, the golden and flaming colors of dawn and sunrise and, again, the rich purples at the close of day.

Indeed, Troward could exclaim, "I look to the Hills" and ask, "Whence cometh my help?" The answer was always ready for him: "My help cometh from the Lord!" Despite the legal tangles to be straightened out, and the confusion about him, he had penetrating insight into the Old Testament. The Psalms, and the Rajah Yoga—the royal Yoga of India—gave him poise and power.

It could be said of Thomas Troward, as it was said of the preacher in Oliver Goldsmith's "Deserted Village":

Like some tall cliff that lifts its noble form,
 Swells from the vale and midway leaves the storm;
Though at its base, the rolling clouds are spread,

Eternal sunshine settles on its head.

Chapter 5

THE TEACHINGS OF THOMAS TROWARD

AS THOMAS TROWARD came into contact with the public and the New Thought lecturers visiting England, he added more method to his messages. He realized the impact of the Realistic Idealism taught by teachers of the New Thought truths. He had often talked to groups gathering at the Higher Thought Centre. Now the greater task came for him in public lectures. The place chosen was Edinburgh, Scotland. The Quakers had an available little hall on Queen Street, in this historic city. It was a somewhat drab hall, built on their early austere pattern. The lectures were given in 1904. It was quite in contrast with the handsome Friends' Meeting House, opposite Euston Street Station, London, with its 1200 very comfortable lounge chairs, instead of the hard, straight seats on which the solemn audience of Thomas Troward sat.

Mr. Troward had chosen "Mental Science" as the subject of his lecture. Some very thoughtful and appreciative people had gathered to hear him, but there were a number of others who thought it too deep and profound, and too far above their heads. On this occasion he had brought a carefully prepared and somewhat voluminous manuscript. His theme was reasoned out with logical skill and gave evidence of great learning. The manuscript was somewhat in the way of some of the would-be hearers, especially as the style of delivery was quiet and introspective rather than dynamic.

One anxious little lady, who with some effort caught a sentence now and then, afterward congratulated Mr. Troward on his wisdom and beauty of thought, but said, "What little we heard," speaking for herself and those in the neighboring seats, "was wonderfully good. Why don't you have it printed and published, so that we can get it all, and thoroughly understand it?"

Though partly amused, the more Mr. Troward heard similar remarks from others, the more the idea of the little lady appealed to him. And the idea was one that turned out for the good of thousands, and generations yet to be born. Lectures may soon be forgotten, but many books live on to be read and reread, as in the case of Thomas Troward.

While he continued, whenever sufficiently persuaded, to lecture after rather long intervals, and it always required very strong persuasion, it was as

a writer that he eventually became world famous. This first book was entitled *The Edinburgh Lectures on Mental Science*.

The interest in England was sufficient to justify the writing of other books. In America there was a still greater interest. A whole series of books by Troward appeared. Several followed a course of lectures. A number of books by various authors have appeared in America that have been compiled and edited from stenographic or tape records of lectures or sermons, and these, of course, have had to be carefully pruned, as they were often given in spontaneous and colloquial style. A lecture by Thomas Troward, though perhaps not so entertaining to an audience in a popular sense, was in itself a finished literary production, covering accurately all the whys and wherefores of the subject. For this reason, it was excellent material for books. Naturally, in a lecture the speaker frequently repeats, to reach and impress his audience. Such repetition would not be given when the speech is written in detail in advance for a book. If necessary, sentences can be read and reread.

In the fifteen years in which Thomas Troward produced his literature, he wrote, in addition to *The Edinburgh Lectures on Mental Science*, *The Doré Lectures on Mental Science*, *The Creative Process in the Individual*, *Bible Mystery and Bible Meaning*, *The Law and the Word*, and *The Hidden Power*. Also his comments on the Psalms. The first named should preferably be read first, and to serious students, the whole series will be a gradual necessity.

The lectures on Mental Science delivered by Mr. Troward in the historic city of Edinburgh came three years after the "Gifford Lectures" in Edinburgh, which were delivered by William James of Harvard University. Those given by Professor James were published in book form, being the famous *Varieties of Religious Experience*. In these lectures, he explained what he very aptly named "The Religion of Healthy Mindedness." Under this tide he presented the subjects of New Thought and Mind Healing.

These lectures of William James, dealing with the subconscious mind and psychology in connection with studies in healing, metaphysics, and mysticism, were delivered before an academic audience. The remarkable feature of these discourses was that he addressed leaders, professors, and university students across the seas on New Thought teachings as early as 1901 and 1902.

As Thomas Troward was then quite unknown to fame, the New Thought authorities quoted by Professor James were Ralph Waldo Emerson,

Dr. Richard M. Bucke, Dr. Horatio Dresser, Henry Wood, and Ralph Waldo Trine.

The Gifford Lectures of William James received good publicity, not only in Edinburgh and London, but also in America. This presented Mr. Troward and his associates the idea of giving a much more detailed explanation and application of the laws of mind as they pertain to healing, happiness, and the unfoldment of mental and spiritual powers. And again Scotland was chosen for this activity.

Unlike Professor James, however, Mr. Troward was quite unknown to the academic circles that welcomed his predecessor as a famous college professor and lecturer, whose work offered an extension of psychology into the sphere of definite application to life.

Not all of James' ideas met with hearty reception. There were some who disapproved of the emphasis on practical results. They favored what was termed a pure psychology, existing for the sake of fine learning, and also a more physiological psychology.

The greatest result was not in the immediate contact with the audiences in Edinburgh, though some acclaimed the innovations suggested. Through his books, Professor James reached multitudes of people. This was also true in the case of Thomas Troward's lecturing and writing, although the results in the welcome of his books were much slower in coming. William James had an immediate public for his *Varieties of Religious Experience*, and his *Psychology for Teachers* also became a classic. With Mr. Troward's writing, however, his popularity, after more than half a century, was never as great as right now, and is still increasing.

One reason for the ascendancy of the Edinburgh Lecture series over many of the more modern New Thought books was the complete independence of Mr. Troward from the competitive publication of today. They were written purely with a view to adequately treat the subject, and give detailed and often abstract reasoning, regardless of immediate public interest and sales. Mr. Troward was not called upon to support his work as a profession. In the long run, Mr. Troward's detailed and judicial examination of the subject has won the approval of the most thoughtful students, and made them standard textbooks.

In later years, William James, the eminent philosopher and psychologist of Harvard University, warmly praised the books of Thomas Troward in these words: "Far and away the ablest statement of the philosophy I have

met, beautiful in its sustained clearness of thought and style. A really classic statement.”

In *The Edinburgh Lectures on Mental Science*, Troward explains the principles that rule the relation between the action of the mind and the resulting conditions in the physical body. This is an excellent basis for the more complete study of the mind.

Of absorbing interest is Mr. Troward’s statement concerning the relation of Intelligence and Livingness. He says:

In whatever way we turn the subject we shall always find that what we call the “livingness” of any individual life is ultimately measured by its intelligence. . . . The higher the intelligence, the more completely the mode of motion is under its control; and as we descend in the scale of intelligence, the descent is marked by a corresponding increase in *automatic* motion not subject to the control of a self-conscious intelligence.

Mr. Troward then proceeds to explain the practical methods by which this higher mode of intelligence can control the lower.

In my books *How to Live Forever*, 1904 edition, and *The Science of Physical Immortality*, published in 1899, I explained that the key to the control of life, permanent health, and immortality is conscious cooperation with the Law in individual evolution. This I explained to Thomas Troward in my London classes and in personal interview lessons in the year 1903. That he saw the merit of this formula and accepted it is shown in Chapter 2 of *The Edinburgh Lectures on Mental Science*. He says:

At this stage the all-creating Life-principle reproduces itself in a form capable of recognizing the working of the evolutionary law, and the unity and continuity of purpose running through the whole progression until now indicates, beyond a doubt, that the place of such a being in the universal scheme must be to introduce the operation of that factor which, up to this point, has been conspicuous by its absence—the factor, namely, of intelligent individual volition. The evolution which has brought us up to this standpoint . . . has been a process in which the individual himself has not taken a conscious part. . . . To evolve further, it can now only be by his own

conscious co-operation with the law. His evolution in the future must be by conscious participation in the great work. . . .

In the 1904 edition of my book *How to Live Forever*, one chapter is entitled “Conscious Evolution the Key to Immortality.” In this chapter, I state:

Between the man of today and the man of the future, there is as vast a difference as now exists between the lowest amoeba and man. He will improve in form as he learns to lay aside the shackles of the mature consciousness, and will ever see new opportunities for growth. He must become a conscious factor in evolution. Some scientists declare that man has reached the limit of physical evolution, but this theory is mistaken. . . . Evolution is a fact of the present as well as the past.

In the *Edinburgh Lectures*, in the chapter “Subjective and Objective Mind,” the nature of which was prompted by Mr. Troward’s study of the books of Thompson Jay Hudson, he says: “The phenomena of hypnosis are now so fully recognized as established scientific fact that it is quite superfluous to discuss the question of their credibility,” He also explains, “The great truth which the science of hypnotism has brought to light is the dual nature of the human mind. . . . A long series of careful experiments by highly trained observers, some of them men of worldwide reputation, has fully established certain remarkable differences between the action of the subjective and that of the objective mind. . . .” Chief of these differences, Mr. Troward states, are the methods by which the two phases of mind reason.

Perhaps the most important fact which hypnotic experiments have demonstrated is that the subjective mind is the builder of the body. . . . Whatever personality the objective mind impresses upon it, that personality it assumes and acts up to; and since it is the builder of the body, it will build up a body in correspondence with the personality thus impressed upon it. These two laws of the subjective mind form the foundation of the axiom that our body represents the aggregate of our beliefs.

Mr. Troward carefully distinguishes between the Absolute and the Relative.

He speaks of the “existence in the spiritual world of a spiritual prototype of every existing thing,” which he likens to Emanuel Swedenborg’s doctrine of correspondences and Plato’s doctrine of archetypal ideas. This idea was embodied in what I referred to in early years as the mental or spiritual equivalent, and my student, Emmet Fox, wrote a pamphlet on this theme, which now forms a chapter in one of his books.

In the *Edinburgh Lectures* Mr. Troward carefully differentiates between the nature of Cause and Conditions, the latter so often being mistaken for causes. Other interesting subjects are Intuition, Healing the Body, the Will, the Soul, and the Spirit.

Bible Mystery and Bible Meaning is termed “an interpretation . . . of Bible truths from the standpoint of modern metaphysics.” The lovers of the Bible, in the New and Old Testaments, should find this a veritable revelation of light and reason. The story of the Creation and the Fall as viewed by Mr. Troward gives a revolutionary concept and brings the story boldly into the action of the present. “The Mission of Moses” and “The Mission of Jesus” will throw a flood of illumination on the subjects discussed. The power of the Name and the Word is so clarified that the knowledge gained will be a real source of increased livingness. The treatment of the topics of “Givingness” and “Forgivingness” will show a path of freedom to many. The supreme subject of the “I AM” is a rich contribution to the study and application of metaphysical truth. The thoughtful reader learns how Christ healed, and how we may also heal.

It is comparatively rare now to find men and women who fully believe in immortal life, here and now, in mind and body as well as spirit. It was even more rare when I first met Mr. Troward fifty-five years ago. Even five years before meeting my friend, I had written on the possibility of natural immortality and eternal youth, and lectured and held classes devoted to this possibility in many towns and cities of the United States. It was a joy, therefore, to find a man, a deep philosopher, with a normally conservative mind, like Thomas Troward, who accepted no idea unless it corresponded with both his reason and intuition, freely accepting the idea of living forever. At first, he listened thoughtfully and silently, and only sponsored the idea after much study and contemplation. He found, eventually, that it was soundly based on the principles of spiritual and mental science, as he had accepted them, and in harmony with the highest word of the scriptures.

When I presented the idea of perpetual life to Mr. Troward, he challenged me at every possible point, physiological, philosophical, biological, psychological, and spiritual. His ultimate conclusion about the matter is best stated in the opening chapter of *Bible Mystery and Bible Meaning*. It reads as follows:

The Bible is the Book of the Emancipation of Man. The emancipation of man means his deliverance from sorrow and sickness, from poverty, struggle, and uncertainty, from ignorance and limitation, and finally from death itself. This may appear to be what the euphemistic colloquialism of the day would call a “tall order” but nevertheless it is impossible to read the Bible with a mind unwarped by antecedent conceptions, derived from traditional interpretation without seeing that this is exactly what it promises, and that it professes to contain the secret whereby this happy condition of perfect liberty may be attained. Jesus says that if a man keeps his saying, he shall never see death. (John 8:51); in the Book of Job we are told that if a man has with him “a messenger, an interpreter,” he shall be delivered from going down to the pit and shall return to the days of his youth. (Job 33:23, 24); the Psalms speak of our renewing our youth (Psalm 103:5). . . . Now, what I propose is that we shall reread the Bible on the supposition that Jesus and these other speakers really meant what they said.

The *Doré Lectures on Mental Science* continued the subjects discussed in the *Edinburgh Lectures on Mental Science* and richly clarified and extended the teaching. These lectures were delivered at the Doré Art Gallery, from which the book took its name. In this book Mr. Troward wisely says:

Now Death is the absence of Life, and disease is the absence of health, so to enter into the Spirit of Life we require to contemplate it, where it is to be found, and not where it is not—we are met with the old question, “Why seek ye the living among the dead?” This is why we start our studies by considering the cosmic creation, for it is there that we find the Life Spirit working through untold ages, not merely as deathless energy, but with a perpetual advance into higher degrees of Life. If we could only so enter into the Spirit as to make it personally *in ourselves* what it evidently is in *itself*, the *magnum opus*

would be accomplished. This means realizing our life as drawn direct from the Originating Spirit. . . . If we have grasped the idea of the Spirit as the *great forming* Power, we shall seek in it the fountain-head of Form as well as of Power.

This is in perfect harmony with the affirmation which I have given my audiences for their audible repetition for sixty years: “I realize that I am an ever-renewing and ever-unfolding Expression of the Infinite Life.” The harmony of this statement with the concept of Mr. Troward is shown by his sublime words:

Our path, therefore, is plain; it is simply to contemplate the Life, Love and Beauty of the Originating Spirit and affirm that we are already giving expression to it in our thought . . . It ever grows wider and mounts higher, for it is the continually expanding expression of the Life of the Spirit which is Infinite and knows no limits.

Another wonderful book by Thomas Troward is *The Creative Process in the Individual*, in which he explains the conception of progressive evolution. He tells his purpose in this interesting and valuable book:

In the present volume I have endeavored to set before the reader the conception of a sequence of creative action commencing with the formation of the globe and culminating in a vista of infinite possibilities attainable by everyone who follows up the right line for their unfoldment. . . . and if our speculations lead us to the conclusion that we have reached a point where we are not only able, but also *required*, by the law of our own being, to take a more active part in our personal evolution than heretofore, this discovery will afford us a new outlook upon life and widen our horizon with fresh interests and brightening hopes.

Our work, Mr. Troward tells us, is to individualize Spirit. He expresses it concisely in these words, “It is the individualizing of the Universal Spirit, by recognizing its reciprocity to ourselves, that is the secret of the perpetuation and growth of our own individuality.” He quotes St. John as summing up the whole of this position in saying: “Beloved now are we the Sons of God,

and it doth not yet appear what we *shall* be; but we know that when he shall appear [i.e., become clear to us] we shall be like Him; for [i.e., the reason of all this—] we shall see Him as He is.” (John 3:2)

In “The Manifestation of the Life Principle” in *The Creative Process*, Mr. Troward states clearly his belief in living forever, naturally as well as spiritually. He says:

The principle thus being universal, there is no reason why we should postpone its application till we find ourselves in another world, and the best place and time to begin are Here and Now. . . . the spiritual ego in ourselves, as proceeding direct from the Universal Spirit, should be able, first, to so harmoniously combine the working of spiritual and physical laws in its own body as to keep it in perfect health; secondly, to carry this process further and renew the body, thus eradicating the effects of old age; and thirdly, to carry the process still further and perpetuate this renewed body as long as the individual might desire.

In view of these advanced ideas on Life and Death why did Thomas Troward die? For most people, there would be no necessity of answering this question. The established belief, with comparatively few exceptions, is that everyone must die sometime. The question, however, is not irrelevant in the case of Thomas Troward, and as he repeatedly wrote of the scientific possibility of living forever, in body as well as in soul and Spirit, this trite question requires a thoughtful answer.

One very natural answer is that when a new and great discovery is made, it is not usually demonstrated in its early stages, but becomes the subject of much experimentation and often results in temporary failures. While recognizing the validity of this argument as fully covering the loss of the body on the part of many, there are still further questions to be asked in the case of Mr. Troward. If we do not, or only partially, answer these questions, his passing becomes a source of negative suggestion to his followers. As a matter of fact, most of his followers ignore this part of his teaching, and often concentrate on minor points of his findings, or they seek to give an interpretation of his writings on immortality which entirely takes the vital life out of them.

I would like first to quote from one of his later books, *The Law and the Word*. In this fine book, Mr. Troward amplifies his ideas concerning the overcoming of death. His views on this all-important subject combine both the records of the scriptures and the science of his day. He tells us that “death and taxes” are popularly quoted as being inevitable. He acknowledges that this has been true of past conditions, but wisely observes:

The question is: are they really inherent in the essential nature of things; or are they not the outcome of our past limited and often inverted modes of Thought? . . . Death is not in the essence of man’s creation.

In speaking of the action of the subjective mind and the sympathetic nerve system, Mr. Troward tells us:

Now it is through this inner Builder of the Body that our Thought reacts upon our physical organism. The response is purely automatic, for the simple reason that there is no original thinking power in the three lower principles; the action is that of the Law as directed by Thought or Word.

Although endorsing the idea of complete immortality—that is, spiritual, mental, and physical—in logical principle, and showing that the great secret would be in using our thought and word power to impress the subjective mind with the essential conviction of this complete immortality, based upon the knowledge of the Nature of the Spirit and our relationship with the Spirit, he nevertheless used the law of negative suggestion of death to impress his own mind. And remember again that according to his own doctrine the Subjective Builder would be compelled to accept the thought and word it received.

It was in quoting St. Paul, and telling of immediate *living* resurrection, that he made a digression to negative but effective prophecy for himself and others. Here are his own words:

Well, St. Paul is dead and buried, and so I suppose will most of us be in a few years; so the question confronts us, what becomes of us then?

The answer to the question, therefore, “Why did Thomas Troward die?” is clear as daylight. Whatever the immediate *condition* of his parting, on the plane of deeper *causation* he died because of his habitual expectation of the event, as clearly revealed by his published words. He believed the full immortality was an ultimate possibility. He accepted the full idea in principle, but rejected his personal demonstration.

We gain additional light on the thinking of Thomas Troward from *The Creative Process in the Individual*, in which he says:

Race-thought, simply as such, is opposed to the attempt of the individual to pass into a higher order of life. It limits him by strong currents of negative suggestion based on the fallacy that the perpetuation of the race requires the death of the individual.

Mr. Troward then tells us how we may actually use this “negative power of race thought.” He does this by destroying it with its own weapon—that is, by finding in the race nature itself the very material to be used by the Spirit for building up the New Man. This is a discovery on the spiritual plane equivalent to the discovery on the physical plane that we can make iron float by the same law by which it sinks. Mr. Troward then proceeds to show in what way we may find the neutrality of matter just as amenable to the Law of Life as to the Law of Death.

The essential purpose in the teaching of Thomas Troward is to show that death as we know it—somatic death, the form of death that makes the undertaker necessary—may be overcome. He endeavored to prove that this eternal livingness would be accompanied by supreme joy, a life of spiritual ecstasy and contemplation, permanent strength, youth, and beauty. The occasional cure of disease by the powers of mind and Spirit with eventual failure did not fit in with his sense of logic.

On the other hand, owing to a certain clinging to traditional thought and reference to the experience of others, he entertained and openly expressed doubts of his own individual attainment, which he thought so extremely desirable. His very humility, so much admired, together with the streak of conservatism that remained, caused him to shrink from the positive confidence in a personal demonstration which is absolutely essential to success. This essential manifestation of the Sons of God in eternal life and youth requires uncompromising daring. It requires this absolutely fearless affirmation to make

a sufficiently dynamic impact on the subconscious mind. Only in this way can one adequately engage its building and biochemical power for physical transformation and regeneration.

It should be said, however, that his brave efforts and his knowledge would give him a tremendous trend toward livingness and well-being in a new incarnation whether on this earth or elsewhere. No good effort is ever lost or wasted, and he, together with the multitudes he has helped, will continue to be blessed by the Life Science teachings he adopted in principle and gave to the world in his lectures and writings in the famous “Edinburgh Series.”

While Mr. Troward follows with some speculation concerning survival after death, he vigorously comes back to the original faith in complete immortality and helpfulness to others not yet awakened to the majestic conception of the life victorious. In this connection, he says:

But perhaps you will say, “Why should we want to have anything more to do with the physical plane? Surely we have had enough of it already!” Yes; in its old sense of limitation; but not in the new sense of a world of glorious possibilities, a new field for our creative activities; not the least of which is the helping of those who are still in those lower stages which we have already passed through. I think if we realize the position of the Fully Risen Man, we shall see that he is not likely to turn his back upon the Earth as a rotten, old thing. Therefore a new physical body is a necessary part of his equipment.

Mr. Troward visualized this transformed body as possessing amazing powers and qualities. He advises, however, that “The word that can thus set in motion the Law of Life, and make it triumph over the Law of Death, cannot be spoken by the limited personality which only knows itself as John Smith or Mary Jones.” By whom then must the word be spoken? Mr. Troward maintains that it must be spoken by the Christ Man, for he concludes this thought-provoking chapter with these words:

The “Word” that we speak with this recognition is no longer ours, but His who sent us—the expression, on the plane of individuality,

of the Thought that sent us into existence and so it is the “Word of Life.” This is the true Resurrection of the Individual.

Following the passing of Mr. Troward, Mrs. Annie Troward brought forward her husband’s notes on the Psalms, and these were incorporated in a special work entitled *Troward’s Comments on the Psalms*. This book included a special foreword by Mrs. Troward, informative but deeply touching in nature. She says, in part:

When he [Mr. Troward] retired from the Bengal Civil Service in 1896, he decided to devote himself to three objects—the study of the Bible, writing his books, and painting pictures. These occupations so filled his time till his death in 1916 that the days never seemed long enough for him.

Those who did not know him may think it strange that a man’s most absorbing interest should be the study of the Bible. For him, however, it was the most wonderful book in the world, containing the keys of all the mysteries of Earth, and he believed that the solution of all our problems was there for those who read and meditated with minds at one with its Inspirer. . . .

He summed this up in the opening words of his book *Bible Mystery and Bible Meaning*, published in 1905, when he said, “The Bible is the Book of the Emancipation of Man. The emancipation of man means his deliverance from sorrow and sickness, from poverty, struggle, and uncertainty, from ignorance and limitation, and finally from death itself.”

His Bible lies before me, large, heavy, its faded dark green cloth cover ragged at the edges and torn at the spine, nearly all its worn pages showing numerous under-linings in blue and red; there are many footnotes written in ink and countless pages of notes are pasted in throughout. The book had belonged to his mother, and this gave it a personal value no other copy could have. . . . Sometimes he would remain downstairs long after we had all gone to bed, and I have frequently found him on his knees before it, lost in meditation and prayer. . . . He made a practice of studying one Psalm carefully every day whatever other portions of the Bible he might also choose to read.

This story of Mrs. Troward's gives a vivid and intimate picture of Mr. Troward in his own home life. Among the favorite selections from the Psalms, he especially loved the following:

Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

—Psalm 103

Chapter 6

HUMOR AND PHILOSOPHY IN TROWARD'S BOOKS

SERIOUS AS THE writings of Thomas Troward are, they occasionally reveal his sense of humor. He had a fund of good nature in his personality, which, in private life, he freely shared with his family and intimate friends. The reader will remember that Miss Callow, in her story of Mr. Troward, in another chapter of this book, speaks of him as fun-loving.

In speaking of the power of words, or our belief in their power, he said:

I will give an amusing instance of this. On several occasions I have been consulted by persons who supposed themselves to be under the influence of "malicious magnetism," emanating in some cases from known, and in others from unknown, sources; and the remedy I have prescribed has been this: Look the adverse power, mentally, full in the face, and then assuming an attitude of confidence say, "Cock-a-doodle-doo." The enquirers have sometimes smiled at first, but in every case the result has been successful. Perhaps this is why Aesculapius is represented as accompanied by a cock.

Possibly the ancient physicians were in the habit of employing the "Cock-a-doodle-doo" treatment; and I might recommend it to the faculty today as very effective in certain cases. Now I do not think the reader will attribute any particularly occult significance to "Cock-a-doodle-doo." The power is in the mental attitude. To "cock-a-doodle-doo" at any suggestion is to treat it with scorn and derision, and to assume the very opposite of that receptive attitude which enables a suggestion to affect us. That is the secret of this method of treatment, and the principle is the same in all cases.

Mr. Troward's prescription is an adaptation to healing the fear of "animal magnetism" from the delightful blend of fairylike nonsense, yet highly symbolic play, *Peter Pan*, for we will all remember how this nine-hundred-year-old young boy disconcerted the terrible pirate (wielder of adverse suggestion) by his clever imitation of the crowing cock. *Peter Pan* was written in 1904, the year Thomas Troward wrote his very first book. Also, in "Chantic-

leer” it will be remembered that the Cock thought he crowed the Dawn of Day into being!

Even in dealing with such a subject as “Spirit contemplating itself as Being” Troward says:

To realize your being you must have consciousness, and consciousness can only come by the recognition of your relation to something else. The something else may be an external fact or a mental image; but even in the latter case to conceive the image at all you must mentally stand back from it and look at it—something like the man who was run in by the police at Gravesend for walking behind himself to see how his new coat fitted. It stands thus: if you are not conscious of something, you are conscious of nothing, and if you are conscious of nothing, then you are unconscious, so that to be conscious at all, you must have something to be conscious of.

This may seem like an extract from “Paddy’s Philosophy,” but it makes it clear that consciousness can only be attained by the recognition of something which is not the recognizing ego itself—in other words, consciousness is the realization of some particular sort of *relation* between the cognizing subject and the cognized object.

I was interested to find a parallel in my own experience with that of Thomas Troward in respect to Henri Bergson’s *Creative Evolution*. In my early work in Boston, about 1906, a college teacher who attended my lectures frequently referred to a similarity between my theory of Consciously Directed Evolution and Bergson’s *Creative Evolution*, which I had not then read. Now in writing a foreword to Mr. Troward’s *The Law and the Word*, Paul Derrick, a close friend of Mr. Troward, wrote: “The writer was struck by the apparent parallelism of these two distinctly dissimilar philosophies” and mentioned the discovery to Judge Troward, who naturally expressed a wish to read Bergson, with whose writings he was wholly unacquainted. A loan of Bergson’s *Creative Evolution* produced no comment for several weeks, when it was returned with the characteristic remark, “I’ve tried my best to get hold of him, but I don’t know what he is talking about.” I mention the remark as being characteristic only because it indicates his extreme modesty and disregard of exhaustive scientific research.

The Bergson method of scientific expression was unintelligible to his mind trained to intuitive reasoning. The very elaborateness and microscopic detail that makes Bergson great is opposed to Judge Troward's method of simplicity.

Notwithstanding the erudite Paul Derrick's description of Thomas Troward's simplicity, complexity and simplicity are purely relative terms, and after more than fifty years of Troward literature, there are still many readers who assert that his books are rather too deep for them. Others of course claim they are expressed in very simple terms. It depends a great deal on what we are accustomed to read. Many today, however, have cultivated a very careless habit of merely skipping through the text. Public attention is more scattered now, and amusement more prolific. Today New Thought is being presented in simple but effective expressions, with more stories and other graphic illustrations. In this way the attention of the multitudes is being captured.

In regard to Mr. Troward's sense of humor, it may be something surprising to some to learn that Mr. Troward was sometimes reproved for making jokes in his lectures! A letter from Miss Ruth Bradshaw tells that this was sometimes the case. Mr. Troward knew how to unbend from his serious philosophical discourses and make himself at home with children, and to make them feel at home with him.

In a recent letter from Miss Bradshaw, one of the former honorary secretaries of the British Section of the I.N.T.A., she says:

Mr. Troward was, as of course you know, very fond of a joke. Mrs. Heard used to remonstrate with him for his jokes at meetings.

Mrs. Heard told me that their children D'Arcy and Daphne were very much in awe of the distinguished visitor (Mr. Troward) and on their best behavior when he first visited their house, but Mr. Troward was so genial with them that he soon set them at their ease and brought about happy, friendly terms. . . .

I have just been speaking to Mr. D'Arcy Heard on the phone. He said the only reminiscences he could give me were the following: "One day when Mr. Troward was visiting the Heards, he said in a very serious tone to the children, 'What bird cooked this dinner?' They thought it was a serious question and replied: 'No bird cooked

it, it was the *cook who cooked it.*' Mr. Troward then said, 'You have just told me the bird. It was the *cuckoo* cooked it.'

I heard Miss Beatrice Hope tell how an old lady was incensed on hearing Mr. Troward say in a lecture that there was no such being as the Devil. At the end of the lecture she expressed her indignation and Mr. Troward replied: "What do you want the Devil for, for yourself?" "Of course not," replied the old lady. "For your friends, then?" "No!" "Then what the Devil do you want him for, Madam?" retorted Mr. Troward.

Apropos of Mr. Thomas Troward's activities at the Higher Thought Centre, I am reminded by Mr. D'Arcy Heard of an incident at one of the sessions of the Centre. One of the members reported that the noted Catholic writer, G. K. Chesterton, had scoffed at a "New Teaching" which had adopted the name "Higher Thought."

Mrs. Heard reported this to her committee and asked, "What are your views about this matter?"

Mr. Troward, with his apt way of combining a touch of practical philosophy with a sense of humor, burst forth into picturesque rhyme:

*Do people consider it cheeky
To call our ideas, Higher Thought?
Then tell them the purpose of thinking
Is to learn to think as one ought.*

*If our thoughts don't get steadily higher,
Retrogression is sure to ensue,
Until we come back to the monkey
From which Darwin tells us we grew.*

*So then, ever your thoughts should be higher
Unless you'd return to an ape,
And to have Higher Thought as your Centre,
Is the only sure way to escape!*

Of course, Mr. Troward used the ape symbol of retrogression humorously and figuratively, as I know from my own talks with him. He believed

in involution, which he thought of as an unfolding of the divine image and divine potentiality in man, and then evolution, or the working of this out in consciousness, and resulting in form. Evolution from this time forward, however, formed the heart of our discussion.

Blending the very serious and important with the lighter touch to arrest the attention of the reader, Mr. Troward says:

Lastly, there are many passages which promise the overcoming of death itself; as for instance Job 19:25-27; John 8:51, 10:28, and 11:25, 26; Heb. 2:14, 15; 1 Cor. 15:50-57; 2 Tim., 1:10; Rom. 6:23 (“The Gift of God is eternal life in Jesus Christ, our Lord”).

“God commanded the blessing, even Life for evermore” (Ps. 133: 3).

Troward realized the inertia and failure of people to have a sufficient sense of values and proportions, and so he added these shrewd remarks:

Now I hope the reader will take the trouble to look up the texts to which I have referred, and not be lazy. I am sure he would do so if he were promised a ten-pound note or a fifty-dollar bill for his pains, and if these promises are not all bosh, there is something worth a good deal more to be got by studying them. Just run through the list: health, wealth, peace of mind, safety, creative power, and eternal life. You would be willing to pay a good premium to an Insurance Office that could guarantee you all these. Well, there is a Company that does this without paying any premium, and its name is “God and Co., Unlimited”; the only condition is that you yourself have to take the part of “Co.,” and it is not a sleeping partnership, but a wide-awake one!

So, I hope you will take the trouble to look up the texts; but at the same time you must remember that the reading of single texts is not sufficient. [Then Judge Troward makes use of his legal knowledge for he continues:] If you take any isolated phrase you choose, without reference to the rest of the Book, there is no nonsense you cannot make out of the Bible. You would not be allowed to do that sort of thing in a Court of Law. When a document is produced in evidence, the meanings of the words used in it are very carefully constructed, not only in reference to the particular clause in which

they occur, but also with reference to the intention of the document as a whole, and to the circumstances under which they are written.

It is with just such a careful construction, with the detail of a legal document, that Judge Troward wrote his books.

Commenting on the remark of Jesus, “Ye search the Scriptures because ye *think* that in them ye have eternal life; and these are they which bear witness of me,” Mr. Troward says:

The words “ye think” are the key to the whole passage. He says in effect: “You fancy that eternal life is to be found in the book. It is not to be found in the book, but in what the book tells you about, and here I am as a living example of it.” It is just the same with everything else. No book can do more than tell you about a thing; it cannot produce it. You may study the cookery book from morning till night, but that will not give you your dinner.

Speaking of race consciousness, which he says “is none other than the ever-present ‘will to live.’ . . . It is what we call instinct, which does not reason”:

I may give a laughable experience of my own to illustrate the fact that conscious reason is not the method of this faculty. Once when on leave from India I was walking along a street in London in the heat of a summer’s day and suddenly noticed just at my feet a long dark thing apparently wriggling across the white glare of the pavement. “Snake!” I exclaimed, and jumped aside for all I was worth, and the next moment was laughing at myself for not recollecting that cobras were not common objects in the London streets. But it looked just like one, and of course turned out to be nothing but a piece of rag.

Mr. Troward’s story of the snake not only illustrates his view of instinctive action, but also might be used to illustrate the words “Judge not by appearances.”

Chapter 7

TROWARD'S EXPERIENCES IN INDIA

DURING MY RECENT visit to England in search of additional material to supplement my own recollections of Mr. Troward, I met an old friend, Mr. Richard Whitwell. Although Mr. Whitwell's meeting was some twelve years after my first meeting with Mr. Troward, he had the privilege of hearing the celebrated teacher tell of his life in India. When I learned from Mr. Whitwell that he had talked to Mr. Troward concerning his life there, I was very intrigued and asked Mr. Whitwell to write me some details. This he very kindly did, and so I am pleased to include a chapter in this book giving Mr. Whitwell's own story of these experiences. He is well known as a poet and mystic, and for his inspiring writings in Henry Hamblin's English magazine, *Science of Thought Review*.

Richard Whitwell says:

If I remember, it was through dear Miss Callow that I first came into close contact with Judge Troward, a contact which soon ripened into friendship. Though but eighteen months had gone by since then, circumstances were very different from those idyllic summer days in 1914 when the I.N.T.A. was inaugurated in London. No one then could have dreamt what lay ahead of us so soon. And now the Great War had been raging for twelve months and more, and it was a very different London we were living in. When the sun went down the lights of the city were dimmed to near total darkness, owing to the coming of a terrible new danger from the air, the invasion of the Zeppelin bombing aircraft, added to that of the fighting aeroplane.

It was at this time that we met together on a series of occasions, the place being the Higher Thought Centre in Kensington, which had become the headquarters of the I.N.T.A., where there was at this time a little idealistic Guest Home, which had been started experimentally.

Mr. Troward, who lived in the west country, was glad to stay there when a visit to London was desirable. He came at this time on a sequence of occasions to fulfill a lecture course that he had under-

taken. Thus it was that he and I met, from time to time, at the breakfast table, at an early hour when we had the table nearly always to ourselves. It was here that our acquaintance developed into friendship. Mr. Troward was very warmly communicative. He told me much of his life in India. And seeing how deeply interested I was, he answered very freely any question that I might put to him.

He had been in the Indian Civil Service, from which he was now retired. Within that great administrative Service he held a high position as administrator of a large province in northern India; actually, I think it was within the Punjab. He was commissioned to care for, and watch over the welfare of, the people with the same impartial justice as in England—a justice tempered by clemency. In general, these often comparatively young administrators did their job in a manner that stands greatly to their credit and will be long remembered. They have sometimes been spoken of as our British proconsuls.

To the simple people whose well-being he watched over, truly caring for them, he was indeed a judge in the best sense of all, so that they could come to him confidently to put things right in all manner of ways, and to see that right was done, setting his face against every manner of injustice. It was his job, and he did it conscientiously and well; and the more so because he had a kind heart.

It was natural that Judge Troward, as he was later affectionately called, should take a very lively interest in the people of his administration, and being of a very enquiring mind, he dipped into the past as far as he could reach to find out all that he could of them and of their history and origins.

He reached back seven hundred years and more to that time when Genghis Khan, the Mongol conqueror, poured into Northern India with all his hordes, destroying as he went, laying many cities waste.

Deeply interested though Mr. Troward was in both history and archeology, it was the human element, the people to whom he was ministering, chiefly in ways of protective justice, who had his central attention. The more he understood them and their antecedents, the richer his service would prove. Mr. Troward loved people, I think, for their own sake, and by his friendliness was led to make some intimate contacts. And he was thus able, in a happy

way, through that manifest friendliness and sincerity, to participate to some degree, not merely in the social, but in the spiritual, life of the people or community as far as it was possible. What he saw awakened in him a big compassion, for in his contacts he was able to discern a spiritual sensitivity, although for the most part heavily clouded over by superstition. But even then there were signs of the beginning of a wonderful awakening, and a recovery from the almost forgotten past, of India's great spiritual inheritance. And today, praise God, we see India arising as a great and mighty nation with a great mission, and a message which coordinates with all that is best in every land. That is, as its highest and truest.

But when Mr. Troward was there, some forty years or so before our present century began, it was very different, when, in a general way, it would seem that all that remained of the old wise teaching was but its outward veneer, so darkened was it with superstition. Where true religion declines we always find that superstition flourishes.

Our friend was able to make his most useful contacts among more educated Brahmins, who knew something of, and appreciated what was best in, our Western way of life—some of whom were very deep students of the Vedantic philosophy. And so a door was opened to a profounder knowledge and understanding of the inner life of the people, not merely the shadowed side, but also where the light of earlier days was beginning to shine anew.

Occultism, on its cruder side, cannot easily be separated from psychism, feeding as it does on superstition and ignorance—with its apparent wonder-working through the practice of hypnotic powers. But these matters have now widely cleared to the advantage of all. Some of these amazing practices were in part witnessed by our friend—in one striking instance at least, that of passing through a closed door. This may bring to mind an experience of the disciples of Jesus, after His resurrection, the occasion when He revealed Himself in the upper room, after the doors had been fast closed. But between the two, what a difference! For at that moment, theirs was a true beholding; the presence of the Master made it so. It was the difference between the psychic and the spiritual; between the semblance and the reality. There is a true ground, and a true life. And there is a heavenly meaning in our life which is ours to fulfill.

And it is that we in ourselves may come to that true ground, and live that full and satisfying and heavenly life.

That Mr. Troward had a very alert and keen intelligence, and with it a very balanced judgment, is obvious to every reader of his works. He had a discerning gift, and was not easily misled by what he saw, or with any outward sense evidence, where it conflicted with what he knew must be true. He had his own prescription for meeting and overcoming any hypnotic influence, demonstrating the same to me in his own delightfully humorous way.

But he also saw something of the underside of Yogic practice, far removed from the true Yoga, with its trading upon the credulity of the ignorant peasantry. It was an illegitimate use of occult or psychic power, for selfish or evil purposes, practiced chiefly by ignorant tricksters who had all too great a hold on the still more ignorant people.

Now let me come to the matter which to me is the most interesting of all. The reader will have noticed my mention of Genghis Khan, the dread Tartar monarch, and the havoc he wrought wherever his armies penetrated, leaving misery and desolation behind.

Troward found, by his own careful sifting of current legend and tradition, and the weighing of apparent contemporary evidence, indicated in so many different ways, till he became himself quite convinced in the matter, that about this time there was a great exodus of people out of this very province which he administered. There is little or no record to tell where they went. They just seemed to disappear into the unknown.

The question now was: What was it that actually happened, and where did they go? It became an eager questioning in his mind, as little hints and clues drifted into his thought. He was observant and his experience went very wide.

There were certain traits in these people that reminded him in some ways of the gypsies he had met with in the west of England. In spite of their name, their origin was certainly not Egyptian, nor do they look like it at all, but much more like many people of India. But of their origin, where they really came from, nobody seemed to know exactly. But the first mention of them in the pages of history

brings us very near to the time of that great exodus of which I have spoken.

A thought took hold of Mr. Troward, which, the more he dwelt upon it, the more it held him. How wonderful if the conjecture, which was formulating in his mind, proved to be true! The idea awakened such an eager interest in him, that he resolved to spend an early vacation, not this time in England, but in Hungary, and for the most part on foot, his purpose being to find the original, as far as is known, and still, I believe, the greatest, Romany (or gypsy) encampment. This journey seemed to provide the conclusive evidence he was seeking. For he found, to his astonishment, that he could converse with these people, and they with him, more or less understandingly—even after the lapse of seven hundred years or so—in the vernacular language he had made his own, in the province he was administering.

Chapter 8

TROWARD'S PERSONAL PUPILS

THOMAS TROWARD WAS not professionally engaged as a teacher or consultant. He had retired from the world of business or professional activity, and compensated for this change in his life by his avocations of writing, painting marine pictures, and his meditations.

One American visitor, who had become thoroughly converted to his ideas by reading his early works, visited England to see him. She was informed, quietly but assuredly, that he did not engage in teaching, but as Miss Alice Callow remarked to me on one occasion, she was adamant in her resolve to have Mr. Troward's personal instruction, even if she was the only pupil to do so. He reported that when he visited London at the Higher Thought Centre, she was waiting for him with earnest prayers for his lessons, and when he returned to his home on the South Coast, she was waiting with earnest prayers, sitting on the doorstep. Finally, under the stress of this most insistent resolve, he consented to let her prepare a long list of questions she wanted to ask about the practical application of his views, particularly on visualization and other forms of concentration for health and prosperity. He answered these questions by writing answers at his leisure from his other precious occupations.

The American visitor, whose powers of persuasion had been rewarded in this successful way, was a Mrs. Genevieve Swink, her name later changed to Mrs. Behrend. First, for some years in New York, and later throughout the land, Mrs. Behrend was widely advertised as "the only personal student in America of Judge Troward's teaching." Mrs. Behrend should be commended for giving nationwide publicity to the writings of Mr. Troward, and must be given the credit of creating a well-deserved popularity for them in the metaphysical circles in the United States and Canada, where she lectured.

In a letter to Miss Alice Callow, written on June 16th, 1916, Mrs. Behrend writes:

He [Thomas Troward] wrote me of the passing of Archdeacon Wilberforce. He says, "You will be sorry to hear Archdeacon has passed over. This happened on the 13th. I always thought of you both as my two pupils and now that he has been removed to a

higher sphere, you are now my only one, in the sense of collaborating with me and helping forward my work as distinct, perhaps, in some ways from that of any other worker on the same line, etc.” Then he goes on to tell me some things he wishes me to do as his kind collaborator to the world at large.

Mrs. Behrend, as she was best known in earlier work, when what is usually termed “well along in years” became Mrs. Smith. Her husband was quite a young man. Mr. Smith, when I was once visiting Vancouver, Canada, told me that he married her not only because, as her business associate and manager, he learned to love her, in spite of seeming disparity in age, but also because he could protect her financially from many schemers who sought to separate her from the prosperity life had brought her, some of it as the result of following the success teachings of Thomas Troward. Visualizing success was one of her special methods. The marriage proved a very happy one. As Mrs. Behrend-Smith’s lecture work was gradually discontinued, Mr. Smith helped her to keep up the Troward work with correspondence courses.

There is a gentleman I should mention here who was closely associated with the early development of interest in Thomas Troward’s teachings in New York City. This very genial and handsome gentleman, Walter Goodyear, was a very unselfish helper in the cause of metaphysical Truth when there was very little profit in the work, and often hardship, unless one had a separate income from teaching. When an interest had to be gradually created, with small financial returns, he conducted a metaphysical library in New York and made some efforts in the publishing business without adequate capital. In a small way, he conducted an open platform for visiting speakers to the metropolitan city. The Goodyear Book Concern were very early publishers of the books of Judge Thomas Troward.

I think it is not irrelevant to speak of Mr. Goodyear in this chapter on Mrs. Behrend, as he was contemporaneous with her in creating interest in the Troward philosophy in New York and its area, and, in fact, preceded her by a few years.

Walter Goodyear was a grandson of the famous Goodyear of fame in the realm of rubber tires, and many other products, including the large government balloons. Our Mr. Goodyear suffered the same early struggles and financial lack as did his illustrious grandfather for many years before the perfection of his processes and his recognition by those who could help to

finance his plans. I recall that through dire necessity, greatly against his desire, he sold a very unique table made entirely of hard rubber by his grandfather, for a very small sum, to provide necessities for the family table.

Walter Goodyear and Mrs. Behrend, although both faithful students of Thomas Troward, illustrate by contrast their special spheres of interest in his writings. It was the abstract principles in their pure classic form that intrigued Goodyear, the study of the deep philosophy. In the case of Mrs. Behrend, while undoubtedly aware of these values, she presented the Troward teachings in an intensely practical way, with a considerable emphasis on visualizing success and prosperity, which gained her students who were greatly in need of just such an applied metaphysics.

My own association with the Troward teaching is quite different from that of any of the living teachers of today. I was not drawn to him because of his writings. My acquaintance with him commenced before the writing and publication of even his first book. He was in no way renowned in that day. My relationship with him was not as a student, but just as one, and only one, of his teachers. There were indeed other teachers. My own contribution was the emphasis on Life, full life, abundant life, eternal life, here and now, spiritual, mental, and physical, and the method for its attainment, communion with the Infinite, and its advancing expression in conscious, individual evolution. This, Thomas Troward accepted in principle, and this teaching appears in all his books.

Mr. Troward, of course, did not have just two pupils. Through his lectures, and more particularly his writings, he has had hundreds of thousands of students, and there are still more students to come. Without a doubt, Mrs. Smith-Behrend was a student in a more personal sense and shared her knowledge gained through her contact with him and his writings with grateful multitudes of people.

Chapter 9

THE LONDON NEW THOUGHT CONGRESS OF 1914

IN THE MONTH of June, in the internationally fateful year of 1914, the National New Thought Alliance Congress was held in London, England. Thomas Troward was one of the speakers, and the Guest of Honor. His chairman was the very distinguished churchman Archdeacon Wilberforce, a great lover of Mr. Troward's writings. The sessions of the congress were held in the Kensington Town Hall. The Higher Thought Centre supplied committees, hosts and hostesses, ushers, etc.

More than anyone else, Mrs. Annie Rix Militz of Los Angeles and Miss Alice Callow, Thomas Troward's discoverer, were responsible for the splendid organization of this important and historical meeting of kindred souls on both sides of the ocean. A truly world interest was given to the convention by the fact that Mrs. Militz had taken a lecture trip around the world on her way to this event, creating interest all the way in the New Thought groups she met, and to whom she gave her lectures and classes. She arrived in London well ahead of the other delegates from America and gave her wonderful cooperation to the leaders of the local centres. Mrs. Militz was a delegate from the Committee for the San Francisco Congress and "The Home of Truth", an organization she had founded with the able assistance of her sister, Miss Harriet Hale Rix.

I attended this congress as a delegate from my church in California, The Lost Angeles Church of the New Thought, and the California New Thought Exposition Committee. The latter organization was for the purpose of preparing the way for the next year's New Thought Congress, to be held in San Francisco in connection with the Panama Pacific Exposition of 1915.

Sailing on the steamship *St. Paul* to the Congress were President James A. Edgerton of Washington, D.C.; Mary E. T. Chapin of Boston, Massachusetts; Miss Harriet Hale Rix of Alameda, California; Miss Lelia Simon from the New Thought Temple, Cincinnati, Ohio; Mrs. E. Elizabeth Severance of New York City; Ida Jane Ayres of Washington, D.C.; Harry Gaze of Los Angeles, California; and others. Through the invitation of the jovial captain, a New Thought conference was held on board the *St. Paul*, all delegates speak-

ing, and an interested audience of fellow-passengers attending. This, I think, was one of the most unique conferences of the I.N.T.A.

At the congress in London keen expectancy was manifested by all visiting delegates from America, all but Mrs. Militz and myself meeting Mr. Troward for the first time. This pleasure was shared by delegates from the provinces, many also meeting him for the first time. While some were disappointed at his style of delivery, all were most deeply impressed by his logic and learning, and the charm of his sincere personality. It was, however, clearly above the heads of many of the large audience, for many were untrained in the subtleties of metaphysical thinking. Microphones were not yet in use. They have been, in later years, a great boon to both audience and speaker.

Fortunately, much of the material in Mr. Troward's address had been published for all to read in his *Doré Lectures on Mental Science*. There was also an opportunity to hear him in a complete series of talks on the same subject, for Miss Alice Callow sent a very interested youth, Emmet Fox, who many years later gained fame as the author of *The Sermon on the Mount*, to hire the Doré Art Gallery for a new series of talks by Thomas Troward. In this smaller hall, with closer contact with his hearers, and a group fully appreciative of the deep things of the Spirit, Mr. Troward was naturally at his best.

The Congress of 1914 really made New Thought history, for on the very afternoon of the shooting of the Serbian archduke, which was the spark in the gunpowder that touched off the First World War, the National New Thought Alliance was made International and popularly designated, for brevity, the I.N.T.A. During this congress, James A. Edgerton was reelected President, and I was elected Executive Secretary; In these days, there was no salary for the officers, and incidentally, we paid our own traveling expenses unless our home center provided it. Fortunately, the I.N.T.A. has grown in usefulness and prosperity, and can afford to pay both salary and expenses to the president and secretary.

Intuitively, I returned early to America, and arrived in America as the war broke out. Several of the delegates were temporarily stranded in Europe, which they visited after the congress, and some were glad to find passage across the Atlantic on a coal barge. All arrived home safely.

The following year, 1915, the congress was held in San Francisco, the year of the Panama-Pacific Exposition. One day was set aside by the man-

agement and officially designated “New Thought Day.” The following year, 1916, Los Angeles was the scene of the annual congress.

It was this year that I heard of the passing of my good friend, Thomas Troward, benefactor of mankind through his wonderful presentations of metaphysical Truth.

In the August 1914 number of *The Master Mind*, a magazine of the period, edited by Mrs. Annie Rix Militz, a report is given of the International New Thought Alliance Convention at London. The following excerpts from this article tell of Mr. Troward’s activities and of his part in the congress, in which the National was changed to the International. Mrs. Militz says:

The convention showed forth some of the results aimed at and attained. Within its borders have evolved several teachers who have there remained, and are recognized as stable leaders contributing richly to the thought and philosophy of the present day. Foremost of these is Mr. Thomas Troward—“Judge” Troward as the American contingent persist in calling him, in recognition of his former position as Divisional Judge in the Punjab. Mr. Troward showed his quality very early in life. Going up for the stringent examination demanded by the Civil Service, his paper on Philosophy attracted the attention of no less a personage than Professor Jowett.

Mr. Troward spent his spare time during his residence in India in an exhaustive study of the Hebrew and other world Scriptures in their original tongues, and arrived in London with a mass of manuscripts containing a system of philosophy he believed unique. He found a ready hearing and appreciation in the Higher Thought Centre, though with innate modesty he at first repudiated the idea of lecturing. The value of his matter gradually gained him a steady following, and this culminated in his publication of a series of lectures on Mental Science given in Edinburgh during the Spring of 1904. . . . The book was speedily followed by *Bible Mystery and Bible Meaning*. . . . The fame of these two books was such that a larger hall was required for Mr. Troward’s public lectures, and this led to the Sunday Morning Lectures at the Doré Art Gallery . . . and here we have the close of a cycle of thought which has had a distinct and definite influence on the thinking world of our day.

The author has been living for the last few years on the wild and rocky coast of Cornwall, absorbing material for a new cycle of

books. He has always been somewhat doubtful whether to describe himself as a “writer who paints pictures,” or as an “artist who writes books”; but without doubt, in his creative work as an artist, he finds, by close observation of Nature and her marvelous symbolism, that fresh and original method of presenting thoughts which arrests the minds of his readers. Archdeacon Wilberforce has described him as one of the deepest thinkers of today, and deep thinking, allied to genuine and child-like nature and a great love of fun, makes a charming combination!

Mr. Troward took as his Convention subjects: “Threefold Man” and “The Higher Law.”

The members and officers of the National New Thought Alliance constitute the greater part of the body of visitors who sailed across the Atlantic for one purpose: to convene with those who can have fellowship with them in their belief in the omnipotence of Mind . . .

First, there is the president of the Alliance, Mr. James A. Edgerton, of Washington, D.C., one of those rare men who combine with a practical, common-sense, clear-headed business ability that which seems the very opposite, the deep feeling, tender-hearted nature of a dreamer.

Mr. Edgerton holds a Government position of importance in the United States. He is at the head of Post Office Supplies.

The other officers of the National New Thought Alliance present are the Vice-Presidents, Mrs. Annie Rix Miltz, Mrs. Mary Chapin and Miss Lelia Simon; the Auditor, Mr. R. C. Douglass, and members of the Advisory Committee, Miss Harriet Hale Rix and Harry Gaze. . . .

The name of Harry Gaze is closely associated with his teaching about “Eternal Youth” and “Immortality,” and he is himself one of the best exemplars of his own doctrines. An Englishman by birth, he has made America his home and this thought his life, for nearly, if not quite, twenty years. He comes as a delegate of the Southern California New Thought Exposition Committee to represent, like Miss Rix, the interests of the Great Congress of 1915. His home at present is in Los Angeles, where he has a church and an active congregation, intent upon owning their church building and establishing a permanent ministry.

The above was written by Mrs. Militz forty-four years ago, and once again, after much travel, I am living in Los Angeles, writing books, and during the month in which this is written, speaking to audiences of fifteen hundred in a Los Angeles Theater, Sunday mornings, and to large capacity classes on Tuesday evenings in a large hall. This church is The Church of Divine Science, of which Dr. Joseph Murphy is the regular minister.

Returning to the subject of the 1914 Congress of the I.N.T.A., the topics and speakers of the Wednesday program, as published by the *Master Mind Magazine*, are of interest:

Wednesday—The New Evolution: Mr. R. C. Douglass, “Twentieth Century Light”; Mr. Henry Proctor, “The New Age”; Mr. Thomas Troward, “The Higher Law”; Mr. Harry Gaze, “How to Attain Eternal Youth.”

At the close of the last public meeting a new film illustrating the New Thought, and entitled *The Way of Happiness*, was shown for the first time in London.

[Mrs. Militz continues:] *The Christian Commonwealth*, the influential, broad and spiritual weekly, brings forth on its front page a fine review of the New Thought Convention in London under the date of July 1, 1914, with photographs of seven of the prominent English and American teachers. A correspondent writes, “It has been glorious beyond description.” Considerable mention is made of the Symposium with which the Convention began, and it certainly was praiseworthy.

It was at this wonderful International Congress that Thomas Troward found the largest audience, to personally address, in his fifteen-year career in the New Thought Movement. Today, every New Thought convention is addressed by many well-known speakers who find the occasion to appropriately quote Judge Troward, and thus to give both a sense of satisfaction and a feeling of authority.

Chapter 10

DID TROWARD'S SPIRIT RETURN?

IT FREQUENTLY HAPPENS that when prominent men and women pass on, communications purporting to come from them from the "Spirit World" are claimed. This occurred in the case of Thomas Troward. A book was published entitled *The Immutable Law* with an explanation in the subtitle as follows:

Being Messages on Thought Projection, Mental Control and the Present Crisis in Human Affairs, Understood to be dictated by Thomas Troward, Lately Judge in Punjab, Received by Jane Revere Burke with Introductory Notes by Mrs. Burke, F. Bligh Bond and Edward S. Martin.

I mention this as an incident in connection with Mr. Troward, and not as any indication of my acceptance of the accuracy of the supposed communications. This is not placing doubt upon the sincerity of the participants, but it is more than possible that these reports are expressions of their own views, conscious or subconscious, rather than those of Thomas Troward.

In the introductory notes, Mrs. Burke tells "How It Happened." She says, "In 1932 a member of a Class in Personal Religion which had been using the Troward *Edinburgh Lectures* as a textbook, came to me and said: 'I wish we could go together to a medium and see if we could get in touch with Thomas Troward.'" The writer continues the story, telling of gradual efforts toward communication, later resulting in Mr. Troward announcing himself and saying, "This is amazing. This is beyond belief." Mrs. Burke says further:

Before we left, we received a *relayed* message from him to the effect that he had left behind him an unfinished book or manuscript and that his widow in England had the custody of it. . . . The message proceeded to tell me that Troward had been under the thrall of an Oriental mind—not that of a man evilly disposed, but of one so hidebound by the idea that communication between the two planes was impossible, that he was militant against the thought.

Mrs. Burke goes on to say that the matter was made a subject of prayer with the result, in her own words: "Some time later, when I was again at this medium's, Thomas Troward came and thanked me for his release." Later, when the name of Bligh Bond was given by Troward, he instructed, "Tell him to take up his pen." In writing his share of the "Introductory Notes," Frederick Bligh Bond tells that he hit upon a test to see if the communications corresponded with Mr. Troward's style. He tells us of giving readings of these scripts to a number of people studying Rosicrucianism and also interested at that period in Mr. Troward's writing. When he read selections from Troward's *Law and the Word*, in which he had introduced part of the communications, the listeners had no suspicion there was an interpolated passage.

In the works of Mr. Troward there is some mention of reincarnation, but presumably he had become a complete convert to it while in the Spirit World, for it was claimed that he told warmly of remembering Mr. Bond in a previous existence. Mr. Bond himself had not shared the memory. Miss Ruth Troward spoke of her father's belief in reincarnation when I chatted with her on my recent visit to London.

Under the title "For What It Is Worth," Edward S. Martin expresses himself conservatively in saying:

There is no proof that any of the messages in this book are what they claim to be. We, who are concerned with offering them, believe that Judge Troward and others of the departed have been talking to us, but no proof of it is attempted, except perhaps as told by Mr. Bond.

In concluding the introduction, Mr. Martin adds, "What Judge Troward tells us, or anyone who talks through a medium, is merely based on what our informant knew in this life and has learned since and we have to use our judgment about its value."

Those who follow or believe in spiritualism will undoubtedly enjoy reading the book, and so may others who would like to read with an open mind and form their own conclusions. There was no trance state necessary to receive the messages.

Archdeacon Wilberforce, of Westminster Abbey, the famous clergyman, died shortly before the passing of Thomas Troward. A paragraph in *The*

Immutable Law, in the reported words of Mr. Troward, says something suggesting a cause for his passing:

Wilberforce, my dear, honored, ripe, wise friend, called me. I came: I worked: I served—but I set a barrier. I should have been patient. I stepped out of my body in response to his demand exactly as you step out of your bathrobe and plunge into your tub. I did it of my own free will and choice. It was not wrong—perhaps not even unwise; but it was hasty. I did not ask the guidance of the Perfect Wisdom. The unfinished manuscript was the work assigned to me by Love—the great Love-source of the Universe. . . . it caused a situation that enabled my as yet limited friend—for by such name I designate him although he has acted a part of un wisdom towards me—to hold me enthralled all these years from finishing the manuscript. . . . My friend—for so we will designate him—has held—still holds—immovably the idea that no communication between the spheres is possible. He is not evil, as you know evil.

I have already suggested, in this volume, my belief that Thomas Troward died as the result of his own thought and word impressed upon his subconscious, the builder and rebuilder of his body. The subconscious is not a controversial department of the mind and has no choice but to accept the thought and word, and build its conditions into flesh and blood.

From two letters in my possession, addressed to Miss Alice Callow from Archdeacon Wilberforce, we can see evidence of his extreme dislike of the idea of communications from the supposed departed in the Spirit World to those still embodied on the earth plane. The reader will note that these letters concern Wilberforce's opinion of a book entitled *Christ in You* Evidently, in the first letter, in praising the contents of the book as helpful and illuminating, he had completely overlooked that the book was supposed to be communicated from the Spirit World—that is, the hereafter. Upon further reading, he discovered what the book was claiming, hence his sudden, dramatic condemnation.

I am giving the contents of these short, terse letters: The year is not given, but it was prior to 1916.

Nov. 28th, 20 Dean's Yard, Westminster Abbey

Have you the book "Christ in You" published by the Letchworth Garden Press in rather more ornamental binding—its exterior is in strong contrast to its helpful and illuminating contents.

Archdeacon of Westminster, 20 Dean's Yard,
Westminster Abbey, Dec. 12th

Thank you very much but I don't care to keep these—the covers are lovely but they only white the sepulchre.

Basil Wilberforce

In these two odd notes there is a somewhat humorous, even if a bit grim, reversal of admiration between the covers and the contents. But I present them here as an indication of his dislike of a book the text of which suggests that it is written by someone who has departed this life. The authenticity of this claim Wilberforce could not accept.

According to *The Immutable Law*, Wilberforce was as strongly opposed to the idea of spirit inter-communication as ever. This book gives a purported communication to the dramatic effect that Troward was "under the thrall of an Oriental mind," who sought to suppress the completion of a manuscript which Troward was seeking to finish before his death, and this was hinted as being because in a previous incarnation Thomas Troward was a judge even then, and made an adverse judgment to the Oriental Master who later incarnated as Wilberforce!

Here is the story as written in *The Immutable Law*.

Troward, in the Spirit World, is supposedly talking through the medium, Mrs. Burke:

You see, I have been held a prisoner for nearly twenty years by the idea in the mind of my friend—In parenthesis I want to say I am not calling that man "friend" from any weak or sentimental reason, but from a hard-headed business point of view, from the angle of my own self-interest. I have to feel real honest friendship toward him or I cannot conquer his error with the Truth. The first injury that occurred between us was from me to him. I meted out a real

degree of injustice, so I am not an injured one being magnanimous. He suffered first at my hands.

F. B. B.: Did you give a judicial decision which was a harsh one?

T. T.: Yes. I was superficial in my examination of the facts and I gave the wrong judgment. It entailed great suffering. The idea which he held that communication between the planes was impossible was a genuine opinion still held by him. He was a learned man—an adept; and of course when he came here, that learning and power increased and he successfully built a spiritual wall around my mind.

The reader will be left entirely on his own—to judge whether or not this is a “genuine spirit communication.” I have already stated my own attitude, and in presenting this angle concerning the undoubted friendship of these two great men, Archdeacon Wilberforce and Thomas Troward, I am not giving credence to the supernatural element.

From my own point of view, all of us are fully in the Spirit World here and now, and I believe that a spirit with a physical body is better off than the theoretical spirit without a material body. Whatever a spirit may be, we are that, plus the body. What we need is the spiritual consciousness in the living present, in what the Bible calls the Land of the Living.

It is my sincere opinion that the text of the reported statements, though often of interest and value, does not sound like the Thomas Troward with whom I frequently conversed, and does not read like the writings of Troward. But, isn't it good that we are all entitled to our own opinion? I certainly think so, and if we are truly sincere in our opinions, we must ultimately find the truth.

Archdeacon Wilberforce and Thomas Troward had a very warm friendship for each other. Wilberforce was Mr. Troward's very grateful pupil. The Archdeacon found rich spiritual honey in the garden of his metaphysical teacher and made generous use of it, with due acknowledgement, in his sermons. In this way, Mr. Troward was vicariously voicing his ideas in the historic Westminster Abbey of the Church of England through the famous preacher. These sermons were permeated with the metaphysical teachings as given in the Troward literature, and in their devoted personal companionship and study.

Each of these great men, however, had very strong individual opinions. When a new idea was proffered by his friend and teacher, it was made the subject of critical analysis by Wilberforce with the background of his knowledge of the Bible in the original, classical languages. He questioned himself also as to how these new views of life and immortality correspond to or differ from the established tenets of the venerable Church of England. Fortunately, the Archdeacon was liberal and fearless enough to interpret the creeds and rituals of the Church from the essential, spiritual standpoint rather than the dead letter of ecclesiastical tradition.

There was a subtle but very important difference between them. Both fully accepted the divinity of Man, as a beloved son of God, and both accepted God as the unfailing Source of Love and Life. The all-important difference was Troward's acceptance in principle of complete Immortality—Spiritual, Mental, and Physical. Wilberforce was not prepared to go all the way in this acceptance. He was prepared to go what he considered a very long way toward this position. He came to believe that ultimately pain and disease would be overcome and that when death came after a long life, it would come without a struggle, and would be a transition to a purely spiritual hereafter.

Without, however, necessarily accepting the spiritualistic claim, may we not think of the various acts in the drama presented as a kind of allegory? Might it not be the out-picturing of certain ideas in the subconscious strata of mind? In spite of much agreement, there was an underlying, sharp conflict. The struggle may be actually witnessed in their writings and known living experiences. We might readily credit the medium also with intuition.

The subconscious adores symbolic drama and normally tells its stories through such symbols. The main story of the medium might well be analyzed in somewhat the same way as the psychoanalyst interprets a dream. Of course, there are characters in the medium's "dream," but they may merely symbolize certain ideas.

Together with their many agreements and their love and admiration for each other, here was a disagreement on so vital a matter that Troward had called the subject "The Denouement of the Creative Process." It was the very essence and crux of the power of mind to affect the body for permanent renewal.

Was the medium's subconscious mind simply making a cartoon symbolizing this struggle of ideas? Was it a story of life and thought before death here, and not afterwards in a "Spirit World"?

The mutual influence of these two men upon each other was very great indeed. I had the opportunity in 1914 of talking to both of them at the New Thought Convention. On this occasion Canon Wilberforce was the chairman and Mr. Troward and I were the principal speakers.

To my mind, the friendly relationship of these two men was an exceedingly precious one. Through them, there was a historic unity between the Church and the New and Practical Metaphysics.

Canon Wilberforce wanted the form of metaphysical thinking as the keynote of the Church itself, and not as a separate movement or cult. This he not only made clear in his talks, but his writings are left as an evidence of his belief along these lines.

He says:

Now, considering the extraordinary variety of the religious imagination, it is not surprising that one result of this newly awakened spiritual sense should be the uprising of a perfect swarm of societies, associations, new thought circles, higher thought centres, and so on, tending to perplexity, disruption, and alienation from the visible church. To join them, is in my opinion, a mistake. All of these multitudinous amalgams possess some portion of the truth, all are evidence of the divine breath, all are indications of the new hunger for spiritual knowledge, while not one of them possesses a monopoly of God's truth. What should be our attitude towards them? My advice is, assimilate gratefully what each can contribute, and remain where you are in the Church of your Baptism. Go forth, mentally and receptively, and feed upon their literature and their teaching, as the bee goes forth from her hive into a garden of flowers, gathering honey from this bloom and that bloom, and returning to her hive where is her home and her store. Personally, I have gained some spiritual honey from every one of them. . . . I come back to the hive of the Catholic Church with a sense of rest, and a renewed satisfaction and appreciation bringing with me some spiritual honey from every flower I have mentally explored.

Troward, however, loved his association with the “Higher Thought Centre.”

Let us now see the many points of agreement between Basil Wilberforce and Thomas Troward. I quote again from *Spiritual Consciousness*, by Wilberforce.

Love being the only quality which cannot be mechanical, automatic, as is the cosmic consciousness, the life centres who are to manifest Love must have a measure of volition conferring upon them the freedom to refuse. All this is luminously expressed in Troward’s Doré Lectures. This refusal of man to be a vehicle, a manifestor, of God’s highest quality, means the concentration of his desires upon self instead of God. . . . The fall of man is his fall from consciousness of his divinity, his oneness with Infinite Mind. As Mr. James Rhoades says in his inspired poem, “O Soul of Mine,”

Know this, O man, sole root of sin in thee
Is not to know thine own divinity.

Through thought, habitual right thought, will come restoration. The conscious mind held in concentration upon the fact of oneness with the Infinite Immanent Mind will transform the whole life. The function of the will is to be the centralizing principle of the conscious oneness with that interior principle as the truest fact of your being. Affirm, “In me is the Divine Immanence, that is my real self; the Infinite Indweller seeks to realize Himself in me, He desires to think His thoughts in me, and His thoughts are thoughts of gentleness, moral purpose, purity, courage, patience.” Then use the will in holding that thought, keep the conscious mind from wandering away from it.

In another chapter of this work by Wilberforce, appropriately entitled “Making a Fact of Being a Fact of Consciousness,” he states:

I suggest the pursuit of an ideal, namely, to make a “fact of being” become a “fact of consciousness” and this by assiduous training of the conscious mind to realize that only the atmosphere in which we truly live and move and have our being is an atmosphere of Infinite,

Omnipotent Love. That is the fact of being. St. John says, "God is love." St. Paul says, "Love never faileth." This is the basal axiom of being. Infinite Creative Spirit is Love. The "urge," the compulsion, that caused Infinite Mind to differentiate Itself into millions of sensitive forms is Love.

Love is always creative, causative, in every sphere, from the very highest to the very lowest. There never has existed thought, word or deed, worth remembering, that was not caused, generated, by love of some kind, even if it were only desire, or love of some not very worthy aim. No life ever appeared on this planet that did not owe its origin to love, even if in its lowest evolutionary form of sexual selection; were it only the scientifically recognized male and female in the metals, or the automatic attraction of pollen to stamen in the loves of the plants. Travel up the scale of organic life to man, and you will find that the primal creative impulse in man is always Love.

. . . Love, desire, is causative because it is the mainspring of the mental machinery, and everything is a thought before it is a thing. Let your mind dwell on that statement for a moment, for it implies much. "Everything takes form in thought before the thought takes form in the thing."

Here Archdeacon Wilberforce is quoting Thomas Troward. Wilberforce continues:

You and I took form in the thought of Infinite Mind before that thought of Infinite Mind took form in you and me. That is the meaning of that cryptic saying in the Book of Wisdom: "Never would God have made anything if He had not loved it." . . . Therefore man, the crown of the universe, has come by thought-generation from the Universal Mind, and had form in that Mind before he had form in body.

Now this wholly sweeps away the old libel of the everlasting loss of souls. That this conception still holds some minds is, of course, due to the lamentable mistranslations of the New Testament. I am frequently confronted, e.g., with Matthew XXV, 46: "These people go away into everlasting punishment." I can't blame people for taking these words literally but they are a mistranslation.

The Greek words are *colasis aionios*, “the pruning of the age to come.” I have been told that at any rate the doctrine is the doctrine of the Church of England. I deny it absolutely! . . .

St. Paul tells us that the process of making a “fact of being a fact of consciousness” is by “renewing of our mind.” “Change your thinking,” he would say. . . . This is not something that we have got to become, it is to recognize something that we already are. . . . It is compelling the conscious mind at times to realize vividly the Indwelling Presence, and then speaking to Infinite Love, “Infinite Father-Spirit, thou art in me. I desire that thou wilt fulfill thy highest thoughts in me . . . I wish to yield, with full receptivity, to Thy Desire to realize Thyself as Love in me.” . . .

. . . Determine to see everybody, however objectionable in outward form, as pure Spirit; and if there are people you dislike, send them your strongest thought of love; say “that person is God’s child.”

Now Archdeacon Wilberforce well knew the power of the Word. For example, he says, echoing the principles that Thomas Troward had taught him:

All thinkers will follow me when I remind you that the cosmic mind, which is intensely intelligent, is subconscious mind; that is, it has not initiative, but is keenly sensitive to suggestion. It is by subconscious mind that the bee makes its hexagonal cell, and the beaver his scientific dam, and the bower bird in India her nest impregnable to the snake. Not by purposeful, creative, initiative, but in response to suggestion; the suggestion originally of need, or desire, or fear; and by inheritance and race-memory the original suggestion becomes a race habit which we call instinct. Now Jesus was the specialization of the Infinite Superconscious Mind, which is God. Therefore, when He suggested anything to the cosmic subconscious mind, His suggestion was instantly adopted.

The Archdeacon gives us this explanation of time, old age, and decay:

Things are what we think they are. Time is because we think it is; and why do we think it is? Because Originating Father-Spirit im-

planted the thought of duration into the human organism when He prepared the individual life centres in which He expresses Himself, and we inherit the mental image, the race thought, of duration from thousands of generations of ancestors, during which it has been intensified. That is why our bodies grow old and decay. The subconscious mind of every member of the race, always obedient to suggestion, adopts the suggestion of the duration of time, and works it out logically.

There is much truth in the Archdeacon's above statement in relation to time and becoming old. But I would not say it is true that the suggestion of becoming old originated from the Superconscious Mind or Spirit. It surely arises from seeing in part only and suggesting accordingly. These are based upon imperfect interpretations of our possibilities in living by the conscious mind. Time itself has no effect upon us, but our reactions to events in time affect us strongly. These reactions, however, are under our control. The subconscious, however, will require a thorough saturation of life thought to accomplish so great a desired result.

In his remarkable sermons, Wilberforce laid the basis for an immortality which could well include the spirit, mind, and body. Even though he went very far indeed, however, he undervalued the physical body. His conception of it was too static and he did not see that there is no glory or beauty of Spirit which cannot be expressed in mind and made manifest in the physical body. Here on earth we can surpass the loftiest ideas ever conceived of paradise.

Wilberforce continues:

Spirit loves the vehicles in which It has expressed Itself with an intensity proportioned to the degree and dignity of its self-realization, from the grass, the lily, and the bird to man; and the supreme culminating point of the love of Spirit for Its manifestation is Man. The problem of life, then, as I have often said, consists in finding the true relation of the individual to the Originating Spirit. Mr. Troward has called the creative act, "the self-contemplation of Infinite Mind." This is a modern way of expressing Plato's doctrine of the Logos, which was adopted by Philo, and assimilated by Greek Christian Theology.

. . . Then I am justified in saying the “Key of the Kingdom of Heaven” within you is the awakened sense which unlocks for you the knowledge, hidden from the natural reason, that you are a Temple of the Spirit, a Shrine of the Logos, a vehicle and distributor of the Universal Mind. With that knowledge, with that key, you are the arbiter of your own destiny.

I have given many positive thoughts from the mind of Archdeacon Wilberforce because I want the reader to see that in his realization of the Presence of God as Love and Life, he gives the foundation for the teaching of complete manifestation of immortality—spiritual, mental, and physical. It will be interesting to note some of his denials. One thing he positively denies, and that is the idea of reincarnation. He does this with deep feeling. He says:

These materializations of our Lord afford no argument whatever in favor of that, to me, utterly repulsive conception of eschatology called re-incarnation; the theory that we shall be re-embodied on this planet again and again until the higher mind has learned to gravitate toward the spiritual ego. If this doctrine were true, life, to me, would not be worth living, I should wish I had never been born. I should say to Creative Mind,

Wherefore from silent earth
Did'st Thou awake and curse me into birth?

Imagine being mechanically doomed to countless rebirths in the “vile body” with a fresh personality and probably a different set each time, wandering with the curse of Cain upon your brow, suffering, in a totally different personality, for sins committed in some previous existence which you have utterly forgotten. The conception is hateful, irrational, an absurd contradiction of the law of evolution, and the utter destruction of personal immortality, for to be re-incarnated with no memory of your former self is to be a new soul. It is difficult to trace the origin of this widespread superstition.

Here is where Judge Troward and Archdeacon Wilberforce radically differ again, although on so many points they agreed and loved each other.

Troward believed in reincarnation. He emphasized the permanent need of a physical body. Wilberforce utterly despised the idea.

The true thinker's conception of reincarnation in no way resembles the picture that Wilberforce gives of it. One does not return with a different individuality, but with a renewed life. The body is not "vile," for it is the Temple of the Holy Spirit. Memory of previous lives is held back wisely because the burden of memory was inhibited only in order that the individual who had temporarily failed in consciously living could get a renewed opportunity to start again. The mark of Cain is not upon him. He is a Son of God, and must sometime know it, and live up to his real opportunities. Certainly rebirth is not repulsive, or God would not have chosen birth as our means of entering this world. This is certainly the natural way to enter. The idea of living again, loved before birth, and protected and cared for during infancy and childhood by a mother and father, cannot be called unattractive or repulsive.

Entering a "spirit" world, apparently full grown, with all the embarrassments of such an entry, and making the tremendous adjustments necessary, would certainly be much less attractive.

There is a much better way, a truly royal way, than either of the two possibilities contrasted above. It is this: stay here on earth, knowing you are a Son of God, developing the power of building and rebuilding a perfect body, and forever unfolding and evolving new powers and joys in service to our fellow men, and to the glory of God.

Thomas Troward, like his ardent friend and pupil Basil Wilberforce, caught visions of this Heaven on Earth; but when it came to individual demonstration, they were caught in the currents of race belief.

As a leading clergyman, it is quite understandable that the good Archdeacon could not go quite as far as Mr. Troward—the far more independent thinker—along the way of believing in natural as well as spiritual immortality. The reason why, I believe, both of these men aged and passed on was that both definitely prophesied their own personal deaths, in spite of claiming relationship to the Life-Originating Spirit. I have described how Mr. Troward predicted and thus produced his own death.

The following are some of the fatal words used by Archdeacon Wilberforce:

It is mere self-deception, of course, to pretend that death is a delusion on the physical plane; it is not, it is still "the last enemy," hate-

ful in its details, and a cruel separator of loving presences, the welcome concluder of periods of utter loneliness. There is an attitude, some here know it, which says: “Welcome, dear death, welcome; come when you please, and as soon as you please, offensive as you are in your details, welcome; for when you come, you will reunite those whom once you separated.”

In my opinion, this invitation is pathological, and is a form of psychological suicide. It is based on a suppositional loneliness which would not exist when the presence and communion of the Indwelling Christ is experienced. Realizing at-one-ment with the Father, one would be in harmony with the Supreme Law of Attraction and would give and receive love and companionship.

The theory of reuniting with loved ones, as advocated by Archdeacon Wilberforce, proposes to cure separation by more separation, thus creating a perpetual series of separations through a perpetual series of deaths. In the theory of inevitable death, one dies to meet someone, and the someone dies to meet someone else, and then someone else dies to meet this one. Why not overcome the Separator?

How much brighter and braver is the declaration: “The last enemy that shall be overcome is death.” It will be the “last enemy” because all lesser enemies die with it, such as sorrow, pain and disease.

Let us realize, however, that if Thomas Troward had not himself predicted his own death, saturating his subconscious with this fatal idea, such a suggestion from the mind of Wilberforce would not have had an unfavorable effect upon him. The law is that the suggestions of others affect us in proportion as we convert them into autosuggestions. Ideas, to affect us, must find a corresponding mental state within us. We may recall the philosophy underlying the Master Teacher’s words “The Prince of this world cometh, but findeth nothing in me.” Therefore we must not shift the responsibility to others.

The straight and narrow way is the path of rich, pure, radiant life forevermore. This one thing—the manifestation of life, and only life—we must wholly and completely predict and lay hold of with supreme faith and courage. This is knowing the good only. “TO KNOW GOD IS LIFE ETERNAL.”

Chapter 11

TROWARD AS PROPHET

THOMAS TROWARD WAS extremely interested in a variety of doctrines of his day, including the prophecies that were based on the far-famed and historic Crown Stone of Scotland that had been installed at Westminster Abbey; the reputed prophetic measurements of the Pyramids; the theory, given prominence in the early part of the century, that the Anglo-Saxon race was the lost tribes of Israel; and the Rosicrucian Philosophy of his time. As a mathematician, one of the studies in which he excelled, he was profoundly interested in the claim that the destiny of mankind and the world in which we live were clearly portrayed and predicted by the builders of the Pyramids. Mr. Troward sought for a scientific basis of prophecy in his idea of a prototype in the spiritual world of everything provided in the external world.

He studied the prophecies of the Bible, particularly of Ezekiel and St. John. He defined in unique terms the real meaning of the Antichrist, and what it portended in these times and in the near future.

Personally, I believe that prophecy is like dynamite, or, speaking in more modern terms, atomic force. It can be used for great good, rich blessing for humanity and for the individual. Destructive prophecy can externalize in confusion and light the fires of a hell on earth.

As an individual result to himself, under the law of cause and effect, in which Mr. Troward so implicitly believed, the prophecy of his death could be fatal, and the same to others, to the extent that they accepted the prophetic word.

In regard to national or world results, the individual prophecy would join forces with the predictions of the mass mind, or the influence of groups of strong, positive minds, Prophecy is our most effective tool, or our most deadly weapon. I say to all readers, with all the earnestness at my command: See that your prophecies are intelligently constructive, and that their fulfillment will work out beneficially to the individuals or the world at large for whom you make your predictions.

Sussex, England, Jan. 31st, '58

Dear Mr. Gaze:

What a joyful surprise to me to receive a link with the happy, old days of the Higher Thought Centre, later known as I.N.T.A., which I first contacted in 1906!

Miss Bradshaw has written to me enclosing your letter of January 25th asking if I have any letters from our beloved Mr. Troward to contribute.

I did not know any of his family, but only himself as one of his devoted students. This one and only letter I now enclose; it was written in response to that Sunday lecture at Doré Gallery when he prophesied his coming departure from this world I burst into tears as he said: "I may never see any of your dear faces again."

A few Sundays previously he had foretold, to the astonishment and dismay of his congregation, the coming of two great World Wars! I suppose that came through his calculations of the Pyramids.

I am 77 years of age and still hold Latin classes in these parts to which I was evacuated in 1940.

All in love and fellowship,
(Miss) L.G.

Well, no doubt some of my readers will find consolation in the fact that Mr. Troward prophesied only two world wars. This may help them to overcome the rather bad habit of today in predicting a Third World War. But in prophecy for yourself, remember prophecy of death is the weapon by which many commit suicide, unintentionally of course. Prophecy definitely more and ever more life.

In the closing chapter of *Bible Mystery and Bible Meaning*, Mr. Troward refers to Bible prophecies of the end of the world, which are now interpreted to mean the end of an age, or era. He says:

Now all through the Bible we find the statement of two leading principles which are diametrically opposed to one another—the principle of Sonship or reliance upon God, and its opposite or the

denial of God, and it is this latter that is called the spirit of Antichrist. . . . The widespread development of this inverted principle, the Bible tells us, is the key to the history of “the latter days,” those times in which we now live. . . . The Bible tells us that, though the struggle may be severe, the victory must at last remain with those who worship God. And the reason for this becomes evident if we look at the fundamental nature of the principles themselves. One is the principle of the Affirmative and the other is the principle of the Negative. One is that which builds up, and the other is that which pulls down.

I would suggest that we stoutly maintain the constructive and affirmative point of view. Let us look at the vital side of the picture today. More and more people are “running to and fro and increasing knowledge” of the Omnipresence of God and the Reality of the Living, Healing, and Indwelling Christ.

These very brief extracts do not do justice to Mr. Troward’s viewpoint. The whole chapter should be read studiously by those interested. He goes into the subject thoroughly, defining the difference between the feminine “Anima Mundi,” or the Soul of the World, as distinguished from the masculine, “Animus Dei,” or the Divine Spirit.

In reading any book, do not let even the appearance of negative prophecy overcome you. Accept the good prophecies and reject any that to the slightest degree may appear negative. Commune with God and make good prophecies; get others to prophesy good with you, and make your thought and word power a living belt of light around the globe, and the good thing of which you foretell will surely come to pass sometime, somewhere.

What Thomas Troward is seeking in this chapter is to illustrate the effect of two modes of thought. Do not hesitate to read Troward’s teachings, and even the Bible, *selectively*, with the spiritual vision of true interpretation, and think affirmatively, speak affirmatively, and live affirmatively.

Chapter 12

TROWARD'S INFLUENCE TODAY

IN THIS YEAR, 1958, forty-two years after the passing of Thomas Troward, the teachings and books of this inspiring philosopher of the New Thought are more sought after than ever. Every Sunday morning, with Mr. Troward's teachings as the principal inspiration, many thousands of eager people listen to the sermons preached in the largest theaters of Wilshire Boulevard, Los Angeles and Beverly Hills, and also in Hollywood. Thousands more throughout California and the nation listen attentively to preachers and teachers of Troward philosophy.

It is a far cry from the modest rooms of the Higher Thought Centre in Kensington, London, and the little Quaker Hall in Edinburgh, Scotland, where Troward gave his first lectures early in the century, to the opulent moving-picture palaces of Southern California.

I have been happy in giving kindly announcements of the value of Mr. Troward's writings in lectures in towns and cities throughout the world in numbers of journeys from London to Los Angeles, and in three lecture trips around the world. The very best of my students became lovers of Troward.

Much credit must be given to Dean Ernest Holmes, the founder and leader of the Religious Science Institute, Los Angeles. Early in his career as a metaphysical speaker and writer, Dr. Holmes was impressed and inspired by the logic and beauty of the writings of Judge Troward, as he likes to call him.

From a humble start, the movement has grown until not only do its churches abound in California, but throughout America, and in some other parts of the world. The success of Dr. Ernest Holmes is largely due to the fact that, united with his own forceful thinking, he has combined the teachings of Thomas Troward in a simplified, breezy American way. The average American, unless a deep student, is apt to think of Mr. Troward's writings as a bit wordy and heavy. I have heard others, however, speak of their simplicity. These writings came from the pen of Mr. Troward when the century was very young and a more Spenserian style of writing was practiced with meticulous care and detail. The logical and convincing nature of his books caused him to be looked upon as the authority on the science of the mind. Mr. Troward was accustomed to making court decisions, with legalistic and judicial care. In his books, he makes point after point, and leaves no subject until it is most tho-

roughly threshed out. Dr. Holmes, by homely illustrations and shorter sentences, presents the Troward philosophy so that “he who runs may read.”

Lending a Troward book to an engineer was a pivotal step in the career of Ernest Holmes.

In the book called *Ernest Holmes Seminar Lectures* Dean Holmes says:

When I first started this movement, I thought that I knew this principle. Now I know that I only know about half of it. At that time, however, I thought I knew it all and that I could teach the world. I sat in my office for six months and only one person came to see me and he thought I was insane! At the end of the six months I was like the old prophet with long whiskers. Someone had told him that anyone who wore long whiskers was a fool. So when he went home he lit a candle, because it was dark, to look into the mirror to see if he looked like a fool. The candle flame ignited his whiskers and the result was a burned face and he said, “Verily, anyone who wears long whiskers is a fool!” He demonstrated it!

That six-month period was a very disconcerting experience, because it threw me completely off the track. I did have sense enough to realize that what I believed was true, but I didn’t understand it well enough. I said to myself, “It has to be true. The mathematics of this principle is right; its inspiration is right. The great, the good, and the wise have believed in it, and it is the foundation for all the modern metaphysical movements. There is something wrong and it has to be with me.” So I closed the office, sold the furniture, and secured a position as purchasing agent with the city. I said to myself, however, “I am going to teach this principle and I am going to teach it to the multitudes, but I will never cross this room to initiate a movement for it because this time it is going to work through me. How else will I know?”

I held to that decision and nothing happened for many months. One day when the superintendent of streets was in my office, he asked, “What is this book that you are reading, Ernest? It looks good to me.” He had picked up one of Troward’s books off my desk and was looking at it.

I said, “Take it with you. You are an engineer and the man who wrote this book was a scientific man, too. He was also a judge, a very intelligent man, and you will understand him.”

He read it and later asked me, “Why couldn’t I invite a few friends into my home and you talk to them about this?”

He did, and about the third time we met together one of the women said to me, “I did a crazy thing today. I was uptown and I made arrangements for you to speak in a certain hall next week.” Within two years from that time, without putting an announcement in the newspapers, I was speaking to between twenty-five hundred and three thousand people a week.

The mother of Dr. Holmes was a Christian Science practitioner. He left the business world in his twenties and was soon joined by his brother Fenwicke Holmes, a former minister of the Christian Church. Fenwicke is still active as a metaphysical minister and writer in Oakland, California. He shares his brother’s appreciation of the works of Troward.

Another lecturer on Religious Science is Dr. William Hornaday, whose congregation fills a theater seating around two thousand people every Sunday morning. These services are held in the famous Wiltern Theater, and classes are held annually on the Troward teachings. Dr. Holmes, who is listed as one of the ministers of this church, was the original founder. Dr. Hornaday, a former evangelist, is a magnetic speaker, as his wonderful congregation proves.

Among others who have generously helped to popularize the Troward teachings in Los Angeles, the city that some call the New Thought headquarters of the world, is Dr. Frederick W. Bailes, who has lectured in California for a number of years. Dr. Bailes has now retired from his work as the minister of the huge congregation in the Fox Wilshire Theater in order to devote his time to travel and lectures, and the writing of additional books. His place is being taken by Dr. Donald Curtis, who will continue the annual tradition of conducting classes on the teachings of Thomas Troward. Dr. Bailes relates with deep gratitude how he was healed of a severe and advanced case of diabetes as the direct result of his studies and meditations from the literature of Mr. Troward.

The church founded by Dr. Bailes is named “Science of Mind.” Conducted in sympathy with the Religious Science work of Dean Ernest Holmes, it is quite independent in its management. Dr. Bailes has written a number of books, including *Your Mind Can Heal You* and his new book, *Hidden Power for Human Problems*. In both of these books, he speaks of his healing

through the writings of Mr. Troward. Dr. Donald Curtis, his successor, has combined screen and stage work with his training for the metaphysical ministry.

Dr. Joseph Murphy has a remarkable talent of blending the deeply mystical with the practical, together with a kindly sense of humor, and has just enough of the Irish brogue to endear himself to his audiences. In the latter respect, he reminds one of Dr. Emmet Fox, though Dr. Fox, born an Irishman and living in Ireland in his early childhood, had lived most of his life in England and as a result had a blend of Irish and English accents. Dr. Murphy has written a number of books, and one of them, *Traveling with God*, is a combined account of his spiritual and material journey. He is also the author of a very remarkable book giving a truly spiritual interpretation of the Book of St. John. The reader knows the extremely high value that Thomas Troward placed on the writings of St. John. Mr. Troward would have prized this book. Dr. Murphy teaches thrilling Troward classes.

All the motion-picture lovers of the world know the famous Chinese Theater at Hollywood, bearing on its cement walks the footprints, handprints, and autographs of the famous actresses and actors of the screen, and the animated scenes that are enacted at the picture premieres when nearly all the stars of movie-land appear and are televised to the world. Amazingly, though there can be no personal appearance of Thomas Troward, many of the thoughts of Troward are carried by the minister preaching in the Chinese Theater to happy congregations on Sunday mornings. Dr. Harry Smith, like the other ministers I have mentioned in this chapter, has his own individual style and teachings, but nevertheless constantly shows the influence and inspiration of Mr. Troward.

Dr. Robert Bitzer, internationally known President of the International New Thought Alliance, also conducts a church in Hollywood, in the Western section. Dr. Bitzer's church has built a handsome building for his preaching and teaching activities, for the children, and for the social work of the church. Like all Religious Science organizations, this one also features the books of Thomas Troward, and when Dr. Bitzer gives a Troward class it is deservedly popular.

The quarterly *New Thought*, the official bulletin of the I.N.T.A., gives, in addition to New Thought articles by leading writers, a valuable list of metaphysical centers throughout the world and the current news of the movement, including the wonderful annual congresses. So many more centers of

Troward teaching in California should be mentioned, like those of Dr. Jack Addington in San Diego, Dr. Dan Custer in San Francisco, and a host of others doing valiant and inspiring work.

In New York City, the teachings of Thomas Troward are given prominence through the remarkable work of two prominent clergymen.

Dr. Seale speaks in the main auditorium of famed historical Carnegie Hall, while Dr. Barker's congregation occupies the Town Hall. These two churches have interested thousands in the literature of Mr. Troward and provided effective lectures and lessons on every phase of his teachings. Dr. Barker's church is named the "First Church of Religious Science" and the church of Dr. Seale is "The Church of the Truth."

Unity has a large following in New York City, and the group, meeting in the Waldorf Astoria, has enjoyed the Troward classes, supplementing the lessons of Charles Fillmore and Emilie Cady.

It would not be possible to mention in detail all the fine teachers in New York and the New York area who have been blessed by the Troward teachings and who help, in return, to advance his literature. The work of Dr. Paul Martin Brunet should certainly receive notice, also Rev. Helen Zagat, Dr. Martha Chesterfield, Dr. Herman Wolhorn, and Dr. Carolyn Barbour Le-Galyon.

While Thomas Troward did not in person visit New York City or the famous "City of Angels" in Southern California, and the "City by the Golden Gate" of Northern California, there are a host of others who speak for him and give his inspired instruction.

In England, from the time of his first publications, there was a small cross-section of eager, interested people who recognized this sterling value. This interest was first among the members and friends of the Higher Thought Centre. The writings of Thomas Troward were always honored and sold in this Centre, and many took advantage of its well-stocked library.

Fifty-four years after the first writing of Mr. Troward, The Truth Forum meets with the leadership of Miss Evelyn Fleet; The Ealing Divine Science Center has Dr. Elsie Ross as leader; at the Kensington Truth Centre, Mrs. Taylor-Sabin is the leader; the Science of Mind is conducted under the leadership of Madame Layton Gaubert; Religious Science has Mrs. Marjorie Raven. These are London groups keeping the light burning in a quiet but earnest way. Unity has a London headquarters, with a wonderful work of healing, under the direction of Miss Ruth Hacking, and there is a young man

at Kingston-on-Thames, Reverend Robert Sikking, sent by the Unity headquarters to assist in organizing the Unity movement.

There are other centres scattered through the country, devoted to the Truth, and I unhesitatingly predict an early upsurge of the movement in the British Isles.

Mr. Henry Thomas Hamblin, thoughtful writer and mystic, and his other good writers are reaching a large circle throughout the commonwealth. Mr. Hamblin is most generous in helping all the centres and the approved teachers who visit England in his valuable magazine, *Science of Thought Review*. His headquarters are at Chichester in Sussex.

Returning to the Los Angeles scene as we go to press, the building of a beautiful Temple, a million-dollar building, is in progress as the Founder's Church of Religious Science. It will be located on the same block as the present headquarters and will have a seating capacity of two thousand. To many, it will not only be a monument to the founder, Dean Ernest Holmes, but also to the memory of Judge Thomas Troward, for it will call to mind not only the wonderful work being accomplished by Dr. Holmes, but also the man who so successfully inspired him.

The temples are symbols of the "Temple of the Holy Spirit." "Know ye not that your bodies are Temples of the Holy Spirit?" This is the building we must inhabit and truly honor.

In a series of articles written for *New Thought*, the I.N.T.A. official magazine, for Autumn and Winter, 1954, Dr. Seale writes on "The Teachings of Troward." He says:

Troward will show you that the spirit is unity—it has to be, mathematically, and you will never doubt that again. Physically we are all spiritual beings; we are all one, then, and it is only in the viewpoint of our material selves that we seem to be separate, or that we are separate. . . . Subjectively we are one, just one being. . . . That's the scientific reason for the Golden Rule. . . .

Troward will pick up the phenomena of the mind, the psychic phenomena, and will use the hypnotic phenomena to show how the mind functions. Now I find that a lot of people in our circle of thought are afraid of the word hypnotism. He does not advocate hypnotism as a means of therapy at all. He cites the discoveries that were made through hypnotic, psychic phenomena as showing how

the mind works. And if you know how the mind works, you will know better how to use it. . . . As you believe in your conscious mind, so does the creative element, or subjective nature, execute it for you. . . . I have long suspected that Troward was acquainted with the books of Thompson Jay Hudson. Many of the earlier New Thought leaders have read those books, now out of print; and if the younger ones haven't, they should be sure to get hold of them and read them. . . .

We have already seen that the Creator and the Created must be one. Mathematically it must be true. It is one, it must be everywhere extended, it must be everywhere present; there cannot be any place where it is not. If you find any agent in your make-up, or in your set-up, that is creative, have you found the One? Have you found the Only One? When you can answer "Yes" to that with great conviction, you have gotten a great deal out of Judge Troward's instructions, and you have gotten the essence of the whole teaching. . . .

Another of Troward's letters answers a question still current today. People often ask, "How can a keener sense of the subconscious be awakened? How can I make my subconscious do what I want it to do?" This conception is a misunderstanding, of course; you don't boss your subconscious around. You are in a position with your subconscious as was the little boy who had on leash a Great Dane dog. When a man came along and asked, "Where are you going with the dog, sonny?" he stuttered, "I'm just seeing where he wants to go, and then I'm going to take him there." . . .

The subconscious has a life of its own which is moving toward a divine norm in expression. . . . Keep your conscious mind in a life-giving attitude, and the subjective mind will take care of itself. Then the question is, how to keep the conscious thought in a life-giving attitude. My answer to this is very simple, perhaps old-fashioned. Keep looking at God. Don't trouble about theology, but try to realize the Universal Divine Spirit as perpetually flowing to all things, through atomic energy, through animals with instincts, through man with thoughts. If this be so, then your manifestation of God will correspond with your habitual thought of God.

This is the letter:

Dear Sir:

First, let me thank you very much for the very kind terms in which you speak of my two books. I am very glad to hear that you found them at all helpful. Now, to answer your question as to how the keener sense of the subjective mind may be awakened. The answer is, don't try to make things what they aren't. Subjective mind is subjective just because it lies below the threshold of consciousness. But it is a very real something in itself. It has its own will . . . it acts night and day, whether you act upon it or not. So it is the builder of the body, but we can neither see, hear nor feel it building. Just keep in your conscious mind the quiet calm expectation that the subjective mind is always at work in accordance with the habitual thought of your objective mind; wherefore your business is within the objective mind, not in the subjective mind. Take care of the one, and the other takes care of itself.

You do not make this current, but you prepare the conditions which will either cause it to trickle through thinly and weakly, or else flow through strongly. You prepare the conditions on the interior side by a mental attitude of looking into the light—God is light—with the expectancy of perceiving light, or illumination; and on the exterior side by not denying your own work, what you are trying to hold in your thoughts. . . . Prepare the conditions for the flow of this energy, by adopting an attitude on the interior side of expectancy, discarding all the other things and not letting your exterior activity deny what you have done in the interior.

Think of the spirit kindly, lovingly, trustfully, as a welcome companion. It will respond exactly. Think of it as a living light, continually flowing through you and vivifying you, and it will respond exactly. If you ask why it does this, the answer is because it is the Infinite—your real self. . . .

Thomas Troward

Chapter 13

TROWARD'S TEACHINGS IN CONDENSED FORM

1. First of all Judge Troward teaches that there are higher and deeper definitions of Spirit and so-called matter. Life's intelligence and life's livingness are one. Spirit's essential quality is thought, and form is the quality of "matter."
2. The form we see extends in space, and its borders are of a limited nature. Thought, on the other hand, is not limited by boundaries and is everywhere, or to quote Troward, "at every point of space simultaneously." Spirit is thought and equally present everywhere.
3. As we increase our perception and awareness, this higher development controls lesser-developed intelligence.
4. The distinction between Universal Intelligence and individual intelligence concerns the will of the individual. The work of New Thought is to learn to know the relations of our will to the Universal Will.
5. Developing the power of abstract reasoning, we grow to see the truth of the principle of evolution. This is now reaching the higher stage of evolution, which Troward describes as "intelligent, individual evolution." Up to this time we have evolved unconsciously. Now we become interested and participate in evolution from this time forward.
6. Though from the standpoint of the five physical senses there seems to be a definite line of separation between things, there is always a fundamental unity. The basic principle of the New Thought is that there is just One Power.
7. It is possible for us to use our intelligence and volition to condense Spirit into any point, anywhere, any time, and individualize or specialize it as we desire.
8. Troward, like Hudson, taught the control of the subjective by the objective mind. Today we would express this modern vocabulary by saying *The control of the subconscious mind by the power of the conscious mind*. The subjective mind has remarkable psychic powers, telepathy, or thought-reading; clairvoyance, or clear-seeing, independent of time and space.

9. The subjective mind knows infinitely more about the conditions under which disease develops, and can accurately diagnose, and excel the most intelligent and skillful doctors, and reveal the true and perfect remedy.
10. The subjective mind is the chemist and the builder of the body. Because of its amenability to thought patterns, it will manufacture the desired chemistry and build the personality that we learn to impress upon it.
11. Before this knowledge has fully developed in the mind and secured adequate realization, wisely selected medicine will serve a good purpose. On the other hand, when we have trained our minds and learned to coordinate these spheres of the One Mind, we will have discovered the true fountain of everlasting life. We must think of the mind as such a fountain of perpetual livingness and health.
12. Judge Troward taught that the individual subjective mind (or subconscious mind) is our share of the Universal Mind.
13. As Universal Mind, this Cosmic Mind does not, in itself, work on the individual plane, but when we are working for some definite purpose, we are using the power of the Universal Mind to do so.
14. To control conditions, we must learn to control the relative by the Absolute.
15. The first step in making any attainment, or securing any good, is to construct a spiritual prototype, archetypal idea, or mental equivalent. This, if faithfully practiced, will come into the practical world of visible form and use.
16. These correspondences or prototypes must be good and constructive, for the Law will work out for the manifestation of the undesirable as well as the desirable. Each seed will bring forth "after its kind."
17. The desirable thoughts of health and healing, or success and prosperity, can be aided by the trained power of imagination and visualization.
18. Judge Troward carefully explained how the Universal Mind does not have a self-recognition of personality in itself, yet must have the quality of personalness, or we could not be centers of personal intelligence. He made a distinction between personality and individuality.
19. "The Infinite, Underlying, All-producing Mind is ready immediately to respond to all who realize their true relation to it." Troward emphasizes the wonderful power of deep, heart-felt feeling.
20. The whole position, summed up, is that we do not want to run the whole Universe, but draw particular results of a happy nature, spiritual, mental,

physical, social. In regard to your own individual requirements, face the Universal Subjective Power, and “make up its mind for it.” When its mind is thus made up, it continues to exercise its creative power, and sets to work to carry out the purpose for which you have concentrated it.

21. Carefully distinguish between the Universal First Cause, on the one hand, and secondary causes on the other. The understanding and use of this Power is the whole object of Mental Science. A condition, whether positive or negative, is never primary cause, and the primary cause of any series can never be negative, for negation is the condition which arises from the absence of active causation.

It will be seen that all error or inharmony is typified by darkness. You do not have to turn out the darkness. You simply turn on the light, for where there is light, there is no darkness.

22. Secondary causes are mere reflections. Image the desired idea, in the realm of the absolute, and you can cheerfully await the desired results.
23. As Spirit operates independently of space and time, the work cannot be formed in the future. It must be accomplished *here and now*.
24. There should be no fearful, anxious thought about the conditions to be replaced with the desirable. You must work, but take no anxious thought. “We must not fly in the face of the Law by expecting it to do *for* us what it can only do *through* us; and we must therefore use our intelligence with the knowledge that it is acting as *the instrument of a greater intelligence . . .* Anxiety and ‘toilsome labor’ will be replaced by states that are a permanent source of all that is good.”
25. Intuitive power, by which we perceive Truth, is the right path to travel in. For this, we have to be trained in the right way. It is very important to have a real understanding of intuition and to distinguish real intuition from groundless fears and distorted imagination. Before the conscious or objective mind starts to argue or object, the mind is like the waters of a still lake. With fear, the image is blurred as when a stone is thrown into the lake.
26. The basic principle of all New Thought, and mental and spiritual healing, is a change of belief—from falsity to faith in Truth. “The wrong belief which externalizes as sickness is the belief that some secondary cause, which is really only a condition, is a primary cause.”

27. The healer tells the patient to take a receptive attitude. The healer also relaxes, but for the purpose of “flowing out”: and the patient relaxes to permit a “flowing in.”
28. Realize the importance of the will. While imagination is of a creative nature, the will does the work of keeping it to a given path or center. The will guides your faculty of imagination rightly.
29. The power of concentration is not a strenuous proceeding. The law of force is not to be used. “From this standpoint we see that all is Life, and all is Good. Nature is one vast storehouse of Life and Good entirely devoted to our individual use. We have the key to all her treasures. . . . Realizing this, we shall draw from it streams of vital energy which will make the very sensation of livingness a joy.”
30. To get into a state of attunement with the Universal Mind, we should think of ourselves as pure Being. We are spiritual beings in a spiritual universe, here and now. We are expressions of the Infinite Mind, sons of God. We must make a proper identification of ourselves.
31. The conscious mind reasons by all methods of reasoning, but not always correctly. The subconscious reasons deductively only, and its deductions are perfect. That is, they are true to the major premise laid down by the conscious mind.
32. The master teacher, Jesus, has given rules which, *rightly interpreted and applied*, solve all our problems, whether they are business, health, love, marriage, or abilities.
33. The old Elizabethan poet says, “The soul is form and doth the body make.” The body must be included in complete integration. Only so can we have wholeness of personality.
34. The evolution of the individual wholly depends on the Universal Mind working on the plane of the individual. The Supreme All-originating Spirit is essentially creative, in the Eternal Now. The Life Spirit seeks expression of its perfect and everlasting livingness. Beauty is eternally in the Divine Mind. We are here to give it expression.
35. “Principle is not bound by precedent.” The future is in no way limited by the past and the present. The multitudes know that certain good things are utterly impossible, but fortunately someone is always born who does not know they are impossible, so this one goes ahead and does them.
36. There is always a new order in which things can be arranged. This is familiar to us, but what is now known is that the Personal Factor can be in-

roduced. We can always make something better. Our manifest life is a process of becoming, and we can move on to new excellence.

37. “We have now got at some reason why concrete material form is a necessity of the Creative Process. Without it the perfect Self-recognition of Spirit from the individual standpoint, which we shall presently find is the means by which the Creative Process is to be carried forward, would be impossible. . . . Here we find the *initial* polarity of Universal Spirit and Universal Substance, each being the complementary of the other. . . . Spirit supplies Selection and Motion. Substance supplies something from which selection can be made and to which Motion can be imparted, so it is a *sine qua non* for the Expression of Spirit.”
38. “Spirit wants to enjoy the reality of its own life—not merely to vegetate. This Spirit does by Self-contemplation. . . . Thinking of itself as having the enjoyment it wishes gives it Reality.” When we contemplate the Spirit doing this, we have more and more joy in our lives. Think of the All-originating mind as the Great Artist creating through us.
39. Let your mind dwell on the relationship between the Universal Manifesting Principle and its individual manifestation. This is the essence of the matter. We may contemplate Spirit and re-orient ourselves in true creative fashion. The Creative Power is the Spirit of the Affirmative. The Divine Ideal is that of individuality which recognizes its Source. We are to become channels of its inexhaustible supply of life, love, wisdom, joy, youth, and beauty.
40. We should not be so interested in transferring ourselves to other planets. There is infinitely more life and goodness in this planet than anyone has ever discovered. Understanding this, old age can be prevented, even cured. Life can be made perpetual.
41. Unless we get the good results, we have introduced interferences by our thought. We have brought in the negative element of wrong thinking.
42. “Spirit creates by Self-contemplation; therefore, what it contemplates itself as being, that it becomes. You are individualized Spirit: therefore, what you contemplate as the Law of your being becomes the Law of your being. Hence contemplate a law of death,” and you die. . . . “Contemplate a Law of Life as inherent in the very Being of the Spirit. . . . [and you are] building up a healthier and happier personality in mind, body, and circumstances.” Express this by Initiative and Selection. There

is an eternal principle, as active as ever. It is available now. Like God, we must express the pure Affirmative Spirit.

43. We are to evolve from the necessary race thought to individually practiced initiative. Race thought would let us become ill, grow aged, and die. We must saturate ourselves with the Spirit and really, truly live.
44. When we are open to the Spirit, vivifying thoughts, ideas, and feelings will flow in.
45. There will be eternal progress through more highly developed form of expression in man. People read and interpret the Bible imperfectly and imagine it teaches inevitable death. This arises through careless reading. "These are good, well-meaning people with a limited idea which they read into the Bible. Man possesses a joyous and immortal Life-permeating spirit, soul, and body." Life is a gay adventure and God is on our side!
46. Regeneration can be accomplished here and now. We are to keep a free, full circulation between us and God. Creation is produced by the action of Divine will upon Nature. "Death will sometime cease to be for the simple reason that Life alone can be the enduring principle." True worship is communion with the Supreme Life of the Universe. Jesus said, "I am the resurrection and the life." We, too, must learn to say it, and mean it.
47. The Divine Power is the "I am." This is *the* Word which we read of in the Gospel of St. John which is also the Light. "And the Word was with God and was God." "The Light that lighteth every man that cometh into the world." The light (the Word) that was with God and was God is our divine light.
48. Knowing, then, that the Divine Word within us is God Himself, we will speak our words with divine authority, knowing that these words are conceived and spoken by the God in us. "Life and Death are in the power of the tongue."
49. Although the Law is Immutable, and we cannot change it, we can introduce the personal factor. By changing our word, we can change our relationship to the Law. "The Law itself never changes, but we can specialize it by realizing the principle involved." "The Law cannot be changed, and the Word can."
50. From the Law and the Word we should secure: (1) Freedom from worry and anxiety, (2) "Something to look forward to and feel an interest in."

Granted that these two conditions be fulfilled, I think we should all be well pleased to go on living *ad infinitum*.

51. The way to fulfill these two conditions is to use the Word with confidence, constructiveness, and in perfect harmony. Be sure it is the right word in harmony with the principle of Unity. This will give freedom from anxiety. Then if we always have a succession of new ideals, we will have a continual interest in life. New vision is new life.
52. The promises of the Bible comprise all sorts of desirable things: health of body, peace of mind, earthly prosperity, prolongation of life, and finally even the conquest of death itself; but always on one condition: perfect confidence in the power of the All-originating Spirit in response to our reliance on the Word.” There must be true quality of faith.
53. “We must always bear in mind that the Law is set in motion by the Word. The Word does not make the Law, but it gives it something to work on.” This is true of the negative as well as the positive, so we have the power of choice.
54. “Death and taxes” are typical expressions of the race mind, but it is not true that they are inevitable, certainly not in the eternal plan of things.
55. “How can I know that I am not speaking my own Word instead of that of the Creative Spirit? The Word of the Spirit is always based on the idea of Becoming. The word of the smaller personality is always based on the idea of possessing. ... If we base our speaking of the Word on the Promise of Spirit, we may be sure that we are on the right track.”
56. The true interpretation of the Bible is within us. The True Word will make us free, the quality of that freedom being the “Liberty of the Sons and Daughters of God.
57. “The great Truth concerning Man is that he is the image and likeness of God. Man is at first ignorant of this Truth, and this ignorance is his Fall. Man at last comes to the perfect knowledge of this Truth, and this knowledge is his Rising-again, and these principles will expand until they bring us to the Life that is in us all.”
58. Distinguish between the personal name of Jesus and the Christ. The Christ is within all men. The word *Man* means the Measurer. Consciousness is the cup which measures the degree of love, wisdom, joy, power, life, and peace we pour out for ourselves.