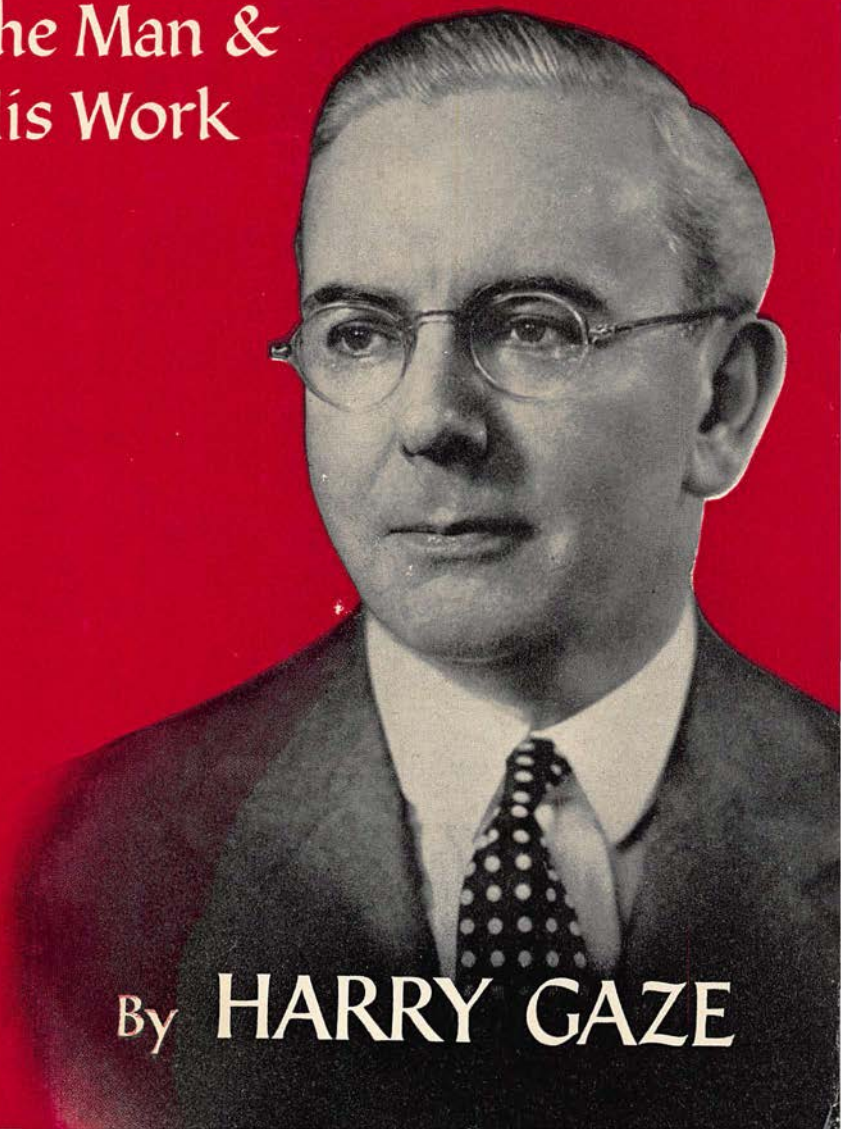


Gaze

EMMET FOX

The Man &
His Work



By HARRY GAZE

EMMET FOX



Harper

EMMET FOX:

The Man and His Work

by HARRY GAZE

Here is the first published account of one of the most influential spiritual teachers of our generation. Emmet Fox's teachings reached uncounted millions through his popular lectures and his best-selling books and pamphlets. Yet because teacher and teachings became, in their minds, so nearly identical, Dr. Fox's work actually and literally obscured the man.

Historically, Emmet Fox effectively bridged the gap between traditional Christianity and the modern scientific spirit. Personally, he was an engaging, lovable person who hid beneath a pleasant manner a dynamic religion with a powerful intellectual grasp and a deep compassion for and understanding of people. He was an unusually effective speaker, a writer with an outstanding facility for exposition and—much less known—a spiritual healer who quietly helped many thousands.

Emmet Fox was born in Ireland of well-to-do parents who brought him to London while very young. Quietly and gradually he outgrew the formal Catholic training he received. Once, while yet a boy, he was asked to exercise a gift of healing he scarcely was aware of

(Continued on back flap)



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HARPER & BROTHERS

NEW YORK

EMMET FOX: THE MAN AND HIS WORK

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Preface

THIS story of Emmet Fox is written in order to let those who have been so richly blessed by his books, sermons and lectures gain a more intimate acquaintance with the man himself, as well as to supplement the knowledge of his most essential teachings. Having known him early in life, and having witnessed his earnest efforts to build himself in health, strength and wisdom in preparation for his valuable service to mankind, I feel qualified to give as nearly complete a picture of his life as is possible.

My acquaintance with him dates from the early years of the century, when he was a youth embarking on the study of Truth. I also enjoyed an acquaintance with many of the lecturers, writers and teachers who inspired him in his spiritual efforts to grow and unfold. The opportunity also came to me to deepen our friendship when he attended my own lectures and classes. At first he hesitated to make himself known, but his desire and thirst for knowledge later brought him forward with eager questions concerning the teaching itself, and the lives of those engaged in it, both in Britain and in America. Gradually, as the classes assumed a more professional aspect for the actual training of those who desired to become actively engaged in lecturing themselves, he became not only a zealous student but began to participate in making speeches before the class.

I began my lecture work as early as 1898, teaching Practical

Metaphysics, New Thought and Divine Science. In the course of my lecturing I journeyed from Bury St. Edmunds, Suffolk, England, to California, gathering as I went along much interesting information about my fellow pioneer writers and speakers. All of this and the story of my many lecture trips from coast to coast in America, over the Canadian Pacific, Northwestern, Union Pacific, Sante Fe and Southern Pacific Trails, up and down the Pacific and Atlantic Coasts, fascinated Emmet Fox and doubtless contributed to his earnest desire to become a lecturer.

Often he saw himself in imagination, standing upon the platform—a robust man with vitality and magnetism, encouraging and inspiring others both by his teaching and by his own example in demonstration. Yet little did he dream at that time that some day he would be in the fabulous city of New York, speaking to one of the largest church congregations in the world. And as his ideals expanded and his vision clarified and became adequate blueprints for action, his dreams became realities.

He admired his teachers and loved them for the Truth they could impart, but he did not consider them infallible. As long as he could learn from them he remained their student, but when he had reached the level of their knowledge he went on. He was not a follower. He belonged to no church, was bound by no creed and was subject to no human guidance save his own inner light. Hence it was that no teacher had the last word, since his intrepid search after Truth kept him moving on to a more complete design for living, both for himself and for others.

He brought to hundreds of thousands of people an understanding and technique of prayer that made it a vital practical agency of God to reveal and express the Good in every form that constitutes the unalterable nature of God. Drab

lives were made colorful; defeated lives became interesting and creative; sick people found health; and disturbed minds found peace, harmony and happiness.

Before he passed on to continue his life of eternal service, the sensational aspects of his Church had subsided and settled down to a work of lesser yet still large dimensions, in Carnegie Hall. His ministry here became quiet and powerfully real. Though there were not the immense crowds that thronged the old Hippodrome Theatre in the earlier days of his ministry, thousands of churches throughout America and even the world had been constructively and vitally touched and moved by his message so that in this way he continued to influence millions of people.

In metropolitan cities, in towns and in villages alike, there were those who were directly reached through his spiritual and inspiring books, and also helped through the messages of ministers who had been strengthened in spirit by their study of them. The undenominational nature of his work enabled him to give a message of faith and comfort to people of every church, as well as to the many who had ceased to be churchgoers or had never attended church services. To hard-headed, practical men and women as well as to the more idealistic ones, his spiritual philosophy gave a mountaintop vision of life abundant in the living present.

Grateful acknowledgment is made to my wife, Olive Wyndham Gaze, whose interest in the preparation of this book has been helpful from the beginning; to the many friends of Emmet Fox whose gracious co-operation has contributed the finer insights into his life as a pastor and friend; to Mrs. Pearl Hall for her assistance in supplying spiritual and literary references; and to John B. Chambers of Harper & Brothers for his advice and encouragement.

HARRY GAZE

EMMET FOX

The Man and His Work

Chapter 1. ROOTS

HUNDREDS of thousands of earnest readers consider Emmet Fox as a writer of religious books remarkable for their dynamic words of hope, healing and courage. Thousands of seekers after Truth reverence him as a teacher who day after day, week after week, for twenty years served them wholeheartedly as minister and friend. Hundreds of individuals in eagerness and faith came to sit for a half hour in his simple study to find the healing that came through prayer. These regarded him as a tangible source of help. Such was the role that he chose for himself in this world, and doubtless no better portrait than that revealed in his books, his pulpit and in his work of healing can be set before the world today. Although his few close friends may supply finer details, the picture they give coincides in spirit with this general one.

Emmet Fox did not impress people because of a booming, rosy personality. In fact he was a little grayish outwardly. As one studies the few rare photographs of him as an adult one is struck by his frankness, gentleness and studiousness. Here is a man whose eyes appear to have been set for long hours on a printed page and it is easy to assume that this mind has been occupied with profound speculation. He appears as an adventurer, but as an adventurer of the spirit rather than one who would risk his life in wild exploration of this world. The quiet graciousness of this unassuming

minister soon became evident to strangers even when they interpreted his innate shyness as coldness. They would almost invariably remark that he had great charm. As the livingness of his spirit would break through to them later these same persons would describe that charm as magnetism. The sheer vitality of his conviction that God was Life, and Love, and Truth, transmitted life to those who came within his orbit.

The precedence of spiritual qualities over physical becomes evident when those who knew him intimately are asked, "What was Emmet Fox like?" They do not spontaneously mention his personal appearance and this is not because he was physically unattractive. It simply seems to be of little consequence whether he was tall, short or medium in stature, whether his eyes were black, brown or blue. He was not a negative person nor could he be passed by unnoticed. He was always sure of himself and knew what he was doing and why. Hence he had poise and self-confidence. On the other hand, he was not stuffy and did not take himself too seriously. He had a natural resiliency of mood that enabled him to match the occasion at hand. "Life is thrillingly interesting," was one of his common expressions. It had for him the attractiveness and continuity of a fascinating novel that moves from one chapter to the next. There was for him a sequence in life, and although the outer picture might be constantly shifting, the inner flow was one-directional and saved the outer from being a conglomeration of meaningless events. He had a "center line and focal point" as he would put it.

On the whole he was a happy man with a shining twinkle in his hazel-gray eyes. "I love a smile," was a well-known observation of his. Dark and heavy brows and gray hair, in later years, gave a distinguished expression to his well-proportioned features set in a rather dark face. There were those

who knew him in his gayer moments when he mimicked and amused them. These say that "he had a dash of the Spanish cavalier." His laugh was a deep chuckle rising from "far below." There was little that was surface or superficial about him for he did what he did with all his heart. It was a quality he urged upon his students. "If you sing of the glory of God, *really* glorify Him with *all* your voice," he would say to his congregation. He was not pretentious.

To know him well was to realize that everything about him fitted together. In his personal appearance he was practical and in good order. He had a gentleman's sense of the rightness of things that showed itself in the manner in which he did little things, as well as the more important ones. Opening a door to receive a messenger boy or a friend, or autographing a book for a stranger or preparing a manuscript to be read by thousands of people, were all significant acts and required his full attention while he was occupied with them. In one of his library books he marked two passages that are indicative of his sensitivity to life: "In a tree there is a spirit of life, a spirit of growth and a spirit of holding its head up"; and "Be sensitive to just a common stick leaning against the wall."

"Please get away from the idea that anything very important must be complicated. All the essential things of life are simple—or life would not go on. Apart from Divine Science, the religion which is nearest to God, it seems to me, is that of the Quakers. It is probably one of the smallest religious groups in the country because it is so simple. It is more fundamental in my estimation than most others. I admire all churches, but to my way of thinking the Quakers have the essentials. They give you the goods, no wrapping paper, just the goods."¹

One of the tests of the seeker's sincerity, he felt, was a growing simplicity. "Sooner or later you will have to put God first in your life, that is to say, your own true spiritual development must become the only thing that really matters. It need not, perhaps had better not, be the only thing in your life, but it must be the first thing. When this happens you will find that you have got rid of a great deal of the unnecessary junk that most people carry about; mental junk, of course, although physical junk is apt to follow upon this. You will find that you will do a great deal less running about after things that do not matter and only waste your time and energy, when once you have put God first. Your life will become simpler and quieter, but in the true sense, richer and infinitely more worth while."²

He had an accurate and trained eye for the true proportion of things and therefore he kept a balance. As one friend describes him, "He was medium—never 'over' anything." To a casual observer he might appear fastidious since he could not tolerate anything slipshod or cheap on any plane. Quality and simplicity were two elements that he demanded in his surroundings. Shoes were an example of this trait in him. "A shoe must fit," he said. And he meant it, both literally and figuratively. "Men read the lives of heroes and saints and imagine that they can wear their shoes—but they will surely stumble in shoes too large for them. A more common and harmful defect, however, is to insist on wearing shoes too small—a man is truly crippled then."

He loved beauty and was always discovering it as much in a walk along a New York street as in museums and far-away places, in people as well as in art masterpieces. He was intrigued by the New York Public Library with its impressive sculpture, especially those figures on the Fifth Avenue side. He frequently quoted the two lines engraved

above the two figures there: "Beauty, old yet ever new; Eternal voice and inward word"; and "Above all, Truth beareth away the Victory." He loved the sky, the stars. With his friends he would go out on his terrace at times to see the evening star come out. The freshness, simplicity, the vivacity of this unfathomable bit of nature delighted him. And he frequently would return to his living room saying, "God is so good to us!"

By nature he was a scholar. He was inclined to be unobtrusive, and if he had had less courage and love for his fellow creatures he would have shut himself away in a philosopher's tower and possibly have been known only through learned journals and works published posthumously. Such has been the common record of great spirits in weak bodies throughout history. What was it then that gave this person predisposed to physical weakness and psychological constraint the unique ability to demonstrate publicly for so many years the wholesome power of God, not only for himself but for those who came within his circle? Somewhere along the line he had discovered, "There is no need to be unhappy. There is no need to be sad. There is no need to be disappointed, or oppressed, or aggrieved. There is no need for illness or failure or discouragement. There is no *necessity* for anything but success, good health, prosperity, and an abounding interest and joy in life. . . . As long as you accept a negative condition at its own valuation, so long will you remain in bondage to it; but you have only to assert your birthright as a free man or woman and you will be free."³

Aside from his birthright to be a free man Emmet Fox had also an inheritance from his Irish parents that served him well in his chosen vocation: spontaneity, a sense of humor, independence and good will. Then, too, from child-

hood he was a natural healer. The little six-year-old boy would place his hand on his mother's aching forehead and not only would the pain leave her, but a sense of peace would take its place. To the family with its long Catholic tradition it seemed as though the child were peculiarly blessed by a loving saint who had found him a receptive channel. The discovery of the healing power may well have come about in his early play as "doctor," the profession of his father. Dr. Fox was not only a surgeon of some repute but was a member of Parliament and devoted to the political efforts of Ireland to secure Home Rule.

One of his son's earliest memories was of William Ewart Gladstone who was a frequent dinner guest in the Fox home. The six-foot Gladstone with his slightly top-heavy appearance, his hawklike black eyes, jet black hair, and booming eloquence fascinated the timid youngster who on such occasions sat with his sister at the children's table near by. Those were the days when the controversy between Lord Salisbury and Gladstone over Home Rule for Ireland was at its height. Although at that time the protagonist for Irish liberty was in his eighties, he threw himself into the struggle with a grand eloquence and physical energy that made him quite naturally an idol for staunch Irish men as well as for this frail boy.

The father died when Emmet was less than ten years of age; consequently, his and his sister's training and education came under the supervision of their mother whose Catholic faith largely dominated her life. His parents had lived in America, returning to Ireland just before Emmet's birth, July 30, 1886. The international background of his life is noteworthy: conceived in the United States, born in Ireland, educated in England, lived out his career in America and died in France, August 13, 1951.

While he was still in his teens his mother placed him in the Stamford Hill Jesuit College near London. The systematic thoroughness and remarkable self-control that distinguishes the Jesuit pattern of education cultivated traits of character that he carried throughout his lifetime as he explored many areas of knowledge. At the time of his death he had a library of two thousand books covering a wide field of learning, and a large proportion of them were books of primary sources indicating the thoroughness with which he approached a subject.

Even when he was quite young it was evident that he had not only an inquiring mind but also one that leaped traditional limitations. Certain endowed minds refuse to submit to any process of education that tends to harness their hidden qualities of originality. The Reverend Richard Littledale draws attention to the fact that the Jesuit Colleges have produced no Aquinases, no Anselms, no Bacons, no Richelieus—but men whom they have trained and who broke loose from their teaching, such as Pascal, Descartes, Voltaire, have powerfully affected the philosophical beliefs of great masses of mankind. To a degree this may be said to be true of Emmet Fox, for both his training in the Jesuit College and his later profession contributed to the success of his ministry.

The initial point of his divergence from the Catholic Church came, however, through his reflections and questionings concerning his seemingly unique ability to heal. In seeking further light on this subject he was led in his late teens into a study of metaphysics and later into contact with its teachers and healers. How great a part his own physical and psychological handicaps inspired him to such an investigation he nowhere indicates. In fact, he rarely discussed his personal experiences with any, even his most intimate

friends. It is true that the transition from the Catholic faith of his parents to another that satisfied his growing spirit was just as difficult for him as for any deeply religious adolescent who stands between the traditional religion of his parents and the discovery of a living faith for himself. His movement away from orthodoxy was a gradual one. He did not formally leave it, as far as the record goes. He evolved, so to speak, beyond its scope. At many points both his philosophy and practice appeared diametrically opposite from the tenets of Catholicism even while a striking similitude existed in his conception of the Indwelling Christ, the Incomprehensible Light and the Eternal Substance of the mystical teachings of Catholicism. The absence of any break with the church is one of the many indications that his new-found faith was not a protestant one so much as it was an increasing enlightenment that encompassed all faiths.

There must have been at this time a birth of new Light within him—an awareness of the Indwelling Spirit that gave him such an unshakable confidence in its reality that it never left him. The instructions he set simply in the opening paragraphs of his book, *Power through Constructive Thinking*, might well be an outgrowth of his own early spiritual experiences.

“There exists a mystic Power that is able to transform your life. . . . This mystic Power can teach you all things you need to know. . . . This extraordinary Power, mystic though I have rightly called it, is nevertheless very real. . . . This Power is really no less than the primal Power of Being, and to discover that Power is the Divine birthright of all men. . . . This Indwelling Power, the Inner Light, or Spiritual Idea, is spoken of in the Bible as a child. . . . The conscious discovery by you that you have this Power within you, and your determination to make use of it, is the birth of the child. . . . The infant

that is born in consciousness . . . calls for careful nursing and guarding. . . . After a time, however, as the weeks go by, the child grows stronger and bigger, until a time comes when it can well take care of itself; and then it grows in wisdom and stature until, no longer leaning on the mother's care, now arrived at man's estate, turns the tables, and repays its debt by taking over the care of its mother. So your ability to contact the mystic Power within yourself, frail and feeble at first, will gradually develop until you find yourself permitting that Power to take your whole life in its care."⁴

Whether this awareness of the Indwelling Child came as a sudden revelation or as a result of a persistent desire for Truth is unrevealed. Quite possibly his was a gradual transformation. Nevertheless, what William James defines as a *conversion* experience did take place: "A self divided, inferior and unhappy, becomes unified and consciously right, superior and happy in consequence of its firmer hold upon religious realities."⁵ Or as Emerson puts it, "When we have broken with our God of tradition and ceased to worship the God of our intellect, God fires us with His Presence."

As he continued his study and thinking he became convinced that it was his privilege to have communion with God and that his integrity compelled him to exercise this right. He thus dispensed with the mediation of ecclesiasticism, ritual and creed.

"No one has any authority," he writes, "to put a barrier on the highway [to God], to fence it off to the exclusion of certain people, or to exercise any kind of proprietary rights whatever. . . . No man, no organization, no rules and regulations of either the dead or the living, have any power or authority whatever to forbid anyone to that highway [of freedom and salvation], or to make any terms upon which

he shall enter it. No conditions of membership, no entrance fees or entrance ceremonials have any authority from the inspired word. It is public. It is open. It is free."⁶ By "high-way" Emmet Fox meant a way back to the consciousness of the Real Presence of God. Such a statement is paralleled by many made by that first Quaker, George Fox, who stated, "The Lord showed me clearly that he did not dwell in temples made with hands but in people's hearts."

Just as Emmet Fox revered his own right to approach God directly, he respected that of his parents and all people to choose their way, whether it be through the Church and clergy or in lonely paths. His family did not oppose him so much as they adjusted to his new way of life. He spared his family the details of his revolutionary ideals and the active life to which they led him. His mother lived until a few years ago, and his sister with whom he maintained a good friendship throughout his lifetime still lives in England. Both mother and son had in common a fine zeal for their inner faith and each respected the other in that faith. However, he said to a friend once, somewhat wistfully, "One's own family are always difficult to heal."

Emmet Fox could not in the light of his studies in metaphysics continue his education at the Jesuit College and so decided to prepare himself to be an electrical engineer. It was at this stage of his development that I first met him. I was conducting a series of lectures and classes in healing and in the renewing powers of Life. As I recall him now there comes to mind a shy but avid student, eagerly concerned not only with the techniques of healing but also delving into the underlying philosophy and psychology. He was a highly nervous youth whose hearing and vision were somewhat impaired by the many childhood diseases to which he fell prey. He was, indeed, quite another person from the

gifted minister whose poise and inner power in later years could hold enthralled Sunday after Sunday some five thousand persons. Yet he was *in potentia* the same dynamic person. The dynamic person described in his own terms is not "aggressive and noisy, or even bombastic. . . . A dynamic person is a person who really makes a difference in the world; who does something that really changes things or people."⁷ One, so to speak, who sets God's creativity to work in the world!

Between the inarticulate boy and the dynamic man there had been a fulfillment of a passionate desire to know God truly and to unfold his own inner resources. As I knew him then, he was in the process of being keyed up to be in tune with the Infinite. To become free, he was to realize eventually, was not a way of will-lessness but the way of willing the One Will. Tagore has a beautiful story of the song and the violin string that in analogy describe the releasing of God's dynamic power through a human life. "A violin string lies on the table. It is under no constraint. We might think it free. But is that mute thing free? Put the string in its place on the violin. When it is set in motion it gives forth dull sounds. But draw it tighter, stretch it up to key and then let it be swept by a Kreisler's bow. Now it sings, now it is free." Education is but the process of getting in tune.

He knew of what he was speaking when he wrote, "To come into Truth with your whole body is to bring every conscious thought and belief to the touchstone of Divine Intelligence and Divine Love. It is to reject every single thing, mental or physical, that does not square with that standard. It is to revise every opinion, every habit of thought, every policy, every branch of practical conduct, without any exception whatever. This, of course, is something absolutely

tremendous. It is no mere spring cleaning of the soul. It is nothing less than a wholesale tearing down and rebuilding of the entire house. Is it any wonder that all but the very strongest spirits shirk it? And yet, is it any wonder that without it one never really does get anywhere?"⁸

Chapter II. EDUCATION

THIS world is a school, that and nothing more, and provided you learn your lesson, nothing else matters. It does not really matter whether you are rich or poor, cultured or simple, a king or a scavenger. These are only the roles that men enact on the stage of life. How the role is acted is what matters. The two supreme lessons set for this school are the lesson of the Omnipresence of God, and the lesson of the power of thought."¹ These two lessons occupied Emmet Fox as long as he was in the world, both in his own development and in his teaching. He was always a student gathering wisdom from every area of life—from books, from men and women as they passed in and out of his life, from nature, from children. However, he gave most deference to the Inner Teacher.

The volumes that lined the walls of his apartment were testimony to his passion to be familiar with the collected wisdom of the ages. The breadth of his interests was particularly noticeable in the latter years of his life. Possibly a clue to his scholarly explorations may be found in his vivid conviction that intellectual and artistic doors opened in this life would essentially enrich the development in the next. "It is worth mentioning that even a little study along intellectual lines while in this world, and even a very little genuine interest in art or music is sufficient to start off the

new-comer over there under favorable auspices. . . . There is no limit over there to the opportunities for intellectual study and attainment. Most of the age-old, and to us insoluble, problems of philosophy and religion can be answered on the next plane with some study. This only means that new ones come up for consideration."² "As we lengthen our vision," he says, "so does the horizon but grow."³ By an everlasting thirst for new knowledge, and an everlasting succession of wisdom to satisfy the quest, the individual is lured from one height to another.

His library was not merely a collection of books that had accumulated during his lifetime. Although it comprised more than two thousand volumes, there was nothing static about it for there was a great coming and going of rather basic books representing his changing interests as well as his permanent ones. The breadth of subject matter that it contained was remarkable. In a section with ancient Biblical texts were to be found the Upanishads of Hinduism, the Sutras of Buddhism, the Gospels of Christianity. John Wesley, George Fox and Martin Luther associated with the humble Brother Lawrence of seventeenth-century France; and the shrewd Mark Twain and discursive Dickens had a place as did the *Records of Criminal Court Proceedings*. He wanted to know all about people. Books of poetry, art, dancing were not lacking. His musical records too were revealing of this wide interest. With his classical music he included the best jazz records he could obtain, although he preferred Mozart. In music as in all other fields he never closed his mind without inquiring into them. Popularity was not his criterion. He had a good sense of discrimination. Among his books were some excellent works dealing with physical culture. Expert physical control, a lesson ordinarily learned in youth, was a goal to which he aspired in the later years of

his life. It was a field that fascinated him and accounted for his love of the circus and rodeo. Ice skating was a late accomplishment. One of his friends tells of his joy in discovering balance and freedom on skates:

“Somewhere among his possessions there should be a pair of ice skates. He was proud of the fact that he had mastered his fear of moving on ice. Some years ago he set about to work it out and plugged away at skating lessons until he got over the fear and enjoyed the sense of freedom it gave him. He was never a fine skater but he carried it to the goal he set for himself.”

He was learning all his life. This possibly accounts for the freshness with which he approached books and people. Even such a mundane subject as Pitman Shorthand became fascinating and colorful under his imaginative study of it. As he remarked, he learned from the important—whoever they may be—and from the unimportant—whoever they may be. Teaching and learning was a single process with him. Ordinary conversation offered him opportunity to find new truth.

A few of his principles on education are scattered here and there throughout his lectures and perhaps describe very well his own method of acquiring wisdom. Singleness of thought to the point of realization, or concentration, is the first step along the way. He says many times that it is not will power that does the trick, but a genuine living interest in the subject that trains the whole stream of the mind. Observation is essential, for one cannot build anything without accuracy. Observation opens the door to originality or new ideas.

In later years he was interested in the investigations made at the New Nancy School in France. Out of his own experience he had discovered the value of ease in all learning and this school that placed a minimum of effort on the

process of learning attracted him. In his early years he had been a "hard-worker," but through his studies of metaphysics and through his prayers for intelligence and inspiration he was led away from that approach and gave up "praying hard" about situations. Instead he was continually impressing upon himself the beauty of "praying soft." The New Nancy School stressed the value of relaxation and he was seeking how to incorporate in techniques of prayer the principles that they had found valuable. Even in his days of "work-hard" practice he was a firm believer in the power of quietness—stillness of mind and body.

He did not substitute a vast store of information for the genuine wisdom that comes from communion with God. Daily meditation and prayer—entering into the Shrine of Silence, as he called it—was for him a life long practice, an essential exercise in the school of life. One of his best-known meditations entitled "The Presence" is typical of his dependence on Divine Wisdom: "God is Infinite Wisdom, and that Wisdom is mine. That Wisdom leads and guides me; so I shall not make mistakes. Christ in me is a lamp unto my feet. God is Infinite Life, and that Life is my supply; so I shall want for nothing. God created me and He sustains me. Divine Love has foreseen everything, and provided for everything. One Mind, One Power, One Principle. One God, One Law, One Element. Closer is He than breathing, nearer than hands and feet."⁴ This is where the true wisdom was to be obtained, and therefore to it alone was single allegiance due.

"All schools and churches; all teachers, under whatever name they may be called; all textbooks, magazines, pamphlets, and what-not; are but temporary expedients for enabling you to make this contact [with the Indwelling Presence]. In themselves they are of no importance except

as a means to an end. . . . Such things as temperament, education, family tradition, and so on, will make one book, or one teacher, or one school, more useful than another; but never as anything more than the means to a certain end. . . . The best 'movement,' the finest textbook, the greatest teacher, is just the one that happens best to fit the individual need. It is entirely a practical matter, and the only test that ever could or ever will be of any use, is the practical one of judgment by results."⁵

Becoming-what-you-think is the true test of education. One of Emmet Fox's friends remarked that although he offered no unique doctrine to the world, he had so incarnated the truths he had learned that people considered them new. This is obviously true of all great teachers. Hillel had spoken the very words that Jesus uttered as he traveled the dusty roads of Palestine sixty years later. But the life of Jesus clothed them with vitality.

Control of thought is the second lesson of this life. Thousands of years ago an Eastern sage wrote, "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the wagon. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."⁶ Two thousand years ago the Apostle Paul preached, "We are transformed by the renewing of our minds." Emmet Fox put it in such plain terms as these: "You choose all the conditions of your life, when you choose the thoughts upon which you allow your mind to dwell. Thought is the real causative force in life, and there is no other."

To learn these two lessons of the Omnipresence of God and the control of thought Emmet Fox chose the path that

had been outlined by teachers of New Thought, a movement that had had its birth early in the nineteenth century. Although New Thought has become recognized throughout the world as an idealistic phase of liberal Christianity, its terms are still quite confusing to a mind unfamiliar with its specialized phraseology. This was a situation that Emmet Fox recognized and in his writings he studiously avoided such phrases. This has made his works acceptable to a wider circle of readers than is the ordinary rule with most metaphysical books. Both the pseudo-friends and unsympathetic critics have veiled its true meaning. Many accept the term, New Thought, as meaning only a method of mental healing. Others interpret with such phrases as these: "Everything will be all right"; "Get rich quick"; "Order what you want and it is yours"; "It is mind over matter, therefore dominate your surroundings"; "Trouble is imaginary"; "It is faith healing and depends on blind faith and will power"; "It is a form of pantheism implying that the outer world is a part of God." An objective reading of metaphysical literature written by any of its reputable advocates, however, refutes these partial explanations and reveals its depth and concern for transformation of character.

In various essays Emmet Fox says, "Things will not be all right unless you make them so by right thinking. Physical health, money and material benefits are not ours for their own sakes"; and again, "God is not at the beck and call of any man to satisfy his superficial desires. We actually derive only those benefits that we have a consciousness for." "Trouble is an actual experience but it can be dissolved by the experience of God's presence," which he maintains is realizable.

New Thought is not a system of crystallized thought, for when thought is molded into a system it ceases to grow

and is no longer new. When a man applies thought to the truths that enter into his consciousness he gains ever *new* thought and enlarged conceptions. These principles summarize the philosophy underlying its teachings: It maintains the existence of an Omnipresent God—a God immanent in nature; the reign of an inexorable, universal Law, the Law of cause and effect in the mental, spiritual and physical world. Thoughts are forces and every thought implanted in the subconscious is expressed in the life and personality of the individual. Thought is, so to speak, a helmsman that every man is forced to obey. The conscious mind supplies the ideals, the subconscious brings them into expression. Further, New Thought states that there is an identity of the individual or human soul with the Universal or Divine Soul. It believes in the continuity of the soul and in the brotherhood of man based on the universal character of Truth. New Thought would make men conscious of their unique dignity as human beings with innate Divinity. Its aims and goals are to teach methods of interior prayer and meditation by which seekers the world over may come to a realization of the Life, Love and Truth of God. It brings in truth a spiritual ministry and not merely a new system of healing. The healing that follows right thinking is a result of a change in consciousness and is, therefore, incidental to the growth of the spirit Godward.

Emmet Fox's initiation into metaphysical literature came when as a boy of eighteen he was visiting in Cork, Ireland, and came across a book by J. Dimsdale Stocker, one of the early teachers of New Thought. Dr. Stocker's clear instruction on the universal nature of healing power cleared up for Emmet Fox one of the most perplexing problems of his youth: he had never believed that there was a mystery in his childhood power to heal and yet he had never been able to

find a satisfying explanation of it. With the wealth of Catholic literature dealing with the unique ability of saints to heal miraculously, his peculiar power might well have caused him to wonder as to his own sanctity, but it is quite evident he did not consider himself a second Curé d' Ars. However, Dr. Stocker's book had not only made it sufficiently clear that there is latent in every soul the Life-giving Agent but it also offered him the challenge to nurture his own awakening. Dr. Stocker's principal tenets that the Indwelling Christ was in every man and ability to draw on this eternal Power was not the prerogative of mystic or saint coincided with his own intuitive thinking on the subject. "Whoever you are, wherever you may be, The Golden Key to harmony and health is in your hand now." Later when he met Dr. Stocker in London he said in his youthful adulation that he felt as though he had greeted William Shakespeare himself.

Emmet Fox continued his reading of metaphysical literature while he was preparing himself to be an electrical engineer, a profession that he carried on successfully for many years. He devoted all his spare time to New Thought societies that were then being formed in England. In his reading and study he came to know Judge Thomas Troward, a former divisional judge of Punjab, India. Judge Troward delivered a number of lectures in London and in Edinburgh and was one of the most intellectual of New Thought representatives. He was author of *The Dore Lectures*, *The Creative Process of the Individual*, and *The Edinburgh Lectures on Mental Science*, a volume highly appreciated by William James as "a really classic statement" of New Thought philosophy. Judge Troward came to know young Fox very well and to set high value on his genuine spirit of research in the field of metaphysics. He prophesied that Emmet Fox would make great strides in and for the movement.

Dr. Porter Mills, a former Chicago physician who had given up his practice to take up metaphysical healing, introduced Emmet Fox to certain techniques of *meditation* and *silence*. From that time scientific prayer became for him The Golden Key—or what he called “practical work on your own consciousness.”

While still studying and attending lectures he began to co-operate with the newly founded International New Thought Alliance. This is a loosely organized affiliation of several groups devoted to metaphysical truths. Within its ranks it includes Unity, Divine Science, Churches of Truth, Religious Science and others. A review of its principles reveals why an idealistic young man suffering from physical weakness, and yet enjoying a new-found confidence in the eternal Spring of Life within, should give it enthusiastic support.

We affirm the freedom of each soul as to choice and as to belief. The essence of the New Thought is Truth, and each individual must be loyal to the Truth he sees.

We affirm the Good . . . Supreme, universal and everlasting.

We affirm health . . . man's divine inheritance.

We affirm the divine supply. He who serves God and man in the full understanding of the law of compensation shall not lack.

We affirm the teaching of Christ that the Kingdom of Heaven is within us, that we are one with the Father, that we should not judge, that we should love one another, that we should heal the sick, that we should return good for evil, that we should minister to others, and that we should be perfect even as our Father in Heaven is perfect.

We affirm the new thought of God as Universal Love, Life, Truth and Joy in whom we live, move and have our being.

We affirm these things, not as a profession, but practice, in a service that includes democracy for all.

We affirm Heaven here and now, the life everlasting that becomes conscious immortality, and the quickened realization of the indwelling God in each soul that is making a new heaven and a new earth.

We affirm that the universe is spiritual and we are spiritual beings.⁷

Previous to 1914 the New Thought Alliance was only national in scope. In that year a notable gathering of American and English teachers of practical metaphysics held a conference in London and organized the International New Thought Alliance. Emmet Fox was among those who were in attendance. This was ten years after he had begun his studies, for he had not felt prepared to begin his work of teaching and writing sooner. He was well aware that many persons became too enthusiastic and began lecturing before they were adequately prepared; therefore, he determined to move slowly until he was confident that he was intellectually and spiritually ready. A few years later he offered his services to the Alliance in London as a substitute speaker. One noteworthy feature of his teaching, both from the pulpit and in his writings, is its certainty, a certainty that he did not need to feign.

His first metaphysical talk was given in 1928 in Mortimer Hall in London. It evidently was well-received for soon after this he asked my advice as to whether he should continue in his work as an engineer or take up speaking and writing as a career. I was lecturing at the time and was having daily contact with him; consequently, I was aware of his excellent grounding in spiritual matters. When shortly afterward he planned a lecture tour through England, Scotland and Ireland, I quite naturally gave him hearty encouragement.

From that date his career as a speaker began. Birmingham, Manchester, Liverpool, Edinburgh, Glasgow and other cities

received him well. He then determined to visit New York and to lecture independently, accepting what invitations might come from metaphysical societies and churches. Beginning quietly and earnestly he gave a few lectures in the Astor Hotel. The Church of Truth and the Unity Society in the Salmon Building extended him invitations. Among his listeners was Mr. Herman Wolhorn, secretary of the Church of the Healing Christ, which was then seeking a suitable successor to Dr. James Murray. Mr. Wolhorn recognized in this forty-five-year-old man a speaking ability and understanding of Divine Science that fitted him to take up the work of Dr. Murray. This was in the fall of 1931. His acceptance of Mr. Wolhorn's invitation to address the Church marked the beginning of his career with the largest congregation of its kind in the world.

Chapter III. PHILOSOPHY

ONLY three years elapsed between the time Emmet Fox gave up his profession as an electrical engineer and the time when he began his ministry with the Church of the Healing Christ. However, in the fifteen years that preceded this change in vocation he had evolved the complete philosophical system that supported his pattern of life and was demonstrating its validity in overcoming his peculiar physical and psychological handicaps. For him there was no divorce between philosophy and practice. Time has revealed that those teachers of religious thought who have had the courage, integrity and will to match their inner and outer lives—the idealistic and the everyday commerce with humanity—have the power and wisdom to open for men and women a way that can lead them to transformation of life. Such masters have earned the right, so to speak, to use the second person imperative in their instructions instead of the less authoritative first person plural used by most modern writers of religious books.

The facts of intercourse with God, of affinity to Him, necessarily are given expression in life. Claims of such high experience made by those who do not demonstrate them will not be accepted. George Fox, the religious genius of seventeenth-century England, and a person much admired by the twentieth-century Fox, might well have been speaking

for him when he said, "If we live by the Spirit, by the Spirit let us also walk." It is observable in Emmet Fox's sermons and writings, esoteric as they might seem, that he had an extraordinary aptness in connecting the loftiest thoughts to the commonest obligations of life. The integrity in life that he required of himself in this respect was passed on as an obligation to those who would learn from him. He considered the "why" of an order of life highly significant, but he laid even greater stress on the "how," because he realized that it was in method that most religious aspirants often failed. His topics are about equally divided between the principles of spiritual law and the methods of putting it to work. Like Emerson he taught that right ethics are central and go from the soul outward.

It is somewhat surprising to discover in works so uncomplicated, unpretentious and free from any striving to present a scholarly thesis, a system of philosophy adequate to answer the riddle of the Sphinx. As he says, "Anything that you really understand you can explain in reasonably simple language—providing that it is susceptible to explanation at all. An air of heavy profundity conveyed in mysterious and vague phraseology is the hallmark of insincerity and of a muddled mind.

'And every one will say, as you walk your mystic way,
If this young man expresses himself in terms too deep for me,
Why, what a very singularly deep young man this deep
young man must be!'"¹

Before undertaking a summary of the works that embody his philosophy, it is necessary to understand his conception of the Bible as the one indisputable source of wisdom. From his various books and pamphlets the following conception of the Scriptures is evolved: "The truth about the Bible is

that it is really a vortex in which spiritual power pours from the Absolute or Divine Plane into the physical plane. . . . But the Bible is not only the great source of spiritual truth—it is also the greatest collection of literary masterpieces that we possess. . . . It abounds in powerful prayers . . . and this alone makes it the most important book in the world, for prayer is really the only thing that matters. . . . It gives direct teaching about God, as clear and precise as any book of philosophy that ever was written. . . . It contains an unmatched collection of essays and treatises on the nature of God, the nature of man, the powers of the soul, and the meaning of life. . . . It is not primarily intended to teach history, or biography, or natural science. It is intended to teach psychology and metaphysics. It deals primarily with states of mind and laws of mental activity; and anything else is only incidental.”

With him the revelation of the Inner Light took precedence over the written Word—another doctrine that is similar to the one held by early Quakers and spoken so plainly in the late seventeenth century by their first theologian, Robert Barclay: “The Scriptures are only a declaration of the fountain and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet, because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty.”² To Emmet Fox the writers of the Bible were fallible but underlying their works was the Eternal Truth that could not be marred by human weaknesses.

Mystical minds turn to the Bible for its spiritual truth and interpret it in terms of allegory and symbol. Emmet

Fox's symbolical interpretation of the Bible was the common method used by spiritual leaders throughout history both in and out of the Catholic Church—Bernard of Clairvaux, St. John of the Cross, Jeremy Taylor, John Wesley. He set aside exegesis and gave to the great Bible stories dramatic and symbolical significance. Symbols were for him a valuable means of conveying spiritual truth. "Symbolism is the language of hidden truth," he says. "It is the earliest form of language known to man, and it remains the most fundamental. . . . It is the language in which the subconscious speaks to us through the medium of dream and reverie; and the transcendent things which the Superconscious has to tell us are transmitted in this language too." The high value of the Bible lay in the fact that its rich symbology kept alive for men and women everlasting truth. "One of the most interesting points," he continues, "about a living symbol as distinct from a mere dead cipher is that it is constantly displayed by all sorts of people who do not in the least suspect what it is that they are doing. They publish and thus help to perpetuate the spiritual symbol under the impression, as a rule, that they are merely using an ornament or decoration that appeals to the artistic sense, or to what they deem to be the fitness of things. Thus it is that symbols of major importance to Humanity are constantly used in the common things and the common actions of everyday life; and until one's attention is drawn to them he passes them by without a second thought."³ With such a language of hidden truth he is able to bring to life the narratives of the Old and New Testaments from the story of Adam and Eve in Genesis to the Four Horsemen of the Apocalypse in Revelation.

Other sources for the basic thinking of Emmet Fox were the writings of Ralph Waldo Emerson, the fountain

of so much metaphysical speculation. He was so intrigued with the works of this New England genius that in the early years of his ministry in New York he contemplated writing a biography of him. Emerson's essay "The Over-Soul" might be cited as an introduction to the whole New Thought movement. The sentence, "That Unity, that Over-Soul within which every man's particular being is contained and made one with all other," embodies the fundamental truth of the whole movement and underlines this supporting one: "Within man is the soul of the whole; the wise silence, the universal beauty to which every part and particle is equally related: the Eternal One."

Aside from the Bible and Emerson his sources of philosophy were many. His extensive reading and personal relationship with the foremost teachers of New Thought from the time of Phineas Parkhurst Quimby on were supplemented by a workable understanding of the deepest wisdom and mystical theology of both East and West. Appearing quite at home in his pamphlets and books are St. Augustine and George Fox, Eucken and Spencer. He interpreted the unique vocabularies of both metaphysician and philosopher—each has his own phraseology—in terms that the average man and woman with unspecialized education could read and use in the daily round of life.

Although the obvious and basic purpose of all of Emmet Fox's work and writings was to point the way to Life and Light and Love, taken as a whole they contrive to answer the queries that have occupied the Magi throughout the ages: What is the nature of God? Of man and of the universe? What is good and what is evil? What is man's place in the universe; is there purpose in creation? Is the way of life determined by free will or by fate? Is there life after death?—a question to be discussed in the final chapter.

The nature of God. God is not a magnified man, a projection of our own personalities. The two synonyms for God are Mind and Cause; He is the Creator of all things. Mind is his metaphysical name and Cause is the natural science name—all creation is the result of One Cause. He is infinite, unlimited and undefinable, yet we can get a workable knowledge of Him through prayer, or thinking about His various aspects.

There are seven basic views to be had of God and all other aspects are but combinations of these seven. First, God is revealed as Life. By this he does not mean that God gives life, but that one view of God is Life. Life is inherent in His nature. One would not say that the tree gives beauty, but that the tree is beauty. Joy is one of the highest expressions of God as Life. "Joy and happiness always have an expansive effect, just as fear has a contracting and paralyzing effect. You know how a little child when it meets someone whom it loves and trusts expands like an opening flower and goes out to meet him, but when it is afraid, it shrinks back into itself."⁴ Growth and development are also expressions of this aspect of God.

God is known as Truth, absolute Truth at all times and in all circumstances. In the light of this knowledge of Him all relativity disappears. But more than this an awareness of God as Absolute Truth gives meaning to the partial perceptions of this life.

God is felt as Love, or impersonal good will toward all creatures. God as love eradicates every fear from the hearts of men. Here again He is not loving but Love itself. Of all the main aspects of God this is the one most important for men to realize and practice. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Emmet Fox says in this connection, "Divine Love *never* fails, but

the important thing to realize is that Divine Love must be in your own heart and cannot operate from outside, so to speak. If you had sufficient Divine Love for everyone in your heart, you could heal others by speaking the Word once; and in many cases your mere presence would bring about healing without your having made any special effort at all. . . . It is a cosmic law that Love heals and that fear and condemnation damage and destroy. Treat yourself for Love every day and watch your thoughts, and *watch your tongue*, and watch your deeds, that nothing contrary to Love finds expression there.”⁵

This aspect of God as Love is one that Emmet Fox taught most earnestly. “Love is by far the most important thing of all. It is the Golden Gate of Paradise. Pray for the understanding of love, and meditate upon it daily. It casts out fear. It is the fulfilling of the Law. It covers a multitude of sins. Love is absolutely invincible.

“There is no difficulty that enough love will not conquer; no disease that enough love will not heal; no door that enough love will not open; no gulf that enough love will not bridge; no wall that enough love will not throw down; no sin that enough love will not redeem.

“It makes no difference how deeply seated may be the trouble, how hopeless the outlook, how muddled the tangle, how great the mistake; a sufficient realization of love will dissolve it all. If only you could love enough you would be the happiest and most powerful being in the world.”⁶

The importance of this aspect of God to the growth of the human soul is emphasized by all great spiritual teachers throughout the ages. In that fourteenth-century classic of instruction to the seeking soul, *The Cloud of Unknowing*, the prayer “Love” is made synonymous with the prayer “God.”

The fourth main aspect of God is Intelligence. This means that He is understood as the Creator of harmony in the universe. God is not blind force, like gravity or electricity. Neither is He a person in the usual sense of the word. Yet God has every quality of personality except its limitation. "The Bible says in effect, whatever you think I am, that will I be to you; and this means that if we attribute to God every quality of an infinite, intelligent, loving personality, having infinite power, God will be just that to us. So we may say that we believe in a personal God, but not in an anthropomorphic God."⁷ Hence thinking of God as Intelligence does not limit Him to human quality—but it does awaken in men and women a sense of the harmony of the universe, and inspire them with the meaningfulness of life on this earth.

The fifth main aspect of God is that of Soul. This word Emmet Fox spells with a capital S. It is by this aspect that He is able to individualize Himself. It is a power that permits Him to be a part of man without "breaking Himself into bits." Such a consideration of God reveals the nature of man also, in that as God individualizes Himself in human creatures, He gives them eternal significance. Such individualization is truly undividedness, for He could not segment Himself into an infinite number of distinct beings or units of consciousness. Such being the case there is established the fundamental unity of the human family. This is true because God is Spirit and Spirit unlike matter cannot be broken when it is distributed. An Eastern teacher pictures this undividedness of God by saying, "You are a sponge in the ocean of God." Jesus put it this way, "I am the vine, you are the branches." And again there is the age-old illustration of the fingers and the hand.

"The Christ Within, the spiritual man, the I Am, or the

divine spark, as it is variously called, is an individualization of God. *You are the presence of God at the point where you are.* This does not, of course, mean that you are an absurd little personal God. You are an individualization of the one and only God. . . . So Divine Mind becomes self-conscious in you, and that is what you are. . . . To realize in some degree that you are an individualization of God could not possibly make you egoistic or vain. On the contrary, it would give you true humility and at the same time true self-confidence, and, indeed, it is the only pathway to the overcoming of fear.”⁸ Every man’s dignity rests on this *something* divine and universal that links him with eternal Reality and with his fellow men of whatever race or creed.

The Quaker tailor and worker for the freedom of slaves, John Woolman, writes similarly in his *Journal*: “I find in my nature a something instinctive which is absolutely real, something which is in me; which is above me, yet which is in me even when I do not know it; something with which I am alone even as though it were myself, which is truly nearer to me than myself. This something so near, so wonderful, yet impossible to understand, must needs be God. . . . There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure and proceeds from God. It is deep and inward, confined to no forms, nor excluded from any man when the heart stands in perfect sincerity.”⁹

But more difficult to understand and realize is the sixth aspect of God—Spirit. “We know that God is Spirit, but what does that mean? Well, Spirit is that which cannot be destroyed or damaged or hurt, or degraded or soiled in any way. Spirit cannot deteriorate. It cannot grow old or tired. It cannot know sin, or condemnation, or resentment, or disappointment. It is the opposite of matter.”¹⁰ Spirit is

substance in the root meaning of the term—the underlying element of all outward manifestation—and is the renewing eternal force of the universe. The body may be thought of as *spiritual* but it is not Spirit only to the degree that it partakes of the nature of God. The True Self is Spirit. The relation between matter and spirit has plagued scientists and philosophers from the time of those Ionian Greeks of the sixth century B.C. with their hypothesis of the aqueous nature of matter to the time of Sir Arthur Eddington who concluded that matter is not such a solid thing after all—“not the outer, and separate thing that it seems to be.” “Life is a state of consciousness, and the world we see about us is part of our consciousness,” says Emmet Fox.

The least understood aspect of God is Principle. He is the Law of Being as revealed in His creation. At the center of things there is a preserving Principle, a Law of perfect harmony. There is *the* way that everything ought to be. Disharmony, unhappiness, and consequent evil are the violations of this Law of Being. “The great Law of Being is that we reap as we sow, that according to the thoughts we entertain and the things we believe, so will our experience be. This is a cosmic law. It is true on every plane and at all times. Being a law it is never broken. It is absolutely impersonal and inflexible, and to obey this law is the way into heaven or perfect harmony. The whole metaphysical movement exists to teach this Law, and our progress is measured by the extent to which we understand and obey it.”¹¹

The nature of man. Knowing the nature of God opens the way to a clearer understanding of the nature of man. Both, of course, are unfathomable in essence to the finite mind. However, by way of the divine-human relationship a growing conception of the character of the human race may be revealed. In the opening words of the Lord's Prayer,

Our Father, we have all a man needs to know about the disposition of God, of himself, and of his neighbor. These words describe the nature of man because if he is the offspring of God he partakes of the nature of his Father.

Ultimately the time will come when the individual will realize his oneness with Divine Being, but as he is now he appears to have four elements: the physical body, the feeling nature, the intellectual nature and the spiritual nature. Such a dividing of the man into various functions corresponds with Carl G. Jung's presentation of the human psyche—sensual, intellectual, feeling and intuitional. Emmet Fox indicates that as we progress in spiritual knowledge the first three will be merged into the fourth and then we will be aware of the spiritual nature of all—that after the differentiation there is an individuation of the whole personality.

The Four Horsemen of the Apocalypse described in the sixth chapter of Revelation is highly symbolical of these four aspects of a man. And in his little book with this title Emmet Fox draws a pointed picture of what happens to any person who fails to recognize that there is a law of harmonious relationship between the four elements of personality and that each has a legitimate function to perform. The overemphasis on any one, or the failure of any one to serve the higher element, results in definite frustration, and an unbalanced, defeated personality.

The First Horse was pale and "his name that sat on him was Death, and Hell followed after him." Those who ride the pale horse are those persons whose lives are controlled by their physical needs. "People who live for the body are to be pitied. The body is the most cruel taskmaster of all, when it is allowed to be the ruler. The person who lives for eating and drinking and sensuality brings nothing but evil and destruction into his life right here on this plane."¹² The

same evil results overtake those who live for money, position, material honors. This body is an inestimable blessing to the spirit when it fulfills its purpose as a carriage. He considers it as a marvelous temple continuously rebuilding, and therefore susceptible to being molded to nobler proportions. The entire body is so intimately related to all the goals of this life that its worth is not to be underestimated.

The next Horse is the Red Horse. "And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The rider here is emotion. "A strong emotional nature is a splendid endowment if you are the master, but if it is mastering you, you are riding the Red Horse; and if you are riding the Red Horse you had better get off as soon as possible. There is no salvation for that horseman."¹³ If this scarlet creature is not harnessed properly with the other three and is ridden exclusively, violence follows in his wake. Emotion without intelligence operates destructively for it has no purpose. Ability to control the emotional urges is a mark of maturity. Violence that marks certain areas of our culture is an indication that avarice, fear, hate and jealousy occupy the saddle.

"And lo and behold, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, 'A measure of wheat for a penny, and three measures of barley for a penny,' " indicating they were hungry and in the time of famine there was not enough to go around. The rider of the Black Horse measured and calculated everything. Fewer people ride this intellectual steed than ride the emotional broncho, but those who do suffer from starved emotional and spiritual lives. Good and essential as the intellect is with its power of

judgment, it can severely cut the person off from his source of being. It can stunt the growth of the soul Godward. As we approach God we leave the territory of the intellect and go into the region of the spirit where good is measureless and dimension is infinite. "If you try to live without knowledge of God, without prayer or spiritual contact, you are certain sooner or later to reach a condition of depression and disappointment, for that is the fate of the Horseman on the Black Horse. . . .

"Western civilization has been definitely riding the Black Horse since the close of the Middle Ages. The Renaissance rediscovered the intellect and that was a splendid achievement, but western civilization did not keep the intellect in its place. It was allowed to become the master. Ever since then our form of education has been predominantly intellectual, to the neglect of other things. Especially has this been the case since the Modern Age began. . . .

"The recent World War, which was in reality but a continuation of the previous World War, was directly due to this policy. Humanity has developed scientific, intellectual knowledge far beyond the point to which it has developed the moral and spiritual understanding of the race. This development has given man the power to make high explosives, for example, and to build submarines and aircraft, but because his spiritual development has lagged so far behind his intellectual achievements, he uses these things for destruction and tyranny."¹⁴

"And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." Here the spiritual nature comes into its own. Such a rider represents the highest dignity of man. He has freedom and joy and ultimate happiness and harmony because of his realization of the

Presence of God. The real and eternal element is in its proper place and the other horses fade away as this life-giving quality comes forth to conquer.

"Your spiritual nature [is] your real eternal self; the true You, the I Am, the Indwelling Christ. . . . This is your real identity, which is eternal. Almost everyone believes in its existence, but for the most part people are very little conscious of it as an actuality."¹⁵ This and other passages referring to the true nature of man as being spiritual indicate correspondence with the experience of George Fox and other early Quakers such as Isaac Pennington and Robert Barclay. The first followers of George Fox were called "Children of Light" because of their conviction of this Indwelling Presence. The same words are used frequently by Emmet Fox as he speaks of those persons who are sensitive to the Inward Voice. Both the modern teacher and George Fox made much of the reference in John to Christ "as the Light which lighteth every man that cometh into the world."

Such phrases as the following lifted at random from George Fox's *Journal* could well come from the pen of Emmet Fox: "I saw the Light of Christ that it shines through all"; "An ocean of Life and Light and Love flows over all the oceans of darkness"; or "Christ is forever being reborn in the hearts of his followers." A parallel study of the works of the modern Fox and the writings of the early Quakers concerning the significance of Christ in the process of achieving *sanctification*—wholeness or illumination—is revealing. In his *Apology* Robert Barclay said, "Christ is in all men as a seed, yea, and no man is nor can be separate from that holy, pure seed and light which is in all men; and as the whole body of a great tree is wrapped up potentially in the seed of the tree, and so is brought forth in due season,

even so Christ Within, who is the hope of glory, and becometh wisdom, righteousness, sanctification, is in every man's and woman's heart, in that little incorruptible seed, ready to be brought forth."¹⁶

The teaching of Emmet Fox concerning the Indwelling Christ might be summarized as follows: The Christ is the Eternal Truth, and dwells in the innermost center of us all. The Christ Power will be expressed when the consciousness is sufficiently unfolded to know its own attributes. The Christ is equally latent in every person—in his core of being—and each one is somewhere on the way to Divine realization. Jesus was known as the Christ because of the completeness of his spiritual development. He realized his oneness with the Infinite Father and consequently the healing radiance of God worked through him.

A distinction is made by Emmet Fox between individuality and personality. Individuality is identity with the Christ within, while personality is the development of individuality on this earthly plane. Personality is expressed through the body, its walk, mannerisms, face. No one can manufacture the essence of personality, any more than a man can manufacture petroleum, but if the petroleum is in the ground, it is possible to erect a derrick, go to work and set the petrol free. The clearer understanding one has of his individuality—his innate divinity—his spiritual power and oneness with God, the better will his personality be. It is the will of God that the *person* He intended become manifest. The unfoldment of personality is a matter of growth, however. We begin "as we find ourselves here and now without unnecessary regret or self-condemnation." Life lays upon us an obligation to master the body and the physical plane generally, to control our emotional nature making it subservient to the intellect so that both may be amenable

to the spiritual nature. It was Emmet Fox's view that the purpose of this earthly existence is to bring the outer personality up to the point where it expresses the individuality.

Such a development is not an arbitrary act of the will. One does not fight the inconsistencies of life, so much as he builds into his life consistency with truth. Sincere persons act according to their highest insight, moment by moment.

A timely story is told of William Penn. He had been accustomed from boyhood to wear a sword at all times, because it was a part of the dress of a gentleman of that period. One day it occurred to him that this was inconsistent with his Quakerism; but on the other hand he knew that he would feel embarrassed in going without it. He consulted George Fox, never doubting that his leader would say, "It is a bad thing. You must stop wearing it." George Fox, however, was silent for a few minutes and then said, "Carry thy sword until thou canst carry it no longer." A modern version of this story may be had when two Friends interviewed a woman who was seeking admission into a Friends' Meeting. She was well-informed as to Friendly principles and seemed to be in hearty accord with them. After the interview was over she called one of the older Friends aside and said, "I ought to inform you that I do like to drink alcohol—will I need to give it up?" Believing that each person must be governed by his own Inner Light, there was no answer except the one above, so the Friend said, "Mary, thee will drink until thee can drink no more!" Needless to say Mary was led to give up the bottle. Emmet Fox made replies in a similar vein to those who asked specific questions. A man asked him one time if he considered it wrong to smoke cigarettes. The answer to this question was, "I do not say it is wrong, but I do think it is a dirty habit." "Do

not," he says, "tear away people's crutches or your own. When they are no longer needed they will fall away. Dissolve the need."¹⁷

The question of good and evil. For him good and evil did not reveal themselves in a code of morals. His essay entitled "Adam and Eve" gives a clear picture of what he considers evil to be and gives his conclusions concerning the old theological doctrine of "The Fall." The figures of Adam and Eve, as they are portrayed in the Old Testament, are symbolic of the two parts of every man—his body and his soul respectively. Body means the material surroundings of the soul—the "outpicturing of the moment." Soul or mind is the conscious and subconscious intelligence. The subconscious represents all those phases of the mind below the surface of consciousness—the seat of habit, memories, emotions. The conscious mind naturally indicates the immediate range of consciousness coming in touch with the outside world. The individual mind is a gradually intensifying center of consciousness evolving until it realizes its at-onement with the Universal Mind that interpenetrates both conscious and subconscious.

In the light of this interpretation the story of Adam and Eve and the Creator presents an enlightening drama enacted in every man's body, mind and soul. The soul shapes the body and orders it, but the body cannot shape nor order the soul. Anything the soul consumes appears in the body. Therefore, when Eve accepted the knowledge of good and evil she admitted into her consciousness limitation—and "fell." Eve could have prevented the fall of Adam if she had refused to touch the evil mentally, or to have "unknown" the idea after she had accepted it. Free will was given to her to think good and evil, and when she chose to think evil she became subject to the belief that she was

separated from the boundlessness of an Omnipresent God. Adam and Eve, then, believed they were apart from God—a thing impossible because of His Omnipresent nature. After this evil they undertook to correct their limited belief by accepting another and made for themselves “coats of skins,” believing that they had no way out except to hide their true nature still more. As a consequence of this evil they were driven to accept sin, sickness, old age and death as inevitable conditions to be faced.

Choosing negatively is the original sin committed by every person at every moment in which he gives power to anything but God—accepts anything less than the Omnipresence of God. However, by free will—that very instrument by which he fell—every man can find his way to an awareness of his true spiritual nature again. When Emmet Fox says *every man and every woman*, he means just that. There is no capriciousness in destiny. Prophets and mystics and saints are not recipients of special help and spiritual power. In truth God does not give to anyone more of His bounty than He does to another, for Divine Love is an impersonal good will. The prophets, mystics and saints *chose* God, sought after Him absolutely, wholeheartedly.

“If you seem to yourself to be lacking in certain necessary qualities, seek that aspect of God that will meet your lack. If you seem to lack strength, ask God to give you what you need. Remember you can build any quality into your mentality by meditating upon that quality every day. . . . You have created your limited self by thinking it and you can destroy it at any moment by ‘unthinking’ it. However, there enters into it the element of the subconscious mind—which effects the pattern of the conscious. Prayer, and prayer alone, can and does redeem and re-educate the subconscious.”¹⁸

Man's purpose in the universe. The discussion of the

nature of God and man reveals, without much further elaboration, the true purpose of life. Every man is a focal point of God's self-expression. He is the song, so to speak, that expresses the nature of the singer. Since this is what man is, he has before him a limitless destiny as he brings more and more of God's ideas into concrete manifestation. "Just as the pianist produces his music by means of, or through his fingers, so may mankind be thought of as the fingers of God."

As each man and woman comes into a fuller realization of his soul and place in the universe as an individualization of God, the Soul, he senses his unity with every other living creature. As Emerson says, "And this because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the waters of the globe is one sea, and truly seen, its tide is one."¹⁹

✓ The fragmented nature of our present civilization is due to the immaturity of man and his religious concept generally. Unless a religion or a philosophy is based on a universal Principle, the mind of man will eventually pass beyond it and once he is outside of his religion or his faith, he is lost and confused and full of fear and reacts with violence to his unhappy situation. But when the mind of finite man cannot pass beyond his religious concept, he has an infinite faith and unfailing strength and knowledge: he has a basis for universal peace. Until men and women come to realize this universal God that makes them one, they do not have a universal religion nor a universal peace. At the conclusion of his services Emmet Fox frequently used the words, "May the Law of Reciprocal Blessing prosper both the giver and the gift." Upon being asked the meaning of these simple words, he explained that the Law of Reciprocal Blessing was

a fundamental spiritual Law. It meant that whatever blesses one person also blesses another, restating the words of Paul, "Are ye not all members of one body?"

This is a high doctrine but Emmet Fox made it real for the lives of men and women who went about in the business world by tying it to a little story:

"A man came to see me in London in great distress . . . he wanted advice. He was the owner of a general grocery store in a village in the south of England, and hitherto there had been no competition. Now, one of the big chain stores was opening a branch almost opposite to him in the main street, and he was in a panic. His father and grandfather had had the business before him, and he had spent his life in that one shop, living upstairs over it, and knew nothing else. He said, 'How can I compete with them? I am ruined.'

"I said, 'You have been studying the Truth for several years and you know the Great Law. You know where your supply comes from. Why be afraid?' He said, 'I must do something.' I said, 'Stand in your shop each morning and bless it, by claiming that Divine Power works through it for great prosperity and peace for all concerned.' He nodded his head in agreement. I added, 'Then step out on the sidewalk, look down the street to where they are fitting up the new store, and bless it in the same way.' 'What? Cut my own throat?' he almost screamed. 'Am I to help them against myself?'

"I explained that what blesses one, blesses all; that treatment is creative, and makes more business—more prosperity—and that the only thing that could impoverish him was his own fear. I told him that he was really hating his competitor through fear and that his hatred could destroy him, and that blessing the 'enemy' was the way to get rid of

hate. I finished by saying, 'You cannot cut your throat with prayer; you can only improve everything.'

"It took some time to persuade him, but at last he got the idea, and carried it out; and when I met him several years later he told me that *his business had been better than ever* since the chain store appeared; and that they seemed to be getting on well too. He was prosperous and had peace. This is what Jesus meant when he said, 'Love your enemies.'"²⁰

Whoever has the grace to discover this golden thread, close binding the human race, understands the meaning of those great words of Emerson, "The earth is upheld by the veracity of a good man."

Free will or fate? The power of man's will for good or evil is foremost in Emmet Fox's teachings. A quick survey of his chapter headings in any of his books leaves no doubt as to what he considers man's responsibility for his own destiny to be. In none of his writings or sermons did he minimize the outgoing love and tenderness of God for every creature, but he also sets forth a God of unalterable Law. God gave to man the dignity of choosing and He does not mitigate the value of that gift by interfering with the consequences of the choice. Free will is man's unique endowment and by it the destiny, not only of the individual, but of the human family, is determined. Emmet Fox contrives to make his students realize that the greatest act of any *prodigal son* takes place in that infinitesimal moment when he resolves to arise and go to his Father's house.

✓ No one, he says, is at the mercy of destiny or the trifling accidents of time. Incidents may give advantage or bring passing grief and inconvenience, but in the end character makes or breaks the man—and character hinges on *choosing* good not evil (limitation). Whenever an individual chooses to use his free will in a negative way, allows himself to think

wrongly, selfishly, vindictively, he brings upon himself all the sorrows that afflict the human race and he has no escape until he uses that same dynamic instrument to "unthink" the choice that brought about his original downfall.

The separation of our will from the will of God deprives us of "free will" in that it makes us subject to limitation. The ideal, "Our wills are ours to make them Thine," was basic with Emmet Fox. He, like all masters of prayer throughout the ages, held this truth to be the great goal of human existence. However, the deed is not accomplished in one great dramatic act, but must become a continuous practice even in the simple affairs of life. Exercising the will to good in small events releases Divine power into the world just as surely as does any notable demonstration. As we choose the good on insignificant occasions we are building into life a holy habit and acquiring dominion over weaknesses and faults of character that viewed by themselves might seem insurmountable. Everything matters in this school of life where there is given to us the responsibility to become master of our fate.

Out of such philosophical conceptions as those above grew the profound conviction that nothing was so essential as an awareness of the True Self, and such a sense of God could not be attained by any means, other than prayer. "Prayer is the only thing that matters. It is the only action that makes things different."

Chapter IV. PRAYER

OF BROTHER LAWRENCE, that seventeenth-century master of the art of prayer, a contemporary said, "As he found such an advantage in walking in the Presence of God, it was natural for him to recommend it earnestly to others; but his example was a stronger inducement than any argument he could propose."¹ Of Emmet Fox a similar statement might well be made. Leafing at random through his works emphatic sentences like the following arrest the attention:

"Prayer is really the only thing that matters. . . . Prayer indeed, is the only real action that makes things different. . . . Prayer is the only thing that does change the quality of the soul. Other activity may make a quantitative change in the soul by adding experience, or extending one's fund of knowledge; but it does not change the quality. . . . There is no end to a prayer. It echoes forever in your soul. Long after the visible demonstration has been made and forgotten, the prayer that produced it continues to work for your spiritual advancement, for the creative power of a God-thought is unlimited and eternal. . . . There is no problem that prayer cannot solve at any time. . . . Cleave to the Truth of God, and the miracle will happen in the last ditch. Pray for rain and dig your ditches. . . . Enough prayer will get you out of your difficulty if only you will be persistent enough. . . . Prayer is both a science and an art."

What did he mean by prayer? Like Brother Lawrence he defined it as the Practice of the Presence of God. They both taught that one came into this wholesome habit by thinking about God, "applying one's self to Him with some diligence at first." Emmet Fox puts it this way, "Prayer means thinking about God. If you are thinking about yourself, or your troubles, or about somebody else, you are not at that moment praying." Prayer considered in this light is more than petitioning for loaves and fishes. Vestiges of primitive methods of prayer persist. Men still complain against God as did the ancient African Amazulu, "Tsui-Goatse, what have I done that I am so severely punished! Why are you angry with me?" It is also more than asking a mighty transcendent power to intercede in our affairs, as primitive people do the world over. The African Ewe pray, "Mawu Sogle! Grant that brandy does not make me drunk!" The kind of prayer that Emmet Fox was concerned with was based on his philosophy of God and man. Loaves and fishes were a part of that divine plan and came into his prayer as well as the other needs of life, here and hereafter. The same law operates in relation to material and spiritual affairs, he said.

Emmet Fox, the teacher, regarded prayer and its operation in the same "down-to-earth" way as Emmet Fox, the engineer, regarded the physical laws and materials that operated in a construction project. He had discovered that prayer had a transforming quality at whatever level it was practiced and that there were certain principles that, when applied, made it work better. He had no doubt as to the effectiveness of any prayer to alter consciousness, however simple it might be, or how poorly constructed. Prayer was an instrument to be used by every man and every man would be made better by its use. It was for the hard-headed businessman in the office and for the woman in the home. With

prayer, business institutions were sound; without prayer, they were unsound and shaky. Homes with prayer were divinely blessed and without it they were in constant jeopardy.

Many people fail to make use of prayer in their affairs because they feel they are not worthy of divine attention. "If you wait until you are worthy you never will get near Him at all. . . . Turn to God just as you are; and however unworthy, however sinful you may feel yourself to be, God will help you and begin to make you worthy, as long as your turning to Him is sincere and *wholehearted*. . . . Only God can improve us. Only God can cancel mistakes and rebuild our lives. . . . The very fact that you are praying means that God Himself has initiated the prayer, and what thought can be greater than that?"² As John Chapman puts it, "Wanting to want is a step Godward."

Prayer brings the Presence of God to bear upon a given situation so that health, harmony and happiness are visibly perceived. There has been a sentiment among religious people that one ought not to test the results of his prayers—to do so is in a way like Lot's wife looking back over her shoulder to see if God really meant what He said. Yet Gideon tested his answers and divine impressions! He tried the fleece both ways! The power of prayers of healing may be seen in the changes that can be effected in animals and growing plants. "Animals and plants yield quickly," he says, "because they do not have that strong sense of personal egotism that most human beings do. . . . An excellent experiment is to select two plants or two flower beds and start them off together. Then treat one of them every day, but not the other, and before long you will be surprised to find how much difference there is in the progress made by them. Realize the presence of Divine Life in the flower bed or plant and give it thoughts of Love—drench it with love. Everyone knows

that some gardeners are far more successful than others, even though their technical qualifications may be the same, and the reason is that one loves his plants and the other has only a business interest in them.”³

This illustration was included in the booklet *The Seven Main Aspects of God* published in 1942. It is interesting to note that three years later the Parapsychology laboratory of Duke University, under the direction of J. B. Rhine, carried out some experiments in a manner much like the one described above. When the experimenter was asked, “Well, what did you do to make the flowers grow?” he answered, “I threw them some loving thoughts every day.”

“Throwing them some loving thoughts every day” is what Emmet Fox called Scientific Prayer. Scientific Prayer lifts the subconscious above the level where the problem had been encountered. The mind is lifted by its attachment to a superconsciousness. It begins with a recollection of the Truth of God and continues until the pray-er brings about a change in consciousness, whereupon as a result of this change outer things change as well.

The difficulty in using such terms as Higher Consciousness is that most people immediately assume that they are striving for an extremely lofty, abstract state of mind, a striving that is extraordinarily difficult—a stretching beyond the stars for vague, ethereal heights that they really can never expect to reach. And since it is so far above them they believe that they will need to struggle mentally with tremendous effort. High consciousness is not abstract. Rather it is a quiet, sincere, childlike faith in God and His love and goodness. It takes God for granted. High consciousness means realizing that outer conditions are merely reflections of beliefs, and that troubles are only reflections of fears and doubts. Anyone who reminds himself that his problem has no power in

✓ itself, however big it may seem, because God can do anything good at any time, is already raising his consciousness. If he then goes on to realize that God loves him and cares for him, and is now solving his problem because he has turned to Him, who never refuses help, he will be attaining Higher Consciousness. Here there is no strain after the impossible. It is a thing that anyone can do. When fear has begun to go, dispelled by his confidence in prayer, demonstration will come.

“ Prayer is answered because God is Principle and when men and women pray rightly they bring themselves into harmony with the Law of Being. Scientific prayer does not try to change the Law or ask exceptions for convenience’ sake, but it brings the seekers into tune with Divine Principle. This is what actually happens: “Your prayer works by changing the subconscious part of your mind. . . . Every condition in your life is the out-picturing of a belief in the subconscious. Every ailment, every difficulty that you have, is but the embodiment of a negative idea somewhere in your subconscious, which is actuated by a charge of fear. Prayer wipes out these negative thoughts and then their embodiment must disappear too. The healing must come. Prayer, then, does not act directly on your body or on your circumstances; it changes your mentality—after which, of course, the outer picture must change too. *‘And be not conformed to this world (the negative picture): but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.’*”⁴

The essence of prayer is to want something and then to work for it. Prayer depends on a heart’s desire—not just any desire but *one* desire. Whatever the desire it should be a positive one toward success. “God means for you to be successful in your vocation whatever it might be. . . . I don’t

undertake to dictate to you what sort of success you shall go in for. . . . Business success, literary success, political success or, the one that really matters, spiritual success, for all of them desire and intelligent concentration are necessary.”⁵

Emmet Fox tells the story of Johnny and the leopard to illustrate the need of a dominant desire. Johnny went to the circus to see a big spotted leopard. He got a whip, a flag, a cowboy hat, popcorn and lemonade, but he was not content because he saw no leopard. He sat close to the ring and watched the thrilling stunts of a circus in action, but he was not satisfied because he saw no big spotted leopard. Lions, elephants and monkeys were no substitute for the big spotted leopard that he wanted to see at the circus. The power of such an innate wish is that it will banish all contentment with anything else that is less than the fulfillment of the wish. It is really not much use in seeing the whole circus if what you really want to see is a big spotted leopard.

Such persistent wishing, he says, is God-given and is the clue to harmony of life—a way to the knowledge of the Law of One’s Being. A strong wish is a sacred thing to be received with the greatest respect, for it is the Voice of God that will lead to the unfoldment of life. Frustration of the inner calling accounts for the warped unhappy personalities that are in the world today. Many times the inner wish is lost because men and women content themselves with less than true happiness and get along with pseudo-satisfactions. An Eastern teacher says, “God is like a mother who pays no attention to her children as long as they are occupied with toys, but when they are hungry enough to cry she will take the rice bowl down and feed them.”

In his essay “Alter Your Life” Emmet Fox says, “You need not be shabby and restricted. You need not go on living or working with people you dislike. You need not be

ailing or tired or overworked, if you will study the Law and apply it. . . . Take stock of your life this very day. Sit down quietly by yourself with a pencil and paper, and write down the three things that you most wish for in life. Be quite frank about this. Write down the things you *really* wish for, not things that you think you *ought* to wish for. Be specific, not vague. Then write down underneath three things or conditions that you wish to *remove* from your life. Again, be definite and specific, and not vague. . . . [Then begin working.] Claim gently but definitely that the Great Creative Life Force of the Universe is bringing each of the first three things into your life in Its own way, in Its own time, and in Its own form. Then claim that the same Great Power is dissolving each of the latter three, also in Its own way. Do not try to dictate the exact form in which the new conditions shall come about. Do not be tense or vehement. Do not let anyone else know that you are doing this. Do not look impatiently every day for results, but make your treatment, and forget it until next day. *And in quietness and confidence shall be your strength.*"⁶

No point is left uncovered when it comes to prayer, so far as his teachings go. Suppose a man is so emotionally flat that he *actually* does not know what he really wants, or suppose he has made his analysis but there is a blocking and he cannot make the prayer as it has been suggested. The seeker then goes one more step back and prays for the "because." If the "because" is lack of understanding, headache, doubt, age, unhappy human relationships, he simply begins praying there.

Once one has found his innate longing, he then sets to work on it. The first work of prayer is learning to control the thought so it can be directed toward that which a man wants to make a success of. This is concentration. The

average person needs but set for himself a topic of thought to see how undisciplined his mind can be. This is usually the first problem that discourages students who would learn how to pray. Emmet Fox was frequently asked to give out a set of exercises that would train the mind in "staying on the beam." He said on one occasion, "I do not give exercises to develop concentration. Concentrate on what you are doing at any time, that is the best exercise I know. I know all the exercises of concentration; I have done them all in years gone by; they never did me any good. I know the one about the pack of playing cards. I know the lighted candle one. I know them all and have done them all. . . . Concentration is letting go. When you do this a flow of ideas and thoughts will cross your mind. Don't hold on to any idea, just keep the stream of thought moving in one direction. Whatever you concentrate upon will come into your life. Just have a center line and focal point."⁷

The lack of a center line and focal point is what makes most people not only pointless and confused, but unsuccessful as well. He tells the story of the stubborn donkey that could not be persuaded to move by any amount of beating because he did not want to go anywhere. The driver at times would put a carrot on the end of a long stick and let it dangle before the donkey's nose. When the animal perceived the carrot about a foot before him he would rush to get it and the faster he moved to catch the carrot the faster he drew his cart, but he never got the carrot. He simply had no real objective.

The most effective training in concentration is to observe the one thing at hand. "If you are shaving, think of your shaving and nothing else. Get interested in it: spreading the lather, keeping it out of your eyes. Think I am shaving now, and nothing else."⁸ Then if you are praying concentrate on

God, think of what you are doing and not by any effort of will but out of interest in it. But how does one get interested, what forms of prayer are best adapted to keep the mind centered on the business at hand? The major portion of Emmet Fox's teachings on prayer are devoted to answering the question of how men can pray effectively. He frequently says that the best form of prayer is the one that helps the individual overcome his difficulty, solve his problem, and at the same time makes him increasingly more aware of the presence of God than he is of either the difficulty or himself. Orthodox forms of prayer may be the best for some people so long as they do not dwell on negative aspects of the situation.

“As for the actual method of working, like all fundamental things, it is simplicity itself. All that you have to do is this: *Stop thinking about the difficulty, whatever it is, and think about God instead.* This is the complete rule, and if only you will do this, the trouble, whatever it is, will presently disappear. It makes no difference what kind of trouble it is. It may be a big thing or a little thing; it may concern health, finance, a law-suit, a quarrel, an accident, or anything else conceivable; but whatever it is, just stop thinking about it, and think of God instead—that is all you have to do. . . .

“Do not try to form a picture of God, which is, of course, impossible. Work by rehearsing anything or everything that you know about God. God is Wisdom, Truth, inconceivable Love. God is present everywhere; has infinite power; knows everything; and so on. It matters not how well you may think you understand these things; go over them repeatedly.

“But you must stop thinking of the trouble, whatever it is. The rule is to think about God, and if you are thinking about your difficulty you are not thinking about God. To be continually glancing over your shoulder, as it were, in order to

see how matters are progressing, is fatal, because that is thinking of the trouble, and you must think of God, and nothing else."⁹

There are three forms of prayer that may be used successively to train the mind to a habitual practice of the Presence of God. The first and easiest way is to pray aloud, which is often called audible prayer or vocal. The second is a little more difficult for most people but is much more dynamic; that is, to think systematically about God, recognizing the various aspects of His presence. This is meditation. The third form is reached when the thought and the thinker become one and there is a vivid realization of Truth. This is called contemplation. It is a form of prayer not possible for many persons, and a level that no one should try to force. At the right time it will come spontaneously and before the right time it cannot be compelled.

Traditional teachers of prayer give much attention to these three levels since each is designed to bring the whole of the human mind into awareness of the Divine. The value of audible prayer is obvious in that it employs mind and senses in the task of turning to God—centers the whole attention on the activity of the moment. Meaning is to be given to the spoken prayers. However, in times of crisis, if short, vocal prayers and phrases have become habitual they sustain the spirit. "If you are very frightened or worried it may be difficult, at first, to get your thoughts away from material things. But by constantly repeating some statement of absolute Truth that appeals to you, such as *There is no power but God*, or *I am the child of God, filled and surrounded by the perfect peace of God*, or *God is Love*, or *God is guiding me now*, or, perhaps best and simplest of all, just *God is with me*—however mechanical or dead it may seem at first—you will soon find that the treatment has

begun to 'take,' and that your mind is clearing. Do not struggle violently; be quiet but insistent. Each time that you find your attention wandering, just switch it straight back to God."¹⁰

Through the years he printed and distributed "treatments" that were to be used in such daily prayer. They were always attractively lettered on cards so that they might be hung on a wall or carried in a purse and thus serve as reminders. "I remember when I was a boy about twelve years old somebody gave me a perfect peach of a jackknife. It probably weighed a quarter of a pound and there was a little saw in it, a little screw driver, a corkscrew, a thing for getting stones out of horses' hoofs, and several blades. I carried it about for a year thinking how handy it would be in certain cases which never came up, but it never lost its interest. I could always find when I was bored, new interest when I took out the jackknife. If you make your search for God your jackknife in that sense you will get your concentration and you will get your success."¹¹

Meditation is more difficult because in this form of prayer one lets go of the props that written words and voice and hearing give. The mind is trained in "right thinking" by means of meditation. If we think quietly about God, by rehearsing the various things we know about Him, we shall presently find that these truths are becoming more real to us, that they are no longer mere theories, but realization. It appears to be an easy thing. Why is it then that usually we seem to make so little progress, in comparison to the knowledge we have of Law? "Why do we not change from day to day, and week to week from glory to glory, until our friends can scarcely recognize us for the same man or woman? Why should we not march around the world looking like gods,

and feeling it; healing instantaneously all who come to us; reforming the sinner; setting captives free?"¹²

Of course, the difficulty lies in the buried negativity of a lifetime that is still operating in the subconscious mind. If we could integrate our personalities, open all the doors, then we would, he indicates, be a glorious race of people, and men and women would live two hundred years or so and then lie down and go to sleep without any pain. Fear and resentment are stored away from the time of childhood and find all sorts of "outs" in our conscious existence. The spanking an angry mother gave her five-year-old child, the failure of an eleven-year-old to make the second team, thousands of griefs keep going on in the unconscious . . . keeping the adult from his true place in life. There is no sequence in the subconscious and everything continues living there. These repressions, says Emmet Fox, "are like dead rats. Sometimes a rat is gathered to its fathers under the boards of a dwelling house and when that happens it is very unpleasant for the dwellers in the house until the remains are removed. . . . I know this is not a pretty comparison, but it is not a pretty subject. I want to tell you just why you have a damaged kidney, or why it is you sleep so badly, or why it is you feel so frightened or depressed, and you don't know why. It is because one of those dead rats is under the boards of your soul. These repressed conflicts behave as a hypnotist who makes you dance to his tune. The average person does not have the courage nor faith to face the repression."¹³

Therefore, one of the early works of prayer is to rid the soul of its buried negativity. In order to do this Fox offers a set of exactly outlined spiritual exercises for attacking the negativity that thwarts most persons. It is entitled *The Seven Day Mental Diet*. The purpose of the diet is to train the mind to control its moods and thoughts and thereby

shape the individual's character. By its use a new habit of thought is established that will carry through when the mind is preoccupied or off guard. The week that is to be used for this work should be set aside as one extremely significant and in it all other activities should become secondary. For seven days the student does not allow himself to dwell for a single moment on any kind of negative thought—thought of failure, disappointment, trouble, criticism, spite, jealousy, limitation, condemnation of self or of others. The involuntary invasion of negative ideas is not prohibited, but dwelling upon them is. Such a rigorous discipline need not be maintained for a longer period than a week. That is sufficient. Fasting, he says, is child's play in comparison. "Do not start it lightly. Think about it a day or two before you begin."

In light of the negativity that pours in upon the individual from newspapers, radio, stupid remarks, it is evident that such an exercise means constant attention and alertness to what is going on in one's mind. The seeker is not to resent any of the negativity that seems to be particularly bombarding him but to accept all instances as opportunities to replace the unhappy impressions with thoughts of God, using His various aspects as subjects of meditation. Refusal to accept them, to believe in them, or to be indignant or sad about them, provides the discipline that transforms the consciousness in this epoch-making week. Starting the diet seems to stir up all sorts of contrary emotions but that only means that things are moving. "Hold on steadily, let it rock, and when the rocking is over, the picture will have reassembled itself into something much nearer to your heart's desire. . . . Keep your thought positive, optimistic, and kindly while the outer picture is rocking. Keep it so in spite of any appearances, and a glorious victory is certain. Every side of your life will radically alter for the better. . . . Do not tell anyone

else that you are on the diet, or that you intend to go on it. Keep this tremendous project strictly to yourself. Remember that your soul should be the Secret Place of the Most High."¹⁴

Emmet Fox was always pointing out how the tremendous power of God could be released by the simple acts of prayer. Ease of operation that accomplished miracles was a thing that always fascinated him. He sometimes mentioned when he had been to his safe-deposit box at the bank how gently the powerful, heavy door of the vault opened, and how the guard pointed out the tremendous weight of the door, yet when unlocked it could be moved by the slightest touch of a finger. God did not need to be besieged violently, or hammered at. "Pray gently," he would say. Gentleness in prayer was a point he stressed, after sincerity and whole-heartedness. He said to one student, "Speak to God as gently as you would paint a picture on a cob-web."

"Get by yourself, and be quiet for a few moments. This is very important . . . just be quiet. Then begin to think about God. Remind yourself of some of the things that you know about him. . . . Read a few verses from the Bible, or a paragraph from any spiritual book that helps you. During this stage it is important not to think about your problem, but *to give your attention to God*. In other words, do not try to solve your problem directly (which would be using will power) but rather become interested in thinking of the Nature of God."¹⁵

The various aspects of God were listed as a study for persons whose prayer was of a meditative nature. Life becomes the subject for those who are sick, tired, discouraged. Love is the Liberator and fear is dispelled by centering on it. Each aspect fulfills a great need of the human soul.

After meditation the seeker lays before God his claim for

the thing he needs. "Claim it quietly and confidently; as you would ask for something to which you are entitled."

Emmet Fox felt that claiming goodness was essential. He tells of an early experience when he first came to America and went to a cafeteria for his dinner. People all around him were happily eating and he was apparently neglected until he found that he had to go forward and claim his food if he was to have any, "Unless you claim mentally what you want, you may sit and wait forever."

After making one's claim in prayer one gives "thanks for the accomplished fact; as if somebody had handed you a gift."

Then he concludes, "Do not discuss your treatment with anyone. Try not to be tense or hurried. *Tension and hurry delay the demonstration.* You know that if you try to unlock a door hurriedly, the key is apt to stick, whereas, if you do it slowly, it seldom does. If the key sticks, the thing is to stop pressing, take your breath, and release it gently. To push hard with will power can jam the lock completely."¹⁶

Many people came to Emmet Fox seeking the tangible things of this world, which they hoped to attain through prayer. He never turned them away. He always urged every person to make use of prayer, feeling that it was a royal road to spiritual progress, and to use it to solve definite problems was a way to open the door to ever-greater experiences of God. For every time one prays, whether for himself or someone else, he gains an increase in spiritual understanding. "One definite healing, whether it be of the body or of anything else, will teach you more about spiritual truth than hours of discussion or reading."

Thus it happened that a woman who called him at midnight, distressed because of the loss of her purse, and hearing his quiet affirmation that with God nothing was out of

order—and her purse was in its proper place—was brought to understand the underlying good of the pure and divine Principle of God. Many others did the same. With him the Kingdom of God and the realization of the Presence and activity of God were primary—and man's most essential quest. By a realization of God he meant a vivid, real feeling of the Presence, an unmistakable experience of perfect unity with Divine Goodness. Such high aspiration has commonly been conceived of as the vocation of saints and spiritual geniuses. Ordinary people with limitations and frustrations would seem to be excluded from such glory. But not so, says Emmet Fox.

"The glory of God sweeps into the human soul on the wings of the morning. It is like a summer sunrise, stilling the soul, enlightening the intellect, filling the heart with an ineffable joy.

"This glory comes not by accident or by favor. If you really wish for that communion with God which has been the goal of religious men and women in all ages, you must come out for it definitely, and you must discard everything that can possibly retard you upon the journey.

"You must set aside a definite time every day for prayer and meditation, and for checking up on your own daily conduct, both in external and internal things. . . . Too many religious people fail to realize that the business of spiritual growth calls for order, method, and intelligent organization . . . and above all, it requires whole-hearted and unwavering devotion. . . ."17

The third level of prayer, about which Emmet Fox wrote and spoke little, except to his most intimate friends, was contemplation, the highest prayer of all. It is the Divine invasion of the consciousness, so fittingly described by a friend of Brother Lawrence in that much-read little classic, *The*

Practice of the Presence of God: "When outward business diverted him a little from the thought of God, a fresh remembrance coming from God invested his soul, and so inflamed and transported him that it was difficult for him to restrain himself."¹⁸ "God comes to see us without a bell," says Emerson. "There is no screen or ceiling between our heads and the infinite heavens, so there is no bar or wall in the soul, where man, the effect, ceases, and God the Cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God."

"You can always open your window toward Jerusalem," says Emmet Fox. "Whether you ascend Mount Zion, which is the realization of God Himself, does not lie in your hands—the turning toward Jerusalem does. Daniel made a regular practice of prayer and meditation three times a day. . . . There is no end to a prayer. It echoes on forever in your soul. . . . The creative power of a God-thought is unlimited and eternal."¹⁹

More dynamic than his teaching about prayer is the prayer of Emmet Fox himself, resounding eternally. He undoubtedly had unique power to teach and heal, but beyond this he had an extraordinary capacity for prayer, to practice the Presence of God. His material background, education, cultural interests, emotional sensitivity and mental gifts all contributed to his one dominant desire for illumination. In his closet he practiced the Presence of God, while in the world he demonstrated a great wisdom and love for humanity.

Chapter V. AS A SPEAKER

THE Church of the Healing Christ is the backdrop against which so much of Emmet Fox's active life as a religious teacher was enacted. It had its beginning in 1906 under the leadership of Dr. James Murray, an eloquent teacher of Divine Science. Dr. Murray had been brought into the movement through Mrs. Matilda Cramer, a student of Mrs. Curtis Hopkins, the first organizer of its doctrines apart from the original Divine Science of Mary Baker Eddy. However, neither Dr. Murray nor his successor identified himself with any existing groups. From its very beginning the Church of the Healing Christ and its leaders have been deeply sympathetic with all kindred movements such as Unity, Homes of Truth, Churches of Truth, Divine Science and New Thought.

Dr. Murray came to New York from California and began to lecture in the old Astor Hotel, inviting any who might be interested to attend. From the very beginning he had a great following and as he continued his work a congregation of some fifteen hundred persons gathered around him. Because of the size of the meetings it transferred to the old Waldorf-Astoria. However, after his death the numbers who attended the services began to dwindle until there were fewer than a hundred meeting on Sunday mornings. It was at this point that Emmet Fox arrived in the United States after a

three-year lecture tour in England and Scotland, and became the successor of Dr. Murray as minister of the Church of the Healing Christ.

The same qualities that made Emmet Fox a successful minister in the succeeding years were obvious when he first came to the congregation. There was authority in his manner, but it was not an objectionable, overt authority. His charm and quiet dignity plus his positive assurance of the truth that he spoke carried his message from the platform into the hearts and minds of his listeners. He realized that his students had tremendous confidence in him, and that they tended to think of him as being almost infallible. Thus because he was sincere and not in any way a self-seeker, under the leadership of such a personality the congregation began again to grow in numbers and to develop a sense of fellowship.

It is the usual pattern for large congregations to expend themselves in building a place of worship, but this congregation has remained more or less like the children of Israel, content to tabernacle themselves in halls and auditoriums that fitted their needs. Emmet Fox himself was not convinced that buildings were essential in maintaining a religious organization.

"The great peril to true religion has always been the building up of vested interests in wealthy organizations, or in the exploitation by individuals of their own personalities. An organized church is always in danger of developing into an 'industry' which has to provide a living for numerous officials. When this happens the rank and file are sure to be severely discouraged from seeking spiritual things for themselves at first hand. A tradition of 'loyalty' to the organization is built up as a means of self-protection. Not loyalty to Truth, or to your own soul, be it remarked, but to the ecclesiastical

machine. Thus the means becomes an end in itself and spiritual power then fades out.”¹

Hence it is that the Church of the Healing Christ has remained somewhat simple when it comes to the matter of organization. It does not have the usual group meetings for various purposes representing particular interests or causes. It can be more aptly described as a school for spiritual development.

Finding a place large enough to accommodate the growing audiences that came to hear Emmet Fox speak taxed the ingenuity of the Board of Trustees from time to time. They attempted at first to meet the situation by taking over several ballrooms in a hotel and using loud speakers—a plan that was soon discontinued because of the annoyance it caused to guests in the hotel. In 1936 the Sunday services were moved to the Astor Hotel. At this period of his ministry Emmet Fox was particularly busy delivering three weekday lectures in addition to the regular one on Sunday morning. He spoke on Wednesday noons at the Biltmore Hotel, on Friday noons at the Astor and on Wednesday evenings at the Manhattan Opera House.

On March 14, 1937, the Church of the Healing Christ conducted a special service in the Hippodrome, which proved such a successful venture that the following month the congregation began to meet there regularly. During the year 1938 three meetings a week were held in that huge auditorium. Later in that year the scene shifted again to the Manhattan Opera House, which had to be enlarged to fit the needs of the vast crowds that continued to attend. One more move brought the Church of the Healing Christ to its present home in Carnegie Hall. This was a significant transfer because it meant a settling of the membership to those who were taking seriously the teachings of the minister. The

seating capacity here was less than in the Manhattan Opera House, so at that period the Hall was packed from floor to ceiling, corridors and corners were filled, and hundreds were turned away long before the opening of the services at eleven o'clock on Sunday mornings.

The spirit of these meetings was caught by a reporter for the *New York World-Telegram*, October 30, 1937, who described a service for his paper as follows:

"Somebody said the other day that when you see a crowd leaving a public building, you can guess what sort of meeting it has been—whether a gospel meeting or a prize fight, a circus or a classical concert—but that nobody could place the crowd that comes from the Manhattan Opera House every Wednesday night, because it contains every kind of person.

"As a matter of fact, it is a cross-section of New York's population at prayer meeting, the regular Wednesday evening meeting of the Church of the Healing Christ, when the pastor, Dr. Emmet Fox, explains the life of man from the angle of psychology and metaphysics.

"Here in this streamlined setting the ever well-known Wednesday night prayer meeting catches up with life as it were. And every week, rain or shine, over four thousand New Yorkers make their way, in skyscraper fashion, to this replenishing station of faith, in the opera house.

"That the church chooses to present its message in this candid camera manner is not illogical in this modern day and age. But if walls have ears, as the proverb says, they must ring with amazement as the magic wand is waved within these four, and they are tuned, week after week, from swing music to prayer."

Although the auditoriums in which Emmet Fox spoke were filled to capacity, they did not in the least resemble the

old revival halls where an uncontrolled mass emotion swept men and women off their feet into floods of remorse or joy. For the most part those who attended these lectures were not sentimental seekers after miraculous demonstrations but were thoughtful and intellectual questers after Truth, who understood and appreciated the challenge and confidence of the religious facts he set forth. He expected results, and immediate results, from every sincere prayer and resolution to "face toward Jerusalem"; nevertheless, he knew that transformation of character was a growing process. Those who have heard him tell the Don't-Hurry-the-Chicken Story will recall it when they are impatient for results and inclined to give up the waiting.

"A little city child was spending his vacation on a farm. They showed him a hen sitting on a nest of eggs, and told him that some day a little chicken would come out of each egg. The child was delighted at this dramatic idea, and every morning he went around expecting to see the miracle occur.

"Days passed, and nothing happened. The eggs still looked exactly the same. Not the slightest change occurred in the appearance of things, and gradually his faith waned. At last one day he gave up hope altogether, and told himself bitterly that he had been deceived, and that nothing ever would happen.

"Next day, however, from habit he went around to the nest as usual, but without any hope; and lo and behold, what was his joy to see a group of beautiful little chickens running about.

"Of course, wonderful changes had been taking place all the time, behind the shells, but there was nothing to show for it until the very last moment, when the little chicks suddenly emerged complete and perfect.

"Some of our greatest demonstrations come to us like

this. For a long time there is no change to be seen in the outer, but if we keep our faith strong, in spite of appearances, the demonstrations will come—if at the 13th hour. . . . Give your demonstrations time to hatch. Keep your faith in God.”²

Persons of all ages attended his services, from babyhood to old age; of all races; of all economic levels, Wall Street bankers, shopkeepers, professional men and women, working people; people from far and near—in one service would be the lonely people from near-by hotels as well as travelers from London, San Francisco, Chicago, Dallas! Although people from the midtown area were present at his meetings, his was not a neighborhood church for among its regular attendants were persons from Philadelphia, Peekskill, and many points in New Jersey.

Aside from its outer divergence there was an inner heterogeneity that was more significant. Some persons came quite obviously for “loaves and fishes,” some attended with an honest inquiry not knowing what they wanted, others came with specific economic and psychological problems, others out of meaningless curiosity, and still others were motivated by one single desire—to be reborn and to have high communion with God Himself. As a core of each meeting there were those faithful men and women who were consistently nurturing the life of the Spirit day by day. Every man and woman present, however, had this in common: he was consciously or subconsciously hungry and thirsty for *something*. ✓ Jesus called hungering and thirsting blessedness if it led to right thinking and right conduct. Fulfillment is the fruit of hungering and thirsting after righteousness.

Most certainly the vastness of these gatherings was largely due to the magnetism of Emmet Fox as a speaker. Men and women gathered about him as filings about a magnet; he had

something vital to say and the men and women who came Sunday after Sunday had a readiness to receive it. Emmet Fox was aware of the desire for spiritual truth on the part of his listeners, as are all inspired evangelists. He realized that there was a lack in their consciousness that drew them to listen to him. Each one had a unique need of *something* and a unique capacity for *something* even though that need and capacity were not easily made articulate. A friend of Emmet Fox's supplies a story that illustrates his sensitivity to "hungers" of those about him and his willingness to give what he could.

A workman passing through his apartment one morning to make repairs on the terrace, spotted a fragile blue glass swan on a shelf with a collection of other small animals and figurines. The carpenter was so impressed with the little swan—affectionately called "Miss Blue"—that Emmet Fox gave her to him much to his surprise and joy. Slowly he put down his tool box and tenderly took Miss Blue in the palm of his large, sturdy hand and reverently gazed at her, speechless with the good fortune that had just come to him!

Emmet Fox in telling the story, remarked that no doubt the workman, without being aware of it, was building into his consciousness an appreciation of delicacy and had established it sufficiently to attract into his life the beautiful little swan. Some time afterward, Emmet Fox spoke of the incident and enjoyed thinking of Miss Blue in her new home with the carpenter, and wished them happiness.

"It is a good thing to be able to give people what they are needing at the moment for their development," he said. "We do not always know what is required. Occasionally we do know and especially when the opportunity pleasantly falls before us like ripened fruit."

The law operates, Emmet Fox would say, at material and

spiritual levels: what you think in your mind you will produce in your experience. "What is a physical healing but the outer evidence that a step in spiritual development has been taken."³ In his sermons all levels of desire were touched upon. His treatment of the phrase, "Give us this day our daily bread," is illustrative of his ministry to all levels of need.

✓ On one hand, he says, bread means all *things* a man requires for a healthy, happy, free and harmonious life. In order to have health, happiness and harmony, we have to claim the recognizing that God alone is the Source of supply—the only Source. The number of channels by which these provisions so beneficently come to us is infinite. "As long as you realize that the *Source* of your supply is the one unchangeable Spirit, all is well. The fading out of one channel will be but the signal for the opening up of another. If, on the other hand, like most people, you regard the particular channel as being the source, then when that channel fails, as it is very likely to do, you are left stranded, because you *believe* the source has dried up. . . . We have to train ✓ ourselves to look to God, Cause for all that we need. . . ."⁴

Doubtless such a message earnestly and convincingly spoken in words of not more than two syllables could turn the man without a job into a man with faith in a God whose ways of working are manifold. Restoration of faith in God and self is a worthy ministry. Emmet Fox also sensed that all "down and outers" are not threatened with economic disaster—to be soul-sick is as prevalent as to be body-sick. Therefore, in this same sermon he speaks to such a condition. "In its inner and most important meaning, our daily bread signifies the realization of the Presence of God—an actual sense that God exists not merely in a nominal way, but as *the* great reality; the sense that He is present with us."⁵ Experiencing Emmanuel, God with us, he would say, is not a

theological recognition of His omnipresence, but is a genuine experience. It begins through right thinking or true prayer. The supreme confidence that he had of these truths broke through his words and transmitted itself to his listeners.

So it happened that wherever he touched people he consistently endeavored to meet specific problems with the Universal Law of God's goodness, truth and beauty. He used their grief, so to speak, as a means to health. He made them see as did Moses the children of Israel that behind the cloud was God just as truly as He was in the spectacular pillar of fire, and hence the cloud can become a beacon light to truth as reliable as the glowing Light. Emmet Fox met people's needs first by awakening in them confidence in God, but he then proceeded to lay upon them the obligation to claim the eternally extended providence of that God. "The goodness of God is unchangeable; if you do not experience it the fault is yours for not choosing it."

His unquestioning acceptance of God's goodness was such a part of his personality that, as one woman said, he had a power to dispense it himself. On one occasion she had spoken to him of a particular sorrow and he had carefully listened and then together they had prayed about it in silence. After a little he had risen and, as he usually did, said, "Bless you! Bless you!" In that moment she was actually aware of the inflowing blessing of God.

Another element in his public message that gave it potency was his emphasis on the singular importance of every individual in the Divine scheme of things, a unified harmony in which every individual is *wanted* and needed. Loneliness and purposelessness are characteristic of the unhappy people that gather in great cities. Modern psychologists and philosophers are attributing the upheaval in society to the fact that man is segmented in his interests and isolated in his spirit,

separated from his True Self, his fellows and God. Lonely people are fearful, anxious people. Because they are cut off in spirit they feel there is no great meaning to their isolated lives. Of course, this incipient feeling of the meaninglessness of life has been accentuated by lumping masses of people together so that mass thinking and mass action has obliterated a man's sense of being an individual with a vocation to fulfill. He thus loses his significance as a person. But when he is stirred by a longing to assert himself, he feels inadequate and suffers what he interprets to be "insecurity, exclusion, rejection, uselessness." He comes into that middle plane described so well by Emmet Fox in the story of Dick Whittington. "In this stage your spiritual faculty, the Wonder Child, is mature enough to have unfitted you for the atmosphere of the world, but it is not mature enough to take charge of and manage your affairs in the light of the Spirit. And now you are likely to have a bad time. Because you do not belong to the world, it will kick you about like a football, and the harder you struggle, the worse will things get. This, nevertheless, is the time to rejoice and lift up your heart, for now, if you are faithful, your salvation is very nigh. These hard knocks are the indication that you are no longer in bondage to material law. The darkest hour is just before the dawn."⁶

For such seekers the power of Emmet Fox's teaching can well be imagined when he makes them realize that they are important to the fulfillment of an eternal plan. "Whoever you are God has made you for a definite purpose." This preacher had a genius for making each person feel that his welfare "was dear to the Heart of Being"—that he *belonged*.

In speaking of his long experience in counseling people he remarked one day, "I find most men and women believe they have just happened along in the wrong sort of town, per-

think
on
this

haps in the wrong sort of family, and there really is no place for them.”⁷ Such people would be heartened to hear him say earnestly, “The Divine Providence wouldn’t make you if He didn’t need you—you have been assuming that an all-wise Divine Providence made you as a kind of spare part which has no relationship to the general machine. There just isn’t an unnecessary human being in the world.”⁸

“Your real problem is to find your true place in life and finding it you will be perfectly happy and upon happiness, health will follow.” Then he would impress upon everyone that his “heart’s desire” was God’s wish for Him—the Voice of God telling you to arise and come up higher because He has need of every human being.

The sermon “Your Heart’s Desire” speaks definitely to this innate longing of the soul that is frustrated by lesser desires—the natural longing of men to belong creatively and purposefully to the Divine Plan, and to make his peculiar contribution to eternal affairs. “God is Infinite Mind and that Mind is ever seeking for more and new expression. . . . Now, because you are a human being, you are intended to be a new point of expression for God—a focal point of Infinite Mind. . . . If you are willing to become that, then you will be fulfilling your destiny, and you will experience absolutely perfect and unalloyed happiness and harmony, and eternal and unrestricted development. A few people have attained to this, but they are still comparatively few. The great majority have lives full of problems of one kind or another. . . . It is useless though to blame Providence for your troubles, or endeavor to saddle the responsibility upon other people. The universe operates strictly in accordance with Law. . . . If you break a law, you suffer the consequences. . . . Impersonal Law is certain to hurt you when you work against it,

but, for the same reason, it is equally certain to help you and heal you when you work with it."⁹

He spoke authoritatively to people's conditions and gave them a rope to hang to while they were pulling themselves out of the morass in which their particular personal limitations had mired them.

If his sermons were taken seriously they resulted in a practical act of will, or resolution concerning a problem right at hand. No vague intention to do something in general sufficed. Power was mystic in that it had a transcendent Source, but it was obvious in its effect. He would never give out theories without some final practical instruction. He would frequently close his lectures with remarks like these:

"Try it out for yourself. Get by yourself for a few minutes once a day for several days—if you can choose about the same time each day, so much the better—drop all your worries for the time being—this is absolutely essential—relax the body, and quietly invite the Great Universal Power to come into your mind and endow you with whatever thing you are most needing. On no account must you give instructions to that Power, because it will not take them. Be receptive. Be open-minded. Be humble. Do not be impatient and you will see what you will see. Something remarkable will happen. My time is up. I will leave it there. I will expect a change next week in quite a lot of you."

The effect of such sermons can never be measured through tangible results. However, letters that flowed into his office week after week filled with stories of transformed lives give an indication of what was happening. He was a spark that kindled new life. The Heart's Desire revealed in these letters is expressed in varying modes. For some it meant strong, healthy bodies; for others it was the establishment of a happy home or the restoration of love and companionship

through work of Divine Love on an estranged mate; for others it was a release of a creative art such as music, poetry, drama, architecture; for others it spelled business success.

His style of speaking and writing so unobtrusively and fittingly conveys his message that one is unaware of any flair for writing. This is the art of appropriateness. He was not an orator, he had no tricks of speech, and he avoided *fine* expressions. He spoke earnestly and directly on those subjects which had been valuable in his own experience and which he knew would strike fire in the hearts of his hearers. His ideas sprang from a spontaneous and sincere mind. Nevertheless, there was intelligent planning behind each service. Simplicity and sharpness marked both sermon and essay. He followed the ancient instruction to the clergy: "It is unworthy of [a Priest] to waste his Time in his Closet, in smoothing Periods, giving delicate touches to his Descriptions; and inventing quaint Divisions. . . . He [should know] the Heart of Man entirely well. . . . All his Works plainly show his Love of God. . . . When you teach in the Church, don't endeavor to draw Applause. . . . Be not a Declaimer, but a true Teacher of the Mysteries of God. . . . It happens but too often that our Preachers speak Latin, in English. The most essential Quality of a good Preacher is to be instructive; but he must have great Abilities and Experience to make him so."¹⁰

Each week there appeared on the fourth page of his bulletin a few paragraphs of instruction or inspiration which he called *Sparks*. These were later assembled and published as *Sparks Books*—fourteen in all. In rereading as a unit these thousand pages one is impressed with their consistent correctness and conciseness. Each of them of not more than three hundred words has a complete message that is expertly designed to help men and women to get what they really

want in life. For Emmet Fox, the engineer, there was quite naturally no carelessness either in his use of materials or in his construction as he laid the wires through which live current was to run. The same ideal held true for Emmet Fox, the minister, who was still laying wires for a Live Current. "Great knowledge brings great responsibility. Great responsibility betrayed brings terrible punishment in its train. *Noblesse oblige* is pre-eminently true in spiritual things. One's knowledge of the Truth, however little it may be, is a sacred trust for humanity that must not be violated. While we should never make the mistake of casting our pearls before swine, nor urge the Truth in quarters where it is not welcome, yet we must do all that we wisely can to spread the true knowledge of God among mankind, that not one of 'these little ones' may go hungry through our selfishness or our neglect."¹¹

As a child he used to go with his mother to the bank. The banker, he said, had a rasping, unpleasant voice, and he made a mental note that when he grew up he would not have a voice like *that man*. Occasionally he would think of that banker when he was on the platform speaking, and it would catch him up sharply, so that he would make his voice as pleasing as he could. Such little details were important to him.

At points his order of worship represented a reaction against the ornateness of ritual that characterizes the rites of some churches. Emmet Fox both in practice and word attempted to eliminate every element that would stand between the individual and his worship of God. For much the same reason he avoided any tendency to organize a movement or make of his church an institution. "The Bible came to the world to break down this exclusiveness and to say that the Way is a highway. . . . Again and again and

again throughout history the open highway has been given to the people for a short time, only to be closed up again, and before very long, and usually by the very people who had opened it. So grave are the dangers that attend organized religion, so powerful and so subtle are the evils resulting from the accumulation of much property (an evil which overtakes almost every well organized church sooner or later), that unless we keep this point constantly fresh in our minds, we may be in danger of repeating the old mistakes."¹²

He continuously avoided the prevalent tendency of most religious groups to crystallize their opinions and worship around a leader. He would frequently urge his congregations to seek Truth wherever they could get it. "Go where you find the most good, and stay where you can grow." He was repelled by any inclination on the part of admirers to consider him as a messiah of any sort; he refused to be an idol. He used to say, "Divine Wisdom has a clear and simple way out of your problem, I don't care what it is. Don't ask me, because I haven't got it; I am not Divine Wisdom."

His youthful shyness was never quite lost, although in later years it gave him an aspect of dignified reserve. As he greeted those who passed him each Sunday there was, as he offered his hand, an extension of good will that in itself must have been heartening to people who were in need of help. "I know when people pass by me in a line who it is that wants advice. They have to tell me their story in a minute; I have to get their story straight and they have to come to the point. As a rule they don't. They usually say instead, 'I am not going to take up your time. I know a public man doesn't have much time. I thought if I could just talk to you now and tell you what is in my mind . . .' But why don't they do it? It is because they are worried so they cannot say what is on their mind. Once or twice I

may seem impatient. If I have, do forgive me. I know if you have a problem it will be difficult to come to a point. If you could it would not be much of a problem."¹³

At times his sensitive nature shrunk from personal contact, and suffered in the impact with crowds of people who wanted to talk to him, to praise him, to shake hands with him after his lectures. Nevertheless, he attracted and loved crowds. Sometimes he would say after there had been an unusually large crowd at the services and the time in the lines had been somewhat prolonged, "I do hope I was not cold. I wanted so much to help them all." In this as in so many unobtrusive ways he demonstrated that he truly cared for people. He wanted always to send a warm healing glow into the life of every man and woman who passed him. "Bless you! Bless you!" was often an unspoken but nonetheless genuine prayer.

However, with all his earnestness and simplicity there was a sparkle and liveliness in his manner of speaking. He was Irish, and true to his Irish nature his lovely sense of humor would spring forth spontaneously. His lively anecdotes would serve as a carriage for eternal truth, but in such a way that the carriage would be soon forgotten when the impressive passenger arrived. In fact, his stories only served to call attention to the passenger. He never told one simply to be clever. Friends generally speak of his sense of humor as they reminisce about him or try to convey to a stranger a sense of his personality. They mention the keenness of his humor and the gentle whimsicality with which he enjoyed himself, but rarely can they repeat any anecdote as illustration. The real joyousness of Emmet Fox's stories lay in their spontaneity and appropriateness to the situation—and situations are not easily reproduced. It was his manner of good will and ability to imitate that gave an impres-

sion of clever wit that cannot be revived in another's speech or be set down in print where it might have a tone of ungraciousness. For instance, on one occasion a very self-important gentleman called at his office, announcing himself as a person of high status in the financial world. In his usual gracious manner Emmet Fox asked the man to have a chair. But the gentleman was not yet ready to be seated and went on to speak of his membership in one of the largest clubs of New York, his trusteeship in an important church, and on and on. When he could get in a word, Emmet Fox said, "Well, well, take two chairs."

His disarming good humor served him on many occasions. When he first came to the United States, he had a visitor's permit covering a period of seven months. Churches and societies of a metaphysical character were so eager to hear him speak that invitations were extended and accepted. Thus the seven months slipped by without his realizing that he was overstaying his allotted time in the country. Also, he had received some voluntary offerings for his lectures, a fact considered by the Immigration Department as a violation of another rule. After the manner of many officials, they sharply called him down and gave him little opportunity to explain how it came about that he was such an assiduous visitor. A tense situation developed as the officers were quite convinced that he was guilty of gross negligence, and continually rejected all his explanations. Then Emmet Fox said, "Well, all right, if I am to be shot at sunrise, I am ready." The officers laughed and with quite a cordial word of caution and advice, he was instructed how to proceed to straighten out the matter, to which he willingly conformed.

On another occasion he was scheduled to address the Business and Professional Women's Club in London at an

annual luncheon. It was quite an impressive gathering including many doctors and teachers. Just as he was about to be introduced the chairman of the program committee informed him he was free to discuss anything that he wanted to provided it had nothing to do with religion or controversial subjects. Since he had nothing else he wanted to discuss he proceeded to give his lecture on the Golden Key, and the use of Scientific Prayer in healing. His attention was caught by one face that seemed to get sterner as he proceeded and, try as he would, he could not win her interest in the subject. As usual, his personal infallibility and unflinching charm and winsome modesty cast a spell over his hearers so that although he had spoken on a subject that was both controversial and religious, he had not offended his audience; that is, except this one stern lady. He immediately approached her, and before he could speak she addressed him out of her grimness and said, "I have been wanting some one to have courage enough to say those things to this crowd for a long time." He later discovered that the grimmer she appeared the happier she was.

Although he used the medium of words exceptionally well, he felt as most artists do that they never quite conveyed the ideal to which he was attempting to give form. "We seldom realize," he writes, "how very much we really are in the hands of the dictionary. We think certain thoughts, we have certain experiences, and then language with its hard and fast boundaries says: 'You shall not say that wonderful thing, you shall say only this'—and we find on paper the pale, lifeless shadow of the thing that came to life in the soul. . . . Do not be in bondage to mere words and form, but concentrate on the underlying thought. *The thought's the thing.*"¹⁴

While most of Emmet Fox's work centered in New York,

for a number of years during his summer vacations he spoke for various groups such as the Church of Divine Science in Denver, and metaphysical groups in San Francisco and London. On these occasions he made it a rule never to accept a fee. He was internationally known through his books and consequently his appearance on any platform would attract thousands of listeners.

In 1934 his first book, *The Sermon on the Mount*, was published. This is the most widely distributed of his five books and continues to be a best seller. Hundreds of thousands of copies have been circulated and its popularity grows. It most inclusively contains the sum total of its author's philosophy and sets forth most accurately his methods of achieving "the heart's desire." It speaks to all who have come to take the teachings of Jesus for granted and do not realize that beyond His words there is Power that can change their lives. It can be read and reread many times. The other four books that have come from his pen are *Power through Constructive Thinking*, *Alter Your Life*, *Make Your Life Worth While*, *Find and Use Your Inner Power*. In addition to these there is a long list of pamphlets purposely designed to be carried either in purse or pocket, so that they may be of practical use to men and women as they go about their work. Then there are cards, four by six inches in size, on such subjects as "Treatment for Divine Love," "How to Get a Demonstration," "The Word of Power." These cards have a definite purpose. For instance, to several of them he appended the words, "This card should be hung or displayed where others may see it. Doing this will bring a blessing to you"; or, "This is one way of stating the Great Law. Read and re-read it at regular intervals and it will inevitably change your outlook on life."

The subject matter, these simple instructions, and his eager-

ness to distribute his writings indicate his purpose in producing them. A large percentage of the royalties that accrued from the sale of his books was used to extend their distribution. He began his writing because those who heard him were constantly asking for printed copies of his sermons. Then he realized what a forceful medium books and pamphlets were in disseminating Truth. He believed he had something to say and he found it thrillingly interesting to say it and, therefore, he made it equally interesting for hundreds of thousands of people. One dream never left him and that was "the lessening of human misery" in some practical way. It is a task that perhaps he is still pursuing, or preparing to pursue.

His books, like his sermons, reveal that he loved people. He liked to speak to them directly—and his literary efforts clicked because people like to be spoken to directly. They bought his books not because they were literature, but because they were about their favorite subject, *God and man*. They liked his use of simple words, words they themselves employed in conversation and read in secular publications. In fact, his writing style seems so simple to the new reader that he will wonder at first why someone had not said these things before; yet as he reads and rereads he is convinced that here is a skill and profundity that could come only from one who was both engineer and artist in his use of Truth as revealed to him. Emmet Fox knew what he was about. "If your ideas about religion are expressed in a vague and involved style," he writes, "if you use a lot of unusual or ambiguous words, it is a sure sign that you do not understand what you are talking about, and are trying to disguise the fact from yourself. This device is a well-known trick of the subconscious to make us fool ourselves, and we should be on our guard against it."¹⁵ It may well be that the secret

of his clear thinking and clear writing and speaking lay in the fact that he began no creative task without a prayer such as this one: "God designs and Himself executes through me all that I need to do."

Such practice of the Presence in work reminds us of Brother Lawrence who was sent to purchase provisions for the community, a work for which he was not particularly suited. He began the task with prayer which he reports as follows: "I told the Lord it was His business I was about . . . and when it was finished I found it very well performed."

Chapter VI. AS A HEALER

IT WAS a foggy night in London, not the fog that obscures all vision, but enough of mingled mist, cold and soot to make the warm glow of an open fire most acceptable. The mistress of the house, in the suburbs of the city, tired from the day's duties, had retired early leaving the maid to complete odds and ends of the daily chores. The children of Dr. Fox's household, who had some time before moved from Cobbe in the North of Ireland, were fast asleep. The doorbell rang insistently, unusual at that hour of the night. It was a messenger bringing news to the maid of the serious illness of her sister, a young girl for whom she had great affection. The message indicated that the girl was delirious. The maid was terror-stricken, but as she glanced at the image of the Holy Virgin in the corner of the room and made the sign of the cross she recollected that the young boy Emmet, sleeping upstairs, was able to heal persons almost miraculously by the laying on of his hands. Instantly she resolved to take him with her across the city to the home of her sick sister. Asking the Blessed Virgin to preserve the health of the young child, she awakened him gently.

"It's a nice ride we'll be havin', darlin', for I'm callin' a cab. I'll be tellin' you all about it when we get on our way." She wrapped him snugly in a warm shawl and they cautiously tiptoed downstairs so as not to arouse any member of the

family. In the cab she told the boy the purpose of the ride through London, reminding him of the blessed power that came through his small hands. He gravely consented to do what he could, but on the way he turned the matter over in his mind. Child though he was, he felt a heavy responsibility in dealing with one so ill. It was quite different from healing a headache in his own home, a thing that he had done on many occasions. He remembered, however, that he had heard from the Sisters about faith. He thought to himself that as the maid had faith, and her sister had faith, they would be able to heal. His intuitive wisdom taught him even then that the secret to health was confidence in God. "It is utterly simple and it is powerful beyond human conception. It is this very simplicity that causes most people to miss it. It consists in, first believing, and then gradually realizing more and more that God is the only power and that everything we can be aware of is part of His self-expression. That is the whole story—simple but not, of course, easy, because we have lifelong habits of wrong thinking to overcome."¹

When the maid and the young boy arrived, they found that the sister was very ill indeed. She had a high fever and was only semiconscious. The boy, not thinking of any special power that he possessed, but believing he must act in order to strengthen their faith, laid his hand tenderly on the head of the young girl. "Mary! Mary!" he said in an impressive tone. "You are going to be well! Yes, you are going to be well!" In a little while her moaning stopped. Her face grew peaceful. The fever subsided. She was healed.

He had a definite feeling that it was their faith that had made the change. This experience marked the beginning of his reflections on healing. At this early age he instinctively concluded that the ability to heal was not a special and

✓ rare dispensation to him, but was a power possessed generally. When there were so many people in the world that suffered, there must also be a very large number of people to heal them.

Emmet Fox's early initiation into the work of healing, his affectionate memory and admiration for his doctor-father, his innate concern for the happiness of people, and his own poor physique, led him in his teens to speculation and study in the field of religion and healing. During the long years of his ministry his health and untiring energy were taken for granted. His continuing unfoldment of power in serving humanity, however, did not come by magic, but was the result of understanding and purpose. In the realm of health—which was his starting point—he understood and practiced definite principles of spiritual law and by so doing was able to convert his liabilities into assets. He early ✓ learned that conditions did not affect him so much as his reactions to them. When at the age of eighteen he began his studies he was not strong—hearing and vision were considerably impaired, a situation that contributed to his nervous shyness. He was sensitive and delicate in appearance as a boy and concluded that young people of his own age thought him a "sissy." On the one hand he shunned social relationships and on the other hand he had a deep-reaching impulse to rush forward to meet people.

His active mind began to quest for all possible material on the subject of healing—Practical Metaphysics, New Psychology, and Divine Science. He soon came into contact with the writings of its earliest founders. If Ralph Waldo Emerson was father of the philosophy of New Thought, Phineas Parkhurst Quimby might well be thought of as father of the Scientific Prayer that healed as a result of the conception of the unity of God and man. He was three

generations, so to speak, from Mesmer, the common ancestor of modern psychoanalysis, spiritism and mental healing. In fact, Quimby stood at the point of divergence of the three and was instrumental in the transformation of mental science into Divine Science which was later systematized by Mary Baker Eddy. He was a clockmaker by trade; had little education; did not rank high as a logical thinker; nevertheless, his conclusions were original and independent. In his early thirties he was cured of tuberculosis in a seemingly miraculous way. After several years' development he began to make remarkable cures by means of hypnosis. Later he gained an insight by which he saw that disease was the result of belief and therefore its cure was also belief. He left ten volumes of original manuscripts recording his theories and experiences as a healer. Mary Baker Eddy came to him for healing and as a consequence of her interest in his theories she pursued his conclusions further, extending them to meet all the negative situations of human life. Out of Quimby's intuitional findings and her own deductions, she formulated the system known as Christian Science. Her book, *Science and Health with Key to the Scriptures*, became an authoritarian text around which the services and practices of her church are perpetuated. Prior to this development, Dr. Evans, also of New England, carried on the work begun by Quimby in a slightly different direction and along freer lines. The movement came to include Divine Science, Unity, Homes of Truth and similar groups founded largely through the students of the classes of Mrs. Curtis Hopkins, who had served as secretary to Mrs. Eddy, before severing her connection with the Christian Science organization. Although the philosophy of both movements is much the same, and although there is a unity of spirit between the groups, they are quite distinct. Christian

Science is authoritarian and well-organized; Divine Science is freer with many individually organized groups. From the middle of the nineteenth to the beginning of the twentieth century the spread of mental healing in the United States was phenomenal. William James in the Gifford Lectures delivered in Edinburgh in 1902, a few years before Emmet Fox took up his study of metaphysics, commented on the widespread acceptance of its teachings. "The plain fact remains that the spread of the movement has been due to practical fruits, and the extremely practical turn of character of the American people has never been better shown than by the fact that this, their only decidedly original contribution to the systematic philosophy of life, should be so intimately knit up with concrete therapeutics. To the importance of mind-cure the medical and clerical professions in the United States are beginning, though with much recalcitrancy and protesting, to open their eyes. It is evidently bound to develop still farther, both speculatively and practically, and its latest writers are far and away the ablest of the group." He was here referring to the work of Horatio W. Dresser who edited the Quimby manuscripts. On other occasions he commended the writing of Judge Troward who delivered the Edinburgh Lectures the following year.

So it happened that when modern psychotherapeutic and analytical schemes appeared on the horizon a large number of people were already prepared to accept one basic fact: The mind is able to make people sick and poverty-stricken, and by the same token is able to heal them and to enable them to take their rightful place in the community. The lecture referred to above was delivered at the very time that Emmet Fox was beginning his intensive studies in mental healing; it was a time when Divine Science and Christian

Science were at their heyday—and testimonials as to the healing work they were accomplishing were much in the forefront. As time has gone on the work of mental healing has for the most part come to be taken for granted, and while healing is no less a factor in their practice, it is not considered so phenomenal.

Emmet Fox himself was not identified with any of the mental or divine healing movements. However, in a lecture given in the Unity School in Kansas City in 1949, he stated that he was "one of Mr. [Charles] Fillmore's spiritual children," having been a consistent reader of Unity literature for over thirty years.

Healing—an important word in Emmet Fox's vocabulary—meant complete harmony of body, mind and soul. This concept, new in the realm of modern medicine and psychiatry, is an ancient one in reality. Paracelsus, that famed sixteenth-century German physician who was able to heal diseases that other doctors despaired of, stated it thus: "True medicine only arises from the creative knowledge of the last and deepest powers of the whole universe; only he who grasps the innermost nature of man, can cure him in earnest." And, of course, in the early Church the priest was also physician and psychiatrist. Emmet Fox believed that the healing profession should be reunited in the Church, taking literally Jesus' commission to "heal the sick, cleanse the lepers, raise the dead, cast out devils." He maintained that these duties were as incumbent upon the Church today as they were upon the early Christians, for God's healing power has not diminished with the changing of men's attitudes toward it.

He lived to see the prayer of spiritual healing adopted by the largest churches of America. Healing services are being restored to the Episcopal Church and other orthodox groups

are realizing the power of prayer to restore men and women to health.

Very early in his explorations of healing processes, Emmet Fox gave up the idea that his own power to heal and that of others was any indication of miracle working—rather he accepted it as a natural result of the prayer of faith. “Can we,” he asks, “declare that any physical condition is beyond the reach of prayer?” Out of his study and practice these very definite principles evolved: *Healing is an educational process and healing of the body is in reality the healing of thought.* “What is a physical healing but an outer evidence that a step in spiritual development has been taken?” he asks. This assumption that behind every physical condition there is a mental equivalent is strangely like statements made by modern psychotherapists. “Every disease is an anxiety disease. An individual remains sick because he cannot get rid of his anxiety. Hence, to be healthy is to be free of anxiety.”² Anxiety is the fruit of frustration, inability to be a whole person. Emmet Fox says, “A human soul may be thought of as an opening through which Infinite Energy is seeking a creative outlet. If that outlet be a clear, open channel, all is well. If, on the other hand, it should become obstructed by any means, then the Infinite Energy, the Life Force, is frustrated, dammed back—and all sorts of local stresses are set up in that soul; and these we see as sickness, poverty, fear, anger, sin and every kind of difficulty. Now we are in a position to understand what the real art of living must be. It must be to make this channel clear, and to keep it clear; and if only we will do this, we shall find that health, prosperity, full self-expression—true happiness, in short—will then follow automatically.”³

> Healing is not a work of the moment, but is a process of education and often takes time. It is proceeding even while

its fruits are not evident. He illustrates this beautifully in one of the *Sparks* collections:

“Who has not at some time or other planted a bulb in the ground, or in a flower pot, and enjoyed the pleasure of waiting for the plant to appear and develop, and ultimately produce the glorious flower itself? . . .

“Notice here that you naturally plant the bulb and expect the flower—the hyacinth or the crocus—to follow. No sane person would dream of planting the flower and expecting the bulb to come up; yet in our general life many of us do just that. We expect to begin with the flower and end with the bulb.

“We think that we shall have desirable states of mind or body; happiness, freedom, health, if only we can change outer conditions in some way.”⁴ But the bulb unfolds from within in its own proper season and way. The healing is in process if we but let it. Expectant waiting is a part of the growth.

Health depends upon a restoration of faith in God. If physical illness is a demonstration of inner disharmony, health is a demonstration of the restoration of harmony—a state that is reached when the human soul is finding God its sole Strength. Emmet Fox frequently quoted Jesus’ great statements about the power of faith to transform both creatures and creation. “Jesus knew the law of faith and proved it himself many times. We shall move mountains when we are willing to believe that we can, and then not only will mountains be moved, but the whole planet will be redeemed and re-formed according to the Pattern in the Mount.” But people do not have such faith, especially those who are ill—how are they to believe? He says that it is a great mistake to struggle to produce a lively faith, that the thing to do is *to act as though one had faith*. “Know the

Truth about your problems. Claim spiritual dominion. Avoid tenseness, strain and over-anxiety. Expect your prayer to be answered, and *act* as though you expected it.”⁵

Healing apart from spiritual development has no real significance. One may choose to make health an end in life, or wealth, or any other element of his environment, but when it becomes an end instead of a means to deeper living it stunts the personality. As an Eastern teacher states it, “A banyan tree lives to be a thousand years old, but it is still a banyan tree.”

“Healing is only the beginning. When you are completely healed of everything in your life—your body, your business, difficulties in personal relationships, obvious faults in your own character, and so forth—you will not have finished your work. Your real work will be only commencing.

“Your real work is to know and experience the glory of God, to build the spiritual consciousness, the ‘house magnificent.’ Conscious fear will have gone, and your whole world will be different. The physical world will be different because it will be clothed in a new glory—‘the light that never was on sea or land.’ The people will look different because you will be beginning to know their real selves instead of merely the outer shell, and, of course, everyone else will notice that you are different too

“Of course, this is not to say that healing is unimportant—it has to precede the building. . . . Let us endeavor to get our own healing completed as soon as possible in order to help the world that is needing it so much.”⁶

Therefore when Emmet Fox entered at last upon his vocation as a minister it was not with the idea of becoming a healer of bodies only. Through the years, however, he did engage in prayer for personal healing and conducted weekly

healing services. He had many interviews a week throughout his twenty years with the Church of the Healing Christ.

Since his healing experiences as a boy Emmet Fox did not practice the traditional method of laying on of hands. This technique is called by some magnetic healing. The use of scientific prayer seemed more effective to Emmet Fox. He was confident that prayer alone was adequate to all the needs of men. However, he did not condemn the use of medicine if it was thought to be helpful. He considered that people could be relieved only at the level of their own understanding, and by that he meant their subconscious level. When medicine was used he would say, "Pray and divinely bless the doctor, the nurse, the remedy, the hospital staff, and anyone serving the patient." The same attitude was maintained in relation to special diets.

When individuals came to him for healing his procedure was to get all details of the case first. If the visitor were reluctant he urged him to be specific, and if he were voluble he in no way interfered with the patient's desire to pour out his story of distress. He varied his approach to each case. Facing up to life, however, he considered a basic necessity. "How many people come to me and say they are sick! They are afraid to go to a doctor because of what he might tell them, and so they are in terror. They have Bluebeard chambers and have thrown away the key. But I make them pick up the key and open the door and at least find what is there. More often than not, when they do go to the doctor they find nothing of importance. They were just afraid."⁷

While the seeker was pouring out his difficulties, Emmet Fox would listen meditatively. It was during this period of the interview that he would often receive an intuitive insight that would help both him and the visitor to put a

finger on the true illness. By this method he would be almost uncannily able to speak to the individual's particular condition. This was not easy for him because of his sensitivity to suffering. As he said to one of his friends, "The trouble with me is I pick up the conditions of others when they come to me as their pastor, with their stories of sorrow and tragedy."

When the story was finished he would pray with the seeker—often in silence. In this prayer he would center his conscious mind on the healing power of Christ Within, practice the Presence of God at the specific place of need. When he had accomplished all that he was able, he would stand to indicate that the interview was finished, sometimes extending his hand, sometimes lifting it in blessing. His characteristic blessing was the familiar phrase, "Bless you! Bless you!" These words were often so full of the joy of God's power that the seeker would actually feel his own soul lifted to that healing Strength.

On the second visit he would not permit any repetition of the story that had brought the person to him for healing. Rather he would use this occasion to explain to the patient that he but plunged himself deeper into the slough of despondency by any reference to his limitations—*now* he had but one task and that was to realize the perfect health and harmony that were at the very heart of his God-given being.

Such a drastic limitation on negativity can be understood. Many persons who came to his study were chronic hypochondriacs—lonely souls who dwell on misfortune and crave attention and sympathy so desperately that they dare not give up their precious repertoire of ailments. His attitude toward such sufferers must have been kindly for he has left no word of disparagement of them anywhere. Many times, however, he must have appreciated David Copperfield's Mrs.

Gummidge: "I know what I am. I know what I am, a lone, lorn creetur, and not only that everythink goes contrairy with me, but that I go contrairy with everythink. Yes, yes, I feel more than other people do. It's my misfortun. I am a lone, lorn creetur. The cold gies me the creeps more'n most." The gracious Peggotty must have given him encouragement.

Emmet Fox's immediate goal in such instances was to make the unfortunate one fall in love with good health, wholesomeness and well-being. In glowing terms he would lay before the unhappy soul the rich opportunities of the increased freedom, unfoldment and success that accompany health. He would begin by teaching him to love the good with all his heart, to think it, to talk it, to breathe it, to live it. Assignments in breathing, concentration, observation—all were parts of the healing education. Any minister or physician can testify that such work requires unlimited patience, faith and good will, because downcast, unhappy persons often fortify themselves with a belief that it is God's will that they be ill, weak, poor and miserable. Many times what they want when they come for an interview is companionship and bolstering in their misery. Emmet Fox would not let his visitors hold such an abysmal concept of God for one moment if he could help it. ✓

He would say to them, "You should never be willing to accept less than health, harmony and happiness. These things are your Divine right as the sons and daughters of God, and it is only a bad habit, unconscious as a rule, that causes you to be satisfied with less. In the depth of your being you know there is a way out of your difficulties. . . . Your present trouble, whatever it is, is exactly like the Bogey Man under the cellar stairs. It is only a bogey, and the only power it possesses is the power you are giving it by believing in it. You must stop believing in it, and to do this it is only ✓

necessary to pray enough, or to get someone else to do it for you, and that unhappy picture will change, gradually or quickly, into something quite different from what it is now, or else disappear altogether.”⁸

He found that many persons were ill because they were fighting their bodies, and did not understand the glory and blessing of a beautiful body. “The body cannot resist healing. It cannot even try to resist. It cannot, so to speak, even want to resist, because it is not intelligent. It is important to understand this fact when praying for your own healing or that of another, because otherwise, without realizing it, you are likely to enter on a mental struggle with the body to compel it to change; and, of course, such a proceeding is quite useless and also fatiguing. It is your sincere belief about your body that has to be changed—changed from false belief to the Truth.”⁹ The body is to be blessed, not cursed, he said. On one occasion a woman threatened with a cataract came to him simply to ask whether she should have an operation or “try” spiritual healing. After a consultation with the physician it was learned that at that period of its growth it would be necessary to postpone the operation. Both she and Emmet Fox began to meditate on God’s healing power, and as he put before her in the weeks that followed the thought of complete vision—spiritual, mental and physical—the threatened development was prevented. “Pray,” he would say, “for all-round vision—vision on all planes. See softly, easily, reposefully.” In the relaxation of letting things be in God’s life-giving Presence healing was sure to follow.

All kinds of disease and unhappiness came under his healing presence, and for each of them he brought all the blessing that lay within his power to transmit. One remarkable

instance is the healing of a man with Parkinson's disease so that he could return to his place in public life.

There was no mystery about what he did for he told just how everyone could heal himself. "If you can *realize* the Presence of God where previously you were thinking of a damaged organ, for instance, the organ in question will begin to heal. It makes no difference whether you are working for yourself or for someone else, or how far away the other person may be; the law is the same. . . . The *realization* of God is, of course, a matter of degree. With a sufficient degree of realization the healing will be instantaneous. With a less degree it will follow a little later. . . . Such a treatment may take only a few seconds, or it may take quite a long time, according to the temperament of the worker, and the particular conditions of the case; but it is not the time that counts, it is the degree of realization attained."¹⁰

In the two years in which I have been associated with the Church of the Healing Christ I have become more and more conscious of the breadth of his healing work among the congregation. As I have shaken hands on Sunday morning with the multitudes leaving after services, many say to me quickly in passing, "Thank you for your sermon. And I just want to say I am here because I have been wonderfully healed by Emmet Fox." Then, of course, there are many, many others who cherish health and happiness because of his ability to put them on the path that leads toward it.

He used to say, "In my work I have every sort of person coming to me for advice and help. I have been doing this work now for many years, and there is not any kind of person who has not told me everything about himself. I have never found a case that couldn't be changed and put right if the patient would co-operate. There were a few cases where the patient would not. They made excuses . . . it was their

path."¹¹ His healing work took into account the whole man. On one occasion a man came to him about his financial problems. Emmet Fox discovered that his domestic life was most unhappy and his marriage was about to be dissolved. Not only was the home breaking up and the business on the rocks but his health was also seriously threatened. To the individual uninitiated in the methods of mental healing, the change that occurred in this man's circumstances would appear miraculous. When he was led to a spiritual understanding through prayer and meditation the picture was reversed. Today this gentleman is an efficient and active vice president of a prosperous Wall Street corporation. He has excellent health and a happy home. Such instances of men and women who are now prominent in the social and financial life of Metropolitan New York finding their difficulties transformed into blessings are common. He frequently said to them, "Don't talk about it." "Don't tell anyone you are doing this."

✓ Emmet Fox discovered that much of the illness of men and women rooted in a feeling of guilt, and an inability to accept absolution for past sins. Both expressions—"Take up thy bed and walk," and, "Thy sins are forgiven thee"—were equally effective in restoring men to health in the healing work of Jesus. The matter of guilt and its absolution occupies the work of the modern psychiatrist also.

An excellent treatment for this problem and one which he no doubt used frequently is found in the useful dissertation "The Lord's Prayer" that has been so widely circulated among Emmet Fox's readers. In it he places the clause, "Forgive us our trespasses as we forgive them that trespass against us," as the key to the whole prayer. And rightly so since forgiveness of sin is the central problem of life. Sin, ← he says, is the major tragedy of human experience and is rooted in selfishness. It is a sense of isolated, self-regarding

personal existence, whereas Truth of Being is all One, and our true selves are undivided from Him, and in actuality express His ideas and nature. Sin negates this thought. Under this delusion we act as if we had a life of our own and are consequently plunged into a chaos of competition and strife, out of which emerge resentment, condemnation, jealousy, remorse. Before asking for personal forgiveness and receiving it, the Lord's Prayer lays upon the penitent an obligation to forgive others first. He must positively and definitely extend forgiveness to everyone to whom it is possible that he owes forgiveness. He is in the inescapable position of being unable to demand his own release from guilt until he has released his brother. The forgiveness of others means getting rid of resentment and condemnation of himself.

"You cannot forgive yourself sincerely until you have forgiven others first. . . . The Lord's Prayer makes our own forgiveness from God, which means our escape from guilt and limitation, dependent upon just this very thing. There is no escape from this and so forgiveness there must be. . . .

"If your prayers [for wholeness and health] are not being answered, search your consciousness and see if there is not someone whom you have yet to forgive . . . some individual, or some body of people, a nation, a race, a social class, some religious movement. . . . Setting others free means setting yourself free, because resentment is really a form of attachment . . . a cosmic link. . . .

"You must cut all ties, by a clear and spiritual act of forgiveness. You must loose him [your enemy] and let him go. By forgiveness you set yourself free; you save your soul. And because the law of love works alike for one and all, you help to save his soul too, making it just so much easier for him to become what he ought to be."¹²

But how is this magic act of forgiveness to be performed? What is the specific treatment for guilt that causes such violence to the physical makeup? Only one thing is essential to its accomplishment, he says. "Will-ingness" to forgive. The method set down briefly is as follows:

1. Get by yourself and become quiet.
2. Repeat any prayer that appeals to you or read a chapter from the Bible.
3. Then say quietly: I fully and freely forgive——, I loose him and let him go. I completely forgive the whole business in question. As far as I am concerned, it is finished forever. I cast the burden of resentment upon Christ within me. He is free now and I am free too. I wish him well in every phase of his life. That incident is finished. The Christ Truth has set us both free. I thank God.
4. Then get up and go about your business. On no account repeat this act of forgiveness because you have done it once and for all, and to do it a second time would be tacitly to repudiate your own work.

"Whenever the memory of the offender or the offense happens to come into your mind, bless the delinquent briefly and dismiss the thought. Do this, however many times the thought may come back. After a few days it will return less and less often, until you forget it altogether. Then, perhaps after an interval, shorter or longer, the old trouble may come back to memory once more, but you will find that now all bitterness and resentment have disappeared, and you are both free with the perfect freedom of the children of God. . . .

"Everybody should practice general forgiveness every day as a matter of course. When you say your daily prayers,

issue a general amnesty, forgiving everyone who may have injured you in any way."¹³

More than one person has testified to the healing power of such a treatment. With the departure of resentment and condemnation, physical health follows as a natural result.

Such a technique of healing was typical of exercises he gave that were intended to overcome specific and practical difficulties. Quite appropriately he called such prayer treatments. A treatment is a prayer in which the seeker recollects and realizes the Truth about God until he brings about a change in consciousness and consequently a change in himself."

One of the most beautiful and helpful treatments that Emmet Fox has left in this world is the one entitled "Treatment for Divine Love":

"My soul is filled with Divine Love. I am surrounded by Divine Love. I radiate Love and Peace to the whole world. I have conscious Divine Love. God is Love, and there is nothing in existence but God and His Self-expression. All men are expressions of Divine Love; therefore, I can meet with nothing but the expressions of Divine Love. Nothing ever takes place but the Self-expressing of Divine Love.

"All this is true now. This is the actual case, the actual state of affairs. I do not have to try to bring this about, but I observe it already in being now. Divine Love is the actual nature of Being. There is only Divine Love, and I know this.

"I perfectly understand what Divine Love is. I have conscious realization of Divine Love. The Love of God burns in me for all humanity. I am a lamp of God, radiating Divine Love to all whom I meet, to all whom I think of.

"I forgive everything that can possibly need forgiveness—positively everything. Divine Love fills my heart, and all is well. I now radiate Love to the whole universe excluding

no one. I experience Divine Love. I demonstrate Divine Love.

"I thank God for this."¹⁴

In addition to his personal healing ministry Emmet Fox conducted healing services each week, usually on Wednesday noons. Crowds of working persons attended these noonday meetings during their luncheon hour, but he was not disturbed by the necessary coming and going during the period. In these services he would present briefly a healing lesson, the theme of which impressed upon the audience the Eternal Presence of God-with-them in the everyday affairs of their lives and especially at their point of great need.

One thrilling theme was central to these talks—the Presence of God's Light and Love and Truth in their individual souls—and because of this glorious fact everyone is highborn, with immense possibilities, and is infinitely precious. In these messages Emmet Fox was more aware than usual of the sacredness of his position as a teacher. Knowledge of Truth brings with it, he said, a great responsibility not to violate in any way the confidence of men and women who seek enlightenment.

These brief messages were intended as preparation for the healing meditation and silence that followed in which the Presence was given opportunity to work in the souls of those who listened. Emmet Fox's conception of the silence was similar to that practiced by the Friends in their meetings for worship. He would not have denied the experience with which Thomas Kelly opens his description of the Gathered Meeting: "In the Quaker practice of group worship on the basis of silence there come at times solemnity and depth of power that steals over the worshippers. A blanket of divine covering comes over the room, and a quickening Presence pervades us, breaking down some part of the special privacy and isolation

of our individual lives and blending our spirits within a super-individual Life and Power—an objective, dynamic Presence which enfolds us all, nourishes our souls, speaks glad, unutterable comfort within us, and quickens in us depths that had before been slumbering.”¹⁵

Emmet Fox realized that such silences offered benefits not easily realized in more formal services. They melt down individual differences—one young boy put it this way, “Everyone talks down to me, but in the silence we are all on one level.” The silence of worship is democratic because those participating are seeking the Center where all are in reality One.

In the varying groups that assembled each week there was little of outward fellowship, but somehow in this experience those who did not know their neighbors came to have an intimate sense of fellowship as long as they meditated together. The prayer of one individual fortified in a way the prayer of all the others—and new Life and Power seemed to be generated. Invisible healing forces were at work. This brought into operation the Law of Agreement, in harmony with the words of Jesus, “Where two or three are gathered together in my name, there am I in the midst of them.”

Chapter VII. AS A FRIEND

IN THE preceding chapters of this book the outlined portrait of Emmet Fox stands out clearly, and his biography might well end here, for the essential truths of his personality have been set down. But human beings are human beings and they want to know if there is more to tell, especially about one who has been admired and loved as a public figure but whose private life is somewhat of a mystery. "A mysterious charm diffuses certain personalities, which causes them to glow in an unearthly light and appear alien to mundane affairs," writes Katharine Day Little of the great Fénelon.¹ In a few years this same illusion might well develop regarding Emmet Fox, particularly since he was not married. Therefore, the finer lines of the portrait are added by intimate friends who knew him apart from pulpit and book.

He studiously avoided attachment to any social set and kept his friends in separate compartments. These facts created the impression that he was a lonely person. "He probably minded solitude less than most people do," says one. And this is undoubtedly true for he had a rich spiritual life and craved time for meditation and study during the years when his public life was making a great demand on his time and energy. Yet he had friends—and sufficient to make his life a rich and full one. His friendships were deep and long, but simple and few. Therefore, it happens that his biography is

necessarily a short one. Emerson found this was true when he undertook to write down the life of Plato. "Great geniuses have the shortest biographies. Their cousins can tell you nothing about them. They lived in their writings, and so their house and street life was trivial and commonplace. If you would know their tastes and complexions, the most admiring of their readers most resembles them. Plato especially has no external biography. If he had a lover, wife, or children, we hear nothing of them. As a good chimney burns its smoke, so a philosopher converts the value of all his fortunes into his intellectual performances."

Undoubtedly, one reason for Emmet Fox's lack of extensive social life and a home in the traditional sense was his devotion to his work and the satisfying relationships that were an outgrowth of that work. His study and sermon preparation, his lecturing, his writing of books, his prayer and meditation, supplied the compensation that the normal man has in his profession. His devotion to those who came to him for counsel resembled in many ways the love manifested by a parent for his children. They put upon him in a way a paternal obligation and concern for their well being. And as he saw one person after another who had called upon him realizing harmony and happiness in life, he understood a father's joy in the development of a growing son or daughter. "Child" was a word he frequently used in his healing work.

Emmet Fox was not married, although there was in his life a harmony of companionship that accentuated the generosity and good will that glow in the general portrait revealed in his public ministry. Although circumstances in his life prevented a fulfillment of comradeship in marriage, a knowledge of it confirms the affectionate and warm aspect of him so well known and appreciated by his close friends.

An intimate picture of Emmet Fox is to be had in a de-

scription of his home. It was a lovely spot and was much lived in, expressing in every way his sensitive nature, not only in books and music but in his many other homely interests. One of his hobbies was collecting odd clocks and watches. In his imaginative way he gave to each of them a name—one with a deep and important tone he called the D.A.R., two pretty little ivory-colored ones were the Buttercup Sisters, one was a poem called Balda. The furnishings of his apartment were like his clothes, simple and in good taste—here as in all other expressions of himself there was no sham.

He had pleasant living quarters on the twenty-third floor of a hotel in midtown New York. They were spacious and exceptionally bright. He had a large bedroom with French doors to a small terrace, and a big window on a large terrace. The living room opened on to a rather large terrace also, and here he kept little evergreen trees. He enjoyed the sunshine that poured into the rooms, the seclusion of the place and the quietness there with just a faint rumble of the city below. In his study he would go over his papers and clippings. As he did so, students and friends would come to mind, and as he recalled incidents connected with them many times he would say, "Now let's just stop and give so and so the right thought," or "Let's be still and realize peace of mind for this person," or that one, calling the name. In this way he was continually bringing blessing to friends near and far. More often than not it was for someone who had passed on. He always talked in personal conversation as though these so-called dead were living and would get the high thoughts and be helped by his prayers.

Many other strokes by these intimate friends fill in the portrait. One of these bits of color is that comradeship with him was marked by a sense of mutual search—rather than a teacher-pupil relationship. He quite sincerely shared with

them his own searchings and they had a sense of working together with him in their prayers and meditations.

Another light supplied in delineating the personal life of Emmet Fox is the statement that he was a gay and warm companion. Joyousness was an element of saintliness that grew with him during his lifetime. As he appears in youth he is "deadly serious" or, as he said, he "prayed hard," but as the years went by geniality developed with him. He said often that so much of the tragedy of human life came to his ears that he had to spend a great deal of time treating himself for Joy in order to rise above it and to be able to help. Hence he was more often joyous than sad, although pensive moods were occasionally with him. Joyousness is a true test of Life and Love within one's soul and hence, as Baron Frederick von Hügel would say, it is a true test of saintliness. Rufus Jones calls the quality *radiance*. These two, the Catholic theologian and the Quaker philosopher, were discussing just how to determine the genuineness of a man's spiritual attainment. The Baron concluded his list of qualifications with these words, "Through good report, and evil report, through prosperity and loss of it, in mountain top moments and in the dull round of everyday life, he must, she must, be radiant." "The old philosopher and mystic stood up in front of me," says Rufus Jones. "He was half a head taller than I was, and he raised his hands as high in the air as he could reach and said: '*A saint must be radiant.*'"²

His friends recall, and always with a sense of good nature, the deep chuckle with which he would respond to any merriment, or the ready smile that would presage one of his own amusing stories. I remember a personal experience that illustrates the kindly and whimsical humor of Emmet Fox. One year when he returned to London for a summer's vacation, I met him at one of my lectures. He suggested that we have

luncheon at a famous Piccadilly restaurant. After we were seated at the table and a menu handed me, I noticed that the appetizer was named Elixir of Life, and as I had long been known as an advocate of life renewal, I remarked to Emmet that it was an interesting coincidence. With a smile he said, "Yes, it is rather odd." The soup was listed as "The Fountain of Life," the salad had the name "Eternal Youth," and the entree and dessert had similar titles. As the meal moved along I finally realized that Friend Fox had had the gilt-edged menu printed for my benefit. It was a rejuvenating experience.

However, his real spontaneous joyousness showed itself in his love of people—all kinds of people. He loved New York, and its daily drama. "There isn't anything in the world more interesting than a ride in the New York subway or the London underground. Just look at the people—just as quaint and impressive as Dickens people. . . . A close observer cannot hate. Any man or woman who has hatred in his heart, never is an observer. The great observers like Dickens, Balzac, Shakespeare were great humanitarians. . . . You cannot be a close observer and really feel inferior because if you observe other people and things you will find there is a pattern running through all and that we are a part of the same thing. . . ."³ He wanted to meet people in all walks of life—and he did.

His joyousness found expression in a spontaneous generosity that flowed out at the slightest provocation—in new hundred dollar bills where he felt the need—psychically it would seem to his friends he would get the impulse and come to their rescue much to their surprise. His attitude toward beggars was another illustration of his unpremeditated openhandedness. One friend says, "I remember in one of his lectures he told the audience not to give to street beggars but to give them a silent blessing. But I never knew him to pass one himself. . . . He often let others impose on him. I never

heard him criticize anyone for doing that but I think he had a limit, but it was far out and seldom reached as far as I could judge." "Never break your heart over a financial arrangement," was one of his remarks to money-worriers. "Every now and again someone says to me, 'I have enough to live on quietly until I am seventy-five.' I say, 'You may surprise yourself and live until you are seventy-six.'"

During the war years and the years since he was constantly keeping a flow of food parcels going to Europe, both to friends and others in need. One of his continual provisions was for the widow of a very old friend—for whom he maintained a bank account in England. Expressions of appreciation pleased him deeply. He received countless letters and tokens of friendship from all quarters of the globe, from important people and from unimportant people, from learned ones and unlearned ones. He loved best the simple outpouring of the human heart of those who had even for a moment let go and experienced the Presence of God, and who would write him attempting to transmit the ineffable experience.

An evening with him was always entertaining for then his joyous nature would show up at its relaxed best. He was an amusing mimic and took great delight in bringing to life his well-loved Dickens characters. His memory was astonishing. As he traveled about in a car he used to love to sing and knew the words of many songs, ranging from Southern spirituals and ballads to the Gilbert and Sullivan operettas. He would get out the scores on occasion and sing through the ones that particularly appealed to him. The theater and the circus were his favorite places of entertainment. He had many friends in the theatrical world who often visited him and with whom he enjoyed many pleasant hours. He seemed to understand the code of a sincere actor. "The spiritual mission of an actor who is sincere is to show you yourself, for every part

in a play represents some phase of your life at some possible stage of consciousness."

The circus, however, was his great delight. He never missed one when it came to Madison Square Garden. He would announce the event from the pulpit and ask his congregation to attend, and enjoy it and to be sure to take at least one boy or girl. When he attended he felt like a child and behaved like one. He liked the circus people, as friends, entertaining them many times in the hotel opposite Madison Square Garden. He loved the animals, especially the elephants, and would walk around among them much like a trouper himself. "Happy ones," he said, "contributed something to the race mind."

Happiness, manifested in generosity, and appreciation of people, whether they were to be found on the streets of a large city or between the covers of a Dickens novel, rooted in what Emmet Fox described as love—impersonal good will. By love Emmet Fox did not mean a sentimentality or attachment to the world—he was distinctly aware of the world but was not attached to it, he could let things go easily. This is a trait of the truly religious, who have an insight into the relatedness of objects in the picture they see before them that makes it unnecessary for them to cling to any one item in it. To those who ascend unto the high hill of the Lord the landscape has an enhanced view not permitted to those who remain settled in the landscape itself. One sees the meaning of things when he is above them. Their innate loveliness is destroyed when their value depends upon personal ownership. "In that knowledge of Divine Light the soul is enabled to see a marvelous harmony and disposition of the Divine Wisdom in the diversity of all the creatures and other works, all and each of which are endowed with a certain resemblance to God, by which each one after its own manner witnesses to

that of God which is in it," writes a fifteenth-century Spanish monk. Emmet Fox considered that the easiest pathway to God was the Pathway of Love—the royal road to the attainment of the Great Goal.

He defines it thus: "Of course, it goes without saying that we do not mean personal love. That is well in its own time and place. . . . Love stands for something much bigger and finer and more powerful than any merely personal sentiment. . . .

"Perhaps we can best approach the idea by saying that Christianity understands by Love the idea of universal good will, but plus something very much more than ordinary good will—that something which is nothing less than God, Himself.

"Love is the motive power in Mind, and it is the quality of Love in Mind that leads it to seek for fuller and fuller expression, for Love always must be expressed. What we call Service, to use the term that has happily come into very general use of late, is really Love in action. . . . Love is really the full and unrestricted expression of Divine Life itself. . . .

"Unless we build up within our own souls a real and practical Love-consciousness, our other activities will be more or less futile. If we have the impersonal Love-consciousness sufficiently well developed toward all, everything else will follow. . . .

"The pathway of Love which is open to everyone in all circumstances, and upon which you may step at any moment . . . calls for no expensive laboratory in which to work, because your own daily life, and your ordinary daily surroundings are your laboratory."⁴

It was important to him that people love one another. One story he told is of an experience he had while he was traveling West by plane. He was reading his own book, *The Sermon*

on *the Mount*, and using it as a subject for meditation but he found his thoughts were being broken into by a bristling conversation going on between two women, one quite evidently from the South and the other from the North. Things got hotter and hotter between them and in spite of Emmet Fox's silent treatment for love there was no tangible change in the situation. They just kept on disagreeing. Presently the plane landed in a cornfield near a small railway station for some repairs. By this time the women were so emotionally upset over their quarrel that they were near tears. He felt he had to make another attempt to bring about tranquility. But how? It was a hot day and a small coke might cool things off. In his usual gracious manner he offered a refreshing bottle to the woman from the North saying, "Got a coke for you!" But the woman refused it saying brusquely, "I don't care for one." He offered it to her again and she rejected it again. He kept on offering it to her as a sort of peace offering, much like a child puzzled by its parents' quarrel will try to smooth things out with a little present. Finally she accepted the coke. Then he said, "Now don't say a word, but you go up to that woman and put your arms around her and kiss her." She protested at first but then with a sort of defiance said, "I'll show you it will only make things worse, but I'll go and do exactly like you say." She was wrong. It did work. Before long the two women were exchanging apron patterns.

This was the sort of experiment that he was always urging people to make. "Get some quick demonstrations," he would say. "If there is a person you do not like pour love on him mentally. . . . Keep at it until you feel love. Remember Divine Love works with joy. . . . There is life at the end of the rainbow. Spend some time realizing Life. . . . Claim it. . . . Think about it." He would hook up truth with the seemingly little everyday things so that people thought of him when the

trying pricks of life came along. They remembered his simple, often witty, instructions. And so they still keep on recalling these profound truths that he managed to fasten on to the everyday duties, finding them potent *now* and for the rest of their days. "This is the key to the power of the greatest men, their spirit diffuses itself. A new quality of mind travels by night and by day in concentric circles from its origin, and publishes itself by unknown methods: thus the union of all minds appears intimate; what gets admission into one, cannot be kept out of the other; the smallest acquisition of truth, or of energy in any quarter is so much good to the commonwealth of souls. . . . Great men exist that there may be greater men. It is for man to tame the chaos; on every side, while he lives, to scatter the seeds of science and of song, that climate, corn, animals, men, may be milder, and the germs of love and benefit may be multiplied."⁵

Chapter VIII. THE WORLD ABOUT HIM

EMMET FOX believed that the United States had a key place in shaping the future of the world and, therefore, he was extremely proud to be an American citizen. He came to this country in 1930 as a visitor and then returned to England in order to make an application to re-enter as a permanent resident. Some years later when duly qualified he made his application to secure citizenship. It happened that at the very moment when his final papers were delivered to his home, a friend arrived bringing him a beautiful silk American flag. The coincidence impressed him as highly significant. This particular flag was always displayed in his living room.

He kept up with current affairs both domestic and world, reading many newspapers and magazines, particularly American and British. He was a student of American history and thoroughly understood America's virtues and problems as few men do. He had opportunity to know able statesmen from whom he was constantly seeking information. He often prayed daily for the United States as he would pray for a loved friend, especially in times of crises and through the stressful periods of the past few years. He also had a love and appreciation for Great Britain and France as well, but he would end his remarks concerning them by saying, "I have an American soul." In 1948 he urged his people to pray every

day for world peace and for an understanding among the nations.

Among the famous personalities that came into Emmet Fox's life was Ernest Bevin of England for whom he had a deep affection and respect. On the occasion of Bevin's death, Emmet Fox said, "Destiny sometimes moves a capable man around on the checkerboard of life and places him where he can be most useful." He had a high view of the affairs of the world and saw them in connection with a larger design. The lack of such vision brought about both international and personal disaster. "Those who are perplexed by the difficulties and seeming inconsistencies of life should remember that at the present time we get only a partial view of things; and that a partial view of anything never shows the thing as it really is. At any time we see only a particular section of the whole, and even that we see awry, through our lack of understanding. If you were to show an Eskimo any number of pictures of sections of a horse, but never a picture of the whole horse, he would never know what the animal really looked like."¹

It is because of this larger vision that historians generally find the world about them intensely fascinating. Emmet Fox quite obviously had such a conception of this particular period of history. "The world is the perennial miracle which the soul worketh. . . . There is no profane history; all history is sacred." He studied the events of the scene around him much as a child does a piece of jagged cardboard that is essential to a jigsaw puzzle. He was not entirely dependent upon current publications for his insight into affairs. He learned from everybody. He talked with distinguished people, prominent statesmen, professional men, soldiers, sailors, Southerners, miners, Negro laborers. He talked with people wherever he met them in dining cars, drugstores, as he trav-

eled across the country and in Europe, and they told him in their own idiom what they thought about things, what their ideas were. He was convinced of the validity of a general race mind that communicated without the medium of words. Things "are in the air" so to speak.

He was sure that the present period was one of crisis, in fact the most significant era for some fifty-six thousand years. However, as he was confident that the supreme obligation laid upon humanity at this period was the development of individuality (and by that he meant the realization of the innate divinity of man), he did not expend himself in a wide speculation concerning political and social affairs, but rather devoted himself to people. Only four small pamphlets are concerned with the subject of historical movements: *The Historical Destiny of the United States*, *The Zodiac and the Bible*, *The American Spirit*, and *How to Maintain Peace*.

Primary to his interpretation of world affairs was an understanding of the importance he placed on symbolism. This language of hidden truth was significant to him when it came to his use of the Bible; it also carried over in his regard for the common symbols used in everyday life—such as those appearing on an ordinary quarter. Symbolism "is the language in which the subconscious speaks to us through the medium of dream and revery; and the transcendent things which the Superconscious has to tell us are transmitted in this language too."² As Carl G. Jung says, "It represents an autonomous psychic fact."

Emmet Fox makes a distinction between the value of various symbols—saying that a potent symbol, one that carries meaningfulness for Humanity, is constantly used in common things and in common actions. He discovered in the signs of the Zodiac such a distinction. He came to think of the Zodiac as a key symbol in revealing the destiny of the human family.

It might also serve as a key to the psychology of the individual man and of his spiritual salvation. Its universality among all races through all time is suggestive of its value—Egyptians, Chaldeans, Greeks, Romans, Mexicans, Peruvian Indians, all ancient civilizations scattered throughout the world made use of it.

Hence in his study of history the Zodiac offers a unique clue. His high regard for America and its significance in humanity's destiny are seen in his booklet entitled *The Zodiac and the Bible*, an address delivered at Victoria Hall in London in 1933. He says that we stand on the threshold of a new age in which there will be a tremendous change in all fundamental values and a consequent unfoldment of the human race. To understand the implication of such a revolution is to see that the history of mankind has proceeded through a series of periods, each with its unique characteristics basically different from the preceding one. Each age is two thousand one hundred and fifty years long. The passing from one period to another is accompanied by external and internal storm and stress. The last change took place two thousand years ago when the Christian civilization was born, and now a new age is upon us. The purposes of these ages and the character of them is pointed out for us in the Zodiac.

"We are here," he says, "to learn the Truth of Being. We are here to become self-conscious, self-governed entities, focal points of the Divine Mind, each expressing God in a new way. That is the object of our existence, and the only thing that we have to do to realize it is to get a better knowledge of God. . . . Some individuals progress far more rapidly than the main bulk. . . . But the main body of humanity is always steadily, if it may seem a little slowly, growing in the knowledge of God."³

This full knowledge of God is necessary for the salvation

of the race and is acquired, he puts forth, in twelve different ways. It takes a couple of thousand years to learn each lesson, each represented by a sign of the Zodiac. The last era or lesson was Pisces or the Fishes. It was preceded by Aries, the Ram. The new age we are about to enter is Aquarius, the Man with the Water Pot. The great race teacher of the age of Aries was Abraham who raised the standard of the One God, perfect and eternal; he came straight out of idolatry to this enlightenment. Having launched the new age—that of the Ram—his work went on with the usual ebb and flow characteristic of human activity. Sheep is the symbol of the Old Testament (in the Jewish synagogue the Arian Age still lingers, the Ram's horn is a living symbol). The epoch of orthodox Christianity is known as the Age of Pisces, or the Fishes. Among his followers this symbol for Christ was a fish. (The mitre is but a fish's head worn as a headdress.) Jesus said to his followers, "I will make you fishers of men," and the first leaders were fishermen just as the first leaders of the preceding era were shepherds.

✓The fish is a symbol of wisdom—a knowledge of the Allness of God and the power of prayer. "The fish lives in the depth of the waters (the human soul) from which it has to be fished out. . . . It has to be sought with patience and gentleness."

But the Aquarian Age is the age of the Man with the Water Pot—the Gardener—a term that expresses the new work of the human family. The Gardener breaks up the soil, sows and lets the seed grow, "lets God give the increase." The dominant note of the new age is to be Spiritual development and Spiritual demonstration. "Set your heart upon God, and not upon things, upon Cause and not upon manifestation."

Each of these ages has a character of its own and the quality that distinguishes this one is Uranian—a symbol of individuality: free expression means true democracy, so every soul has equal opportunity at self-expression as the thing God intended it to be and, on the other hand, it is master or autocrat of its own life answerable to God. We are in the rising tide of Aquarian life at present and its manifestations are visible in the inventions that in the past fifty years have revolutionized the patterns of everyday living.

This address on the Zodiac was delivered twenty years ago, and since that time many of the upheavals that Emmet Fox suggested have come to pass.

Abraham ushered in the Arian Age and Jesus was the head of the Piscean, but who is the teacher of the present era? Emmet Fox says, "We have at last reached the stage where humanity is ready to do without personal prophets of any kind, and to contact the Living God at first hand for itself. Never until now has this been possible for the mass of the people."⁴ Abraham denounced coarse and palpable idols; the ark, man, book, something tangible was substituted until Jesus made it possible for all men and women to grasp the idea of the Christ Truth; to grasp the truth of the Indwelling Christ, the Inner Light, to heal, comfort, inspire and strengthen. The Great World Teacher of the new age is not then to be any individual, textbook, or organization, but the Indwelling Christ.

The present transition is the greatest the human race has made for about fifty-two thousand years, twice around the Zodiac. We have been through the class many times, he says, and will go many more, but each revolution brings us to a higher level on the spiral. The last giant step was ability to use the abstract mind. The new step will make it possible for everyone if he so chooses to contact the

Spiritual Power that lies around us to help us in any way we need. "This means that while the race as a whole moves forward relatively slowly on the path of spiritual development, there is now no reason at all why any individual who really desires it should not cut out all intermediate steps and make the Great Demonstration at his own pace, irrespective of any material circumstances of time, or Zodiac, or anything else whatever. The qualities he will need for success are a single-minded pursuit of Truth and the whole-hearted practice of the highest [thought] that he knows at the moment."⁵

Emmet Fox's idea that this is an age of spiritual development is corroborated by a statement made a few years ago by Arnold Toynbee at a series of lectures given at Bryn Mawr, Pennsylvania. He said that two hundred years from now the present century would be marked as one of Western aggression against Eastern civilization; five hundred years from now it would be regarded as a beginning period of Eastern retaliation against Western encroachment; but a thousand years from now it would be remembered as the birth time of a universal world religion.

In his lecture delivered in 1933 Emmet Fox states that in twenty to twenty-five years the most revolutionary and far-reaching upheavals in the circumstances of human life will be over and done with. Man, he says, will emerge with flying colors, purified, strengthened, emancipated. As for individuals their fate depends on one thing: the condition in which they keep their consciousness. The only real protection is the Practice of the Presence of God that manifests itself in mental peace and good will toward all.

The work of maintaining peace he places in the hands of such individuals. The five-page pamphlet *How to Bring about Peace* offers this challenge to praying people. In his

usual dynamic style he sets forth the peace-making power of prayer. War, he says, is neither inevitable nor impossible. There can be another war that will most certainly end Western civilization, but a comparatively small number of people can prevent such disaster. War and all the horrors that go with it are but the outpicturing, on a physical plane, of all the evil passions which precede it. War will occur as long as the thoughts that produce war remain in the human heart. People must get away from the sense of fear and guilt that makes them create violence. The scientific way, then, to prevent war is to change the mentality of people.

How can such mental change be achieved in time to prevent catastrophe? Education for peace along the more material lines is in the right direction, but practical results have been negligible. Such technique puts its strength in changing from outside inward and lulls people into a sense of security, on the one hand, and discourages them, on the other hand, as they see the futility of their peace-making efforts. One unailing method to prevent war is Scientific Prayer for universal peace, that is, if enough people make use of it. Since war will not come unless some of the great powers are involved, the Practice of the Presence of God in all the peoples constituting those powers will suffice. After having explained the way to co-operate in establishing peace on earth, Emmet Fox in his characteristic way sets down a specific order for such prayer:

“You may begin your prayer by reading a few verses of the Bible, or any spiritual book that appeals to you, or by repeating a favorite hymn or spiritual poem. Then declare that God is everywhere, and that all men, in Absolute Truth, are now spiritual and perfect, expressing only Love, and Wisdom, and Intelligence. That, in Reality there are no

separate nations, because all men belong to One Nation, the Divine Family. That there are no frontiers because God is One, and cannot be separated against Himself. That in Truth the only armaments are the forces of Love and Intelligence.

"Then declare that God is fully present in every man, woman, and child in Britain, France, Germany, Italy, Japan, Russia, and the United States (taking them alphabetically), and that they can only know and express Serene Peace, Divine Intelligence and Divine Love. . . . You may conclude by giving thanks to God for the glory of His Own Divine Perfection, which can never change."⁶

When the prayer is finished it is dropped until the next day. On no account is the peace worker to dwell on war, nor think of it during prayer. The effect of such prayer as set forth above is to clear the war-thought out of the race mind. "Your mind is part of the race mind, and the yoga of love is the quickest and most far-reaching way in which you can elevate the race too." The length of time of such prayer is unimportant, it is the degree of realization that counts.

Such individual prayer and power is but a manifestation of the Aquarian Age, and Emmet Fox was convinced that America has a crucial vocation to fulfill in "the great march of Humanity on the road to freedom." Both its Declaration of Independence and Constitution definitely divert the stream of history in a particular direction, namely, toward man's basic right to individual freedom because of his likeness to God. The concept that "all men are created equal" represents a new attitude and new order for society, an order that prepared the seedbed out of which the re-emerging original Christian message concerning the Allness of God and His immediate availability could be sustained.

"The doctrine of the Allness and the immediate Avail-

ability of God is, beyond any question, the most revolutionary as well as the most important discovery that the human race has ever made. . . . The Immanence of God means that God is instantly available to any human being who will turn to Him in thought for healing, for inspiration, for help of any kind."⁷ The Spiritual Idea, lost in the fourth century when Constantine made it an instrument of state, was rediscovered from time to time by rare souls but it could not be maintained until humanity had attained an intellectual level that could apply it intelligently.

The re-emergence of this Spiritual Idea is eminent in the American culture that from the time of its fathers has held to the ideal of spiritual liberty. For one reason the persons who make up this continent belong to a free race of men and women. Only those with courage, both physical and moral, undertook emigration to this country in its early days. The less enterprising, the less persevering and determined, the traditionally minded were left behind. Emmet Fox indicates that the sturdy forefathers of the country subconsciously knew the destiny that this nation was to fulfill in the spiritual liberation of humanity, a statement that he based on the coherent system of symbols appearing on our common money. The ideal of federal arrangement of corporate unity and individual freedom set up by the makers of the Constitution is a perfect expression of the corresponding relationship of God and man. Washington, Jefferson, Hamilton, Madison, Monroe, Franklin and the other shapers of American government were profound students, but perhaps they did not know they were providing the soil out of which man could develop his soul, could become self-reliant, self-expressive, and self-determined, in order to glorify God.⁸ Such a heritage does not, however, guarantee a simple and easy path of uninterrupted development. The work of this

nation is only beginning and "I expect, therefore, that in the years ahead of us there will be great problems and difficulties and even dangers to be met and overcome. But I know that as long as the American people are true to themselves, and to the American Dream; as long, that is to say, as they remain united in essentials, so long will they continue to remain undefeated; and so long will they fulfill their destiny of service to the world. Difficulties and problems are good things in themselves, because every difficulty overcome is proof of a further advance in consciousness."⁹

He foresaw that America's great danger lay in the immense size which made a division of her people possible. Every American should cling to national unity above all things and no generation dare forget that Freedom must be won anew.

"If you allow yourself to judge the worth of a man by anything except his character, if you discriminate against him for any reason that is outside of his own control, you are no true American. If you judge him by his parents, or his connections, or his external conditions, instead of by himself, you are no true American. If you allow yourself to be hampered by any question of precedents or traditions, you are no true American. If you think any kind of honest work can be degrading, or what is called *infra dig.*, you are no true American. If you would not rather be independent in plain surroundings, than dependent in luxury, you are no true American. If you allow yourself to be dazzled by any exalted Office, or intimidated or hypnotized by pretentious titles or gorgeous uniforms of any kind, you are no true American. And, unless you believe that the poorest boy or girl doing chores around the farm, or playing on the sidewalk of a great city is just as likely—given the opportunity—

to turn out to be the greatest soul in the nation as the child who is reared in the lap of luxury, then you are no true American."¹⁰

The American Dream is not a fine theory but *a life to be lived*.

Chapter IX. THE WORLD BEYOND

WHEN Emmet Fox left America in the spring of 1951 for England and the Continent his confidence in a complete recovery of his health was very high. He anticipated returning to the Church of the Healing Christ at Carnegie Hall in October to take up his work again. However, these expectations did not materialize. On the morning of August 12 Mr. and Mrs. Wolhorn waited for him to appear as usual for luncheon. Owing to an unusual delay, Mr. Wolhorn requested an official to accompany him to the room of Dr. Fox. They found him in a state of coma. Without awakening he passed into the next phase of his existence the following day. Only the night before his illness he and his two friends had been riding about Paris and had sat in the car singing together. On this occasion Blanche Wolhorn, whose singing he enjoyed very much, would sing the verses of loved old songs and the two men would join her in the choruses. Among the ones they chose was *Roses of Picardy*, a particular favorite of his. As they sang the words together that night he asked her to have a recording of it made. Irish ballads were included in their list of songs. Hence it happened that his last human relationship was one of harmony and happiness.

Without an understanding of Emmet Fox's philosophy

concerning death the account of his own passing may remain a mystery. To those who knew him through his sermons and heard him proclaim week after week that they should have life and have it more abundantly, that one had only to ask in faith to be healed, there is still a lingering question, "Why did Emmet Fox die? If it is true that prayer can heal, why did it not heal Emmet Fox?"

There is not the slightest doubt but that Emmet Fox demonstrated the truth of his sermons by his own healed body and his ability to carry on an extraordinary public work for so many years. He did not "just get along" with a partially functioning body, but he was able to pour into his service a vitality and vigor that palpably reached into other lives. The notable courage and confidence that he evoked in other persons were demonstrations of the transformation that had taken place in his own personality.

Without being at all dogmatic I would like to answer the question as to why the remarkable demonstration that Emmet Fox made through the years was not maintained. To a marvelous degree Jesus was successful in healing others. When he was upon the cross, he was asked why he did not save himself? The fact that he did not do so in no way contradicted the Truth of his teaching and life here on earth. Another comment that may be made is that although Emmet Fox gave a perfect theory, a theory that can be exemplified in life by others, he himself did not completely exemplify it. In spite of the testimony of his overcoming physical handicaps and his ministry with its tremendous strain on his vitality, might there still have been divine and human possibilities he did not exhaust?

In spite of the evident truth of both of these statements, they are not satisfying to those who look to the personality rather than to the impersonal Truth. This teacher had a

great absorbing interest in the next life, as have all who sense the eternal scope of things. One time he saw these words upon the tombstone of a three-month-old baby who had died in the seventeenth century: "Since so soon done, why was I begun?" In a study of his answer to this question we not only complete the outline of his philosophy begun in Chapter III but we also discover a clue to his own death. He had a definite theory of death and its implications in the ongoing of life. This he set down in two pamphlets entitled *Life after Death* and *Reincarnation*. Both pamphlets bear the same words, "Described and Explained," following the title. Although in both he speaks with the same assurance that characterizes his other works, he does not approach the matter lightly. "I would impress upon readers of this booklet that no written description can really do justice to the subject. It can but hint and suggest the truth. However *correct* the itinerary of a journey may be, it is likely to seem somewhat dry and unattractive when read, since the beauty and joy of the new adventure must evade the written word."¹

The one begins with the question, "Into the hand that made the rose, shall I with trembling fall?" As his understanding of death is revealed we can be sure that the answer will be an emphatic "No." "There is absolutely no reason to fear death. The same God is on the other side of the grave as on this. . . . In fact

"There is no death! Our star goes down,
To rise upon some fairer shore!"²

Every person, he says, possesses two bodies, a physical one and an etheric one. Both are substantial. The etheric is the same shape as the physical, though larger, and interpenetrates the physical as does water a sponge. This etheric Body is the human personality. In sleep, coma, trance, fainting, the

etheric body slips out of the physical but remains attached to it by an etheric ligament which the Bible calls the silver cord. With people of some degree of mental training and spiritual development it may even pass over into the spiritual plane beyond this earthly level. Death is the breaking of this silver cord—the personality has severed its connection with the physical body and finished its earth life according to Emmet Fox's theory.

In the last moment before the breaking of the connection the whole of the past life unfolds before the mind exactly like a moving picture reel flashing by with terrific speed. With such an unfolding of the subconscious—"the Judgment Books" of the Scripture—the traveler begins his life on the other side. The term, other side, gives an erroneous impression of remoteness. He believed the next world is all around us and these disembodied personalities continue their lives in their own world, in their own way, with no more interference than there is between radio programs. There is a proper wave length on which each one operates. Innumerable etheric planes of wave lengths vary in density, each one less so until they extend on into infinity.

The nature of this world, however, in Emmet Fox's view, differs from our denser plane. Well-being and youth mark the etheric body that formerly was confined in an aged or aging body. Four-dimensional existence extends experience and interest, although at first it confuses the newborn person. Heaven, says Emmet Fox, has infinite dimension. New color, new sounds, new worlds are ever revealing themselves to the growing soul. The power of thought is more evident in this next level of existence. Thought is the means of communication, hence no deception can exist. Everyone is seen as he is. Not only does thought communicate, but it demonstrates immediately.

Whatever is thought or felt strongly is experienced instantly. Therefore, it happens that until the released personality achieves thought-control his new environment becomes a "confusion worse confounded." On the other hand, persons who work through the multifold distractions of this life and are able to center themselves on Truth find themselves in such a state that they think they are in Heaven. One does not, in spite of this feeling, meet God any more on the next plane than on this one. He is as fully present here as there, and is to be contacted by the same form of prayer. Heaven is a perfect state of consciousness in which one is in full realization of the Divine Presence. There is no limitation, no evil, no decay.

Emmet Fox taught that relationships, apart from the physical ones of childbirth and marriage, continue because of a strong emotional link, whether of love or of hatred, which insures a meeting. "Love," he says, "will take care of itself, but hatred will be danger until you have forgiven and set your enemy free in your thought." Intellectual and artistic abilities will find inestimable expression; problems of philosophy, religion, mathematics, chemistry, physics, will be solved. But as "we lengthen our vision the horizon will grow."

The best preparation for the next plane is "the search for God; this can possess our lives and never make us unbalanced." We should take a strong interest in all the events of life as they come to us, and the more things we are interested in the better it will be, provided that interest is within the bounds of reason. In particular, we should be enthusiastically interested in our daily work, whatever it may be; but again—always within the bounds of reason. Nothing must have such a strangling grip upon the heart that the loss of that particular thing would make the rest of our lives

meaningless. This is the understanding of the Eastern virtue of detachment, namely, a keen, intelligent interest in the things which are with us while they are with us, with complete readiness to pass on to new things when the signal comes. This is what he meant when he said, "See the Angel of God in every change." Living in this way there will never be any possibility of being earth-bound.

Every negative or difficult thing that enters into life on this earthly plane indicates the individual's inability to realize the Presence of God at that point, and is a signal that a new step is to be made. When the step is made in spiritual understanding that task will never again appear throughout eternity. Thus life is a school.

Emmet Fox discusses only briefly the facts of communication between this world and the next. There is indication, both in his conversations and writings, that he does think it possible, but he does not consider it of prime importance to the development of the soul on this plane—everything is in its right place at the right time, most of all men and women, and the tasks of this world are enough for the present. Souls, he says, are earth-bound by any strong emotional tie, whether it be deep bereavement on the part of persons on this side, or some unforgiven deed, such as crime. There are personalities whose vocation in the other world is to help emerging souls into the higher level, and there is also a reaching over into that other world from this by means of prayer. "We can pray for those who have passed on, and indeed it is a sacred duty to do so. Prayers for the so-called dead have been used in most parts of the world in most ages. . . . You should pray for your friend who has passed on exactly as you would pray for him if he were living in some distant part of this globe, say China or South Africa. Realize peace of mind, freedom, and understanding

for him, and that God is Life, and Intelligence, and Love.”³

However, there is a way to establish relationship beyond communication, and that is the way of communion, out of which nothing but good may come. This is achieved by a quiet recollection of God as He sustains the Real Self, or Divine Spark of one’s being and the Divine Spark of the loved one. Persisted in, this meditation brings an unmistakable sense of mutual regard. Two souls meet in the deepest parts of themselves.

Emmet Fox believed in the reincarnation of souls, after a period of some five hundred years. He thought that each person is born into the conditions which exactly fit his soul at the time of incarnation. Such a concept harmonizes the seeming paradox between the facts of inequality of birth and opportunity on the one hand, and the nature of an all-powerful God of love on the other. The circumstances into which one is born is the natural outcome of the lives he has lived before. The wondrous truth about the matter is, however, that no man needs to stay where he is—he can determine his destiny by overcoming the practical difficulties of everyday life. It is not absolutely necessary to come back to this world. “You need not come back,” he says, “if you will concentrate your whole heart upon God, seek His Presence until you realize it *vividly*, and live to do His Holy Will and that alone. . . . Then you will . . . enter into full communion with God, and you need never come back.”⁴

Perhaps it may be permissible here to contribute my own view with that of Emmet Fox. I would say when you “enter into full communion with God,” you need never leave your threefold life of spirit, mind and *body*. We both agreed, however, that the really important thing is to live *right now*, and to live *right now*. Most persons, however, grow up gradually through the ages by their experience and study.

Reincarnation assures to every person all kinds of experience because he will eventually play many roles in many places of the earth. Emmet Fox used to say to one of his friends, "I'll meet you in a thousand years in Egypt."

This is a brief statement of his thoughts about death, and against this background the question of why Emmet Fox died may be answered, in my opinion, thus:

While he might have had conscious reasons for wishing to continue his life on this plane, it is reasonable to understand that with his concept of the freedom of higher levels and with his sense of detachment, he might well have subconsciously prayed for liberation. The subconscious mind is the constant architect, builder, chemist and caretaker of the material body, and the body can only flourish in health and renewal if it is loved and desired. Personally, I am convinced that for various reasons we live more completely free lives when we possess a physical body as well as a possible etheric body. The body is a beautiful Temple of the Holy Spirit. It is volatile, fluid; its particles are miniature stars, moving, dancing, shining, scintillating, with joy and activity. The supposed density is imaginary in consciousness untrained to know its prerogatives and privileges, its power to overcome disease, age and death. Our defects are not due to the fact that we are here in this world but only to a lack of understanding, vision and faith. An influx of divine consciousness corrects conditions.

Art, science, religion, philosophy, music, drama, all visualize death, hypnotizing our subconscious mind with the idea of its inevitability. Nevertheless, if we have an undivided will to be well, to be youthful and to live and accept the responsibility that goes with the living, we can so saturate the subconscious mind with this constructive will that it will

overcome the negative pressures of the society in which we live.

Although Emmet Fox believed in and taught the wholeness of soul, body, mind and spirit, in his mind there was the greater attraction to a life that appeared to give more spiritual freedom—hence the chemistry of his body worked in that direction. His prayers had become powerful and his body was sensitive to the secret prayer of his soul to be free.

In accordance with his teachings about the transitory nature of the body, his ashes were scattered to the winds. He would say that the late owner of a body “wore out a number of physical bodies during his life and this is only the last of them. . . . The beauty of a beautiful body comes from the soul that shines through it. . . . That soul with its beauty and joy has gone now, and the body left is but an old garment which has been discarded.”⁵

Emmet Fox lived his good life, full of faith and triumph. “I do my duty and enjoy myself where I am; I do my job and pass on—to another. I am going to live forever; in a thousand years from now I shall still be alive and active somewhere; in a hundred thousand years still alive and still active somewhere else; and so the events of today have only the importance that belongs to today. Always the best is yet to be. Always the future will be better than the present or the past because I am growing and progressing, and I am an immortal soul. I am the master of my fate. I greet the unknown with a cheer, and press forward joyously, exulting in the Great Adventure.”⁶

Notes

CHAPTER I. ROOTS

- 1 Emmet Fox, unpublished manuscript of lecture series delivered at the Astor Hotel, 1938.
- 2 Emmet Fox, *Power through Constructive Thinking*, p. 119.
- 3 Emmet Fox, *Alter Your Life*, p. 1.
- 4 *Power through Constructive Thinking*, pp. 1 ff.
- 5 William James, *Varieties of Religious Experience* (New York: Random House, 1902), p. 186.
- 6 *Power through Constructive Thinking*, pp. 128 f.
- 7 Emmet Fox, *Make Your Life Worth While*, p. 14.
- 8 *Power through Constructive Thinking*, p. 152.

CHAPTER II. EDUCATION

- 1 *Power through Constructive Thinking*, p. 229.
- 2 *Ibid.*, p. 216.
- 3 *Ibid.*, p. 216.
- 4 *Ibid.*, p. 269.
- 5 *Ibid.*, p. 142.
- 6 Quoted by Robert O. Ballou, ed., in *The Bible of the World* (New York: The Viking Press, 1939), p. 295.
- 7 Bulletin, International New Thought Alliance.

CHAPTER III. PHILOSOPHY

- 1 *Make Your Life Worth While*, p. 159.
- 2 Robert Barclay, quoted in *Christian Life, Faith and Thought in the Society of Friends* (London: Friends Book Centre), p. 99.

- 3 *Alter Your Life*, pp. 219 f.
- 4 *Ibid.*, p. 124.
- 5 *Ibid.*, pp. 128, 130.
- ✓6 *Power through Constructive Thinking*, p. 275.
- 7 *Alter Your Life*, p. 132.
- 8 *Ibid.*, pp. 136 ff.
- 9 John Woolman, *Journal* (Boston: Houghton Mifflin Company, 1884).
- 10 *Alter Your Life*, p. 139.
- 11 *Make Your Life Worth While*, p. 47.
- 12 *Alter Your Life*, p. 9.
- 13 *Ibid.*, p. 13.
- 14 *Ibid.*, pp. 16 f.
- 15 *Ibid.*, p. 8.
- 16 Eleanore Price Mather, *Barclay in Brief* (Wallingford: Pendle Hill, n.d.), p. 34.
- 17 Unpublished manuscript, 1938.
- 18 *Ibid.*
- 19 Ralph Waldo Emerson, *Representative Men*.
- 20 *Make Your Life Worth While*, pp. 93 f.

CHAPTER IV. PRAYER

- 1 Brother Lawrence, *The Practice of the Presence of God* (New York: Fleming H. Revell & Co.), p. 30.
- 2 *Make Your Life Worth While*, p. 157.
- 3 *Alter Your Life*, pp. 124 f.
- 4 *Make Your Life Worth While*, p. 164.
- 5 Unpublished manuscript, 1938.
- 6 *Alter Your Life*, pp. 4-6.
- 7 Unpublished Manuscript, 1938.
- 8 *Ibid.*
- 9 *Power through Constructive Thinking*, p. 138.
- 10 *Ibid.*, p. 140.
- 11 Unpublished manuscript, 1938.
- 12 *Ibid.*
- 13 *Ibid.*

- 14 *Power through Constructive Thinking*, p. 197.
- 15 *Alter Your Life*, p. 155.
- 16 *Idem*.
- 17 Emmet Fox, *Find and Use Your Inner Power*, p. 174.
- 18 Brother Lawrence, *op. cit.*, p. 22.
- 19 *Power through Constructive Thinking*, pp. 104, 109.

CHAPTER V. AS A SPEAKER

- 1 *Power through Constructive Thinking*, p. 143.
- 2 *Make Your Life Worth While*, p. 163.
- 3 *Power through Constructive Thinking*, p. 124.
- 4 *Ibid.*, pp. 26 f.
- 5 *Ibid.*, p. 27.
- 6 *Ibid.*, p. 157.
- 7 Unpublished manuscript, 1938.
- 8 *Ibid.*
- 9 *Power through Constructive Thinking*, pp. 170 f.
- 10 Katharine Day Little, *François de Fénelon* (New York: Harper & Brothers, 1951), pp. 62-63.
- 11 *Power through Constructive Thinking*, p. 41.
- 12 *Ibid.*, pp. 129 f.
- 13 Unpublished manuscript, 1938.
- 14 *Ibid.*
- 15 *Make Your Life Worth While*, p. 159.

CHAPTER VI. AS A HEALER

- 1 *Make Your Life Worth While*, p. 187.
- 2 Felix Deutsch, quoted by Carroll A. Wise in *Religion in Illness and Health* (New York: Harper & Brothers, 1942), p. 26.
- 3 *Power through Constructive Thinking*, p. 172.
- 4 *Make Your Life Worth While*, p. 169.
- 5 *Find and Use Your Inner Power*, p. 34.
- 6 Unpublished manuscript, 1938.
- 7 *Ibid.*
- 8 *Power through Constructive Thinking*, p. 180.

- 9 Unpublished manuscript.
- 10 *Make Your Life Worth While*, p. 126.
- 11 Unpublished manuscript, 1938.
- 12 *Power through Constructive Thinking*, pp. 34-37.
- 13 *Ibid.*, pp. 38 f.
- 14 *Ibid.*, p. 277.
- 15 Thomas Kelly, *The Gathered Meeting* (Philadelphia: The Friends Bookstore, 1946), p. 1.

CHAPTER VII. AS A FRIEND

- 1 Katharine Day Little, *François de Fénelon*, p. 244.
- 2 Rufus M. Jones, *The Radiant Life* (New York: The Macmillan Company, 1935), p. 5.
- 3 Unpublished manuscript, 1938.
- 4 *Power through Constructive Thinking*, pp. 161 f., 164 f.
- 5 Emerson, *op. cit.*, p. 35.

CHAPTER VIII. THE WORLD ABOUT HIM

- 1 *Make Your Life Worth While*, p. 115.
- 2 *Alter Your Life*, pp. 219 f.
- 3 *Ibid.*, p. 101 f.
- 4 *Ibid.*, p. 114.
- 5 *Ibid.*, p. 116.
- 6 *Ibid.*, pp. 168 f.
- 7 *Ibid.*, pp. 202 ff.
- 8 *Ibid.*, pp. 180 ff.
- 9 *Ibid.*, pp. 234 f.
- 10 *Ibid.*, p. 219.

CHAPTER IX. THE WORLD BEYOND

- 1 *Power through Constructive Thinking*, p. 230.
- 2 *Ibid.*, p. 201.
- 3 *Ibid.*, p. 222.
- 4 *Ibid.*, p. 238.
- 5 *Ibid.*, p. 223.
- 6 *Ibid.*, p. 230.

Capitalize Your Disability

Success consists in the overcoming of difficulties. All men and women who have made a success of anything have done so by overcoming difficulties. Where there are no difficulties to be overcome, anybody can get the thing done, and doing so cannot be called success.

There was a time when laying a telegraph line from New York to Boston presented many difficulties. Then there was a time when doing that was easy but laying the Atlantic cable was a great achievement, because of the difficulties which had to be overcome. Later on marine cable laying became a routine business, but radio across the ocean presented problems which for a time were insuperable. Then those difficulties were overcome too. There are no personal problems that cannot be overcome by quiet, persistent, spiritual treatment, and the appropriate wise activity.

If you have a personal disability that seems to keep you from success, do not accept it as such, but capitalize it and use it as an instrument for your success.

H. G. Wells had to give up a dull, underpaid job because of ill health, so he stayed at home and wrote successful books and became a world-known author instead. Theodore Roosevelt was a sickly child and was told he would have to lead a careful, retired life. He was a very short-sighted and nervous little boy. Instead of accepting these suggestions, however, he worked hard to develop his body, and became, as we know, a strong, husky, open-air man and big game hunter.

The owner of a fashionable dress business in London was the wife of a struggling clerk. He was stricken with tuberculosis. She had never been to business and had no training of any kind, and found herself having to support a husband and two children. She started with nothing but good taste in clothes and a belief in prayer, and is a wealthy and successful woman today. She says, "I thought I would like to sell the kind of clothes I had never been able to afford."

Whatever you think your disability is—capitalize it. Your particular problem will always seem to be especially difficult, but spiritual treatment and courageous determination can overcome anything.

Problems are sign-posts on the road to God.

EMMET FOX



FREE WILL or FATE

The capriciousness of destiny was a favorite subject with the old-fashioned novelists. In their three-volume world, people's lives were at the mercy of trifling accidents from day to day. A person's whole life was spoiled because one letter was stolen or went astray. The hero rose from obscurity to wealth and fame through meeting a casual stranger in a railroad car, or through saving someone from drowning at the seashore. One false step ruined an otherwise promising career. One turn of fortune's wheel solved all problems for someone else.

All this is nonsense. We are not at the mercy of accidents for there are no accidents, and trifles have only trifling effects.

In the long run you demonstrate your character, and you cannot ultimately miss the mark for which you are fitted, because of any outer accident. A particular incident may give you a temporary advantage or cause you passing grief or inconvenience, but it does not change your life's story. An energetic and enterprising man who attends to his business will make a success of his life whether he meets a helpful stranger in a railroad car or not—and whether a particular letter concerning him is lost or not. The miscarriage of a letter may deprive him of a particular position; meeting with a helpful and influential stranger may bring his success a little sooner; but if he has the qualities demanded for success he will succeed in any case. And if he lacks these qualities, no help from the outside can make him successful.

No nation is destroyed by the loss of one bank. When a nation is weak in natural resources and divided within itself, it cannot stand; but it is this structural weakness that brings about its fall. If it were united, well-organized and armed, it could lose that battle and still win the war.

Your own character makes or breaks you. This is true of the individual, of a nation, of a party, of a church, or of any institution.

If you seem to yourself to be lacking in certain necessary qualities, if your character seems to lack strength, ask God to give you what you need—and He will.

You can build any quality into your mentality by meditating upon that quality every day.

—EMMET FOX



The Works of Emmet Fox

THE SERMON ON THE MOUNT

This basic textbook in Scientific Christianity has been a best-seller for two decades.

ALTER YOUR LIFE

This latest book from Dr. Fox's pen goes to the Bible to find directives for living the good life in bad times.

POWER THROUGH CONSTRUCTIVE THINKING

How to overcome failure and discouragement and open the way to more abundant living.

FIND AND USE YOUR INNER POWER

Brief, to-the-point, messages of inspiration and sound practical sense. Start each day with one.

MAKE YOUR LIFE WORTH WHILE

How to use the seven laws of successful living whether times are pleasant or difficult.



HARRY GAZE has had a most unique opportunity to observe and know the real Emmet Fox. In 1914 he met the young Fox and helped guide him into a religious vocation. In 1951 he succeeded Dr. Fox as minister of the Church of the Healing Christ in New York City, one of the largest congregations in the world. Dr. Gaze has lectured on religion almost continuously for 54 years, in his native England, in six other nations of the world and in many parts of this country.

(Continued from front flap)

or understood, to the immediate relief of the sufferer. Almost with his "r's" he began to study religion, continuing on into manhood simultaneously with a career in electrical engineering. Then, so to speak, he "broke his shell" and emerged from a shy, nervous, ailing young man into a lecturer in applied religion who began to attract many because of the spirit and authority with which he spoke.

In 1931 he came to America, where he was shortly offered the pastorate of the Church of the Healing Christ. His church soon outgrew the ballrooms of the Hotels Biltmore and Astor and what became the largest continuous congregation in America was in the last years of his ministry housed in Carnegie Hall.

His books became best sellers, their circulation reaching 'round the world, in translation and even in braille. Leading these is *The Sermon on the Mount*, a "classic" of its kind, and the basis of study and preaching in both liberal and conservative faiths.

Here is the essence of this story, rounded out with a representative selection from all his writings. Successive chapters deal with his philosophy, his theory and practice of prayer, his ability as a speaker, as a healer, as a friend, his teachings on the world about him, and on the world beyond. All are spiced with anecdotes and illuminated with quotations from great spirits who influenced him.