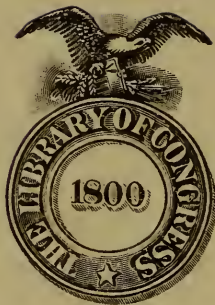


IN THE  
SUNLIGHT  
OF HEALTH  
BY  
CHARLES  
BRODIE  
PATTERSON



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IN THE SUNLIGHT  
OF HEALTH



# IN THE SUNLIGHT OF HEALTH

BY

CHARLES BRODIE PATTERSON

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## CONTENTS

CHAPTER	PAGE
I. INTRODUCTION—Dedicated to The Reader . . . . .	I
II. The Living Substance . . . . .	19
III. Divine Energy in Motion . . . . .	37
IV. The Coming Race . . . . .	59
V. The Living Way . . . . .	79
VI. Scientific Living . . . . .	103
VII. Heredity, True and False . . . . .	135
VIII. Conformity to Ideals . . . . .	155
IX. States of Consciousness . . . . .	171
X. Cause and Effect . . . . .	201
XI. Mind and Body . . . . .	217
XII. Thought-Picturing . . . . .	249
XIII. Regeneration . . . . .	261
XIV. Habits, How to Acquire or Overcome. . . . .	275
XV. Mental and Spiritual Healing .	295

CHAPTER	PAGE
XVI. Self-Healing . . . . .	337
XVII. Healing at a Distance . . . . .	359
XVIII. Life's Relationships . . . . .	373
XIX. From Mind to Mind . . . . .	395
XX. From Darkness to Light . . . . .	423

Chapter I

INTRODUCTION

DEDICATED TO THE READER



## INTRODUCTION

### DEDICATED TO THE READER

THIS chapter is in the nature of a confidential chat with the reader of this book, and I trust it will not be considered an impertinence on the part of the author if he makes a few suggestions to the reader. The value of a book to any of us is what we are able to get from it. Now what we get from it too often depends on what we bring to it. If the reader starts with his mind prejudiced, that is, if he prejudges the book by having formed his own conceptions in advance, he is not likely to get much that is going to benefit him. It is not the part of wisdom to judge for or against, before one has investigated all sides of any given question. The one who brings to any subject an unbiased mind will be by all odds the best fitted to get the greatest amount of good and truth from it.

No one should ever flatter himself by as-

suming that he knows all that is to be known. One may be in possession of a great deal of knowledge and yet have very little wisdom. Knowledge may be a mere accumulation of facts that one has never demonstrated, and without personal demonstration one is only taking on the authority of some one else without really knowing for himself. A judicial position is to know things through proving. The author grants that there are many things that we have to take on the authority of those who are best qualified to speak. But everything that is really vital to one's personal life must not only be known but proved to one's own satisfaction. How necessary then must it be to keep the mind open, to be receptive to the Spirit of Truth in order to draw the greatest amount of good from everything we are investigating!

Bigotry and prejudice always stand in the way of a greater knowledge of truth. I have known many people to go for many years in opposition to everything in the nature of advanced thought, only to come at

last to see what terrible mistakes they had been making and how they had lost years of valuable time because of prejudice, bigotry, or other false conceptions they had formed in their minds, all because they had refused honestly to investigate for themselves.

Sometimes we find people fearful of losing their religion because of any new departure in the study of things other than they have been accustomed to study. The very fact that they can take this view should show them that such religion as they have is hardly worth their while pinning so much faith to. To the one who is seeking truth solely for the sake of the truth, the deeper he goes into all these studies the greater will be his knowledge of truth. If one is seeking only to bolster up certain systems, then it were better for his peace of mind that he should leave investigation of all higher or all advanced thought alone, because the greater one's knowledge of truth becomes, the more necessary it constantly becomes to make new adjustments to life. In the development of

human life one change must follow another in order and by sequence; the beliefs and things that were necessary at one stage in the human development are at another no longer necessary, and if held to, only retard or hinder development rather than aid it.

Life should ever be a process of becoming, of leaving old things behind with the object of making all things new. The old has served its ends and purposes, and having done that for us, it can do no more; indeed, we only add *burden* to life when we try to make it answer for the present. The little state of consciousness must make way for the larger. What we know in part must become known in whole. All life is on an ever-ascending scale, and in the ascent of man new knowledge and new understanding are necessary at every step of the upward way. The one who continues to live in the old becomes fossilized, and instead of living life in a real way is existing only as a cumberer of the ground who brings forth no fruit.



Very often the reader has a self-complacency—a condition that makes possibly for his own self-satisfaction but not for mental or spiritual progress—wherein he thinks that the knowledge a book contains might prove exceedingly useful to others, but not of any benefit to himself. People may know many things in a mental way without really knowing them. Such things may exist in their minds as mere theories concerning life, but the proof of real knowledge is really in the use we make of it, and not simply what we think about it. If people can truthfully say that they have known and proved the things they are reading, then in such a case they may be justified in thinking or saying that there is nothing for them in the book altho it might prove of decided use or value to someone else. Again, another reader may take up the ground that the theories contained in this or some kindred book are beautiful to entertain the mind with, but that they are not practical. Anything that is really beautiful goes hand in hand with the

practical. There is no beauty without some use for such beauty. In the end we shall all find that beauty has some practical effect on the life of man. Everything that is beautiful serves some use, some purpose in life.

This particular book is not intended to fill the minds of its readers with ideals that can never be realized, but rather is it intended to help people who really desire to be helped; it is meant to become a means for helping people to help themselves. If it succeeds in doing this, then its author is satisfied. The real help that will be derived from it must always come not from what the book says but rather from what it suggests to the reader who is willing to take the suggestions and put them to practical use. Little if any good can accrue to any one through what he reads if there be no true mental digestion or assimilation. The mental digestion corresponds to understanding and the assimilation to the use we make of the theories we understand. Digestion and assimilation are both just as necessary to the mind as to the body.

So this book, my dear reader, was not written for any one else save for you. After all, each person is responsible to himself for the use he is making of his talents. Suggestions or ideals exist only to be realized by the mind of the one who entertains them, and one can profit or refuse to profit by them. One will get from life in an ever-increasing way that which he brings to it, but we never get in any permanent way something for nothing. We must be always giving in order to be always receiving. We must be always seeking in order to be constantly finding. In this way each individual works out his own salvation. No one can do this for him. His creeds or his beliefs are of no avail if not given practical application. His highest ideals will at best be air-castles if they are not developed and made tangible by mental and physical effort. People may exist in the world and do little if anything in the shape of work for themselves or any one else, but they are not truly living and can not get from life anything that is really vital to life.

We must work in order to grow. There is no salvation for man apart from the salvation that he is able to work out for himself with his own mind and hands.

It has been said that the blood of Jesus cleanses from all sin, but that word "blood" is the symbol for life, and it is the life of Jesus that cleanses from all sin, not the life that He lived, but the life of which He is the living example for us. The life of Jesus, as it is lived by each individual, is what is to bring to mankind the real salvation from sin, disease, and death, through the substitution of righteousness, health, and life. Jesus brought life and immortality to light, but this life and immortality must exist in one's consciousness before it can be fully established in a man's having a body that will be as lasting as his mind and soul. We must remember, moreover, that the true consciousness, in order to benefit us to the full, must always come because of our working for it. The desire and the effort bring it to us. It can come in no other way. Desire is prayer;

but we must work for everything we pray for, otherwise the desire goes unrealized.

In all the way through life, practical application must go hand in hand with the ideal. This book is intended to suggest, and the reader will be benefited only through an effort to follow the suggestions it contains, and he can prove the truth, or lack of truth, in the book only through such efforts. When he finds any suggestion and acts upon it, it really becomes a part of himself. It is not what some one else has said or written that counts; the real authority is the experience one has gained. One may suggest the truth to another through the spoken or written word, but one can not give of that truth to another because only as one receives and lives can it become real or vital truth. When any one does this it is not necessary that he should use the speaker as the authority for anything that he may say, because the real authority is to be found within his own consciousness. Truth is not individual but universal. An individual may discover it and

bring it to the attention of other minds, but the other minds must live it as well as know it in order to have it become truth to them.

I wish to take no personal credit for anything I may have written in this book. To the degree that the book is true, that truth will testify for itself. If the book contains things which are not true, or only partially true, such things may be accredited to me personally as failure on my part to realize the truth in a larger and a more perfect way. So in responsibility for the truth, the sole responsibility I assume is for my own mistakes and errors; and, therefore, the question of the reader's following my suggestions is in no sense to be construed as following me, or using me in any way as an authority. Truth is the one and the sole authority of life. Too often the personality of the speaker or the writer is made for the time being to overshadow the truth. No matter how wonderfully he may be spiritually developed, he is not the truth but a channel through which the truth flows. The New

Testament writers did not claim for Jesus that He was the life or the immortality, but rather that He brought life and immortality to light, that He showed to others the pathway whereby to those who enter therein should come the new consciousness of life and immortality, wherein everything would pass from the old, the temporal, and the changing to all that is real and eternal.

I would ask of those who read this book not to hurry through it, for they will derive greater benefit through reading one chapter or less at a time than by reading more. It is much better to read a little and turn that little over in the mind by using one's own best thought than either to accept or reject its teachings without giving any real thought to it. I often think that there is quite as much mental laziness among people as there is physical laziness. Most people do not really want to think for themselves, but want other people to do their thinking. They employ their doctors to do practically all the thinking about their physical being

and their clergymen to do their thinking for their religious life, and then rest content, believing that such work can be done for them. Some day they will awaken to their mistakes.

A book or a lecture should be designed not so much for the making of thought for others as a means to the awakening of thought in the others. If it serve this purpose it fulfils its office, for anything that will cause people to use their own thought and reason to the full does far more for them than any process of instilling thought from one mind to another can possibly do. The real incentive should be to develop our own minds so that whatever we read or listen to, if it be worthy, shall always receive our careful, thoughtful consideration. Remember it is possible to gorge the mind just as many people gorge the body. If it is worth while to do anything, then it is worth while to do it in the best possible way. The thoughtless or the careless way will never make for riches of any kind, material, mental, or spiritual. It will be found that the best way of doing



anything is always to give one's full attention to it, to the practical exclusion of everything else for the time being. Some people find that it is much better either in listening to a lecture or in reading a book, to give their minds up to listening or carefully reading, and later to use their minds in reflecting on or confirming what they have listened to or read. This is the orderly way of doing things, and in most cases will give far the best results. If we decide for or against any proposition at the moment we are reading it or listening to it, our decision may so influence our minds that, to a marked degree, we may fail to receive benefit that might otherwise come to us. Let the mind be unbiased at the moment, keep it open and receptive, and later one will be better able to pass judgment on it. It is much easier to reach impartial judgment through having received anything in a full or a complete way, than it is to form judgments from a partial knowledge of any subject. Very often people only disclose their own ignorance when they speak for or

against some subject about which they know little if anything. When any one asserts an opinion he should be able, if called upon, to give good and sufficient reasons for the position he entertains.

Many readers, because of lack of discrimination on their part, fail to get from books that which would prove beneficial to them. Because they differ from the author on some point it seems to become a necessity with them to differ on every point. It would seem that the wiser way would be to take whatever good we can find, just as I believe it is the part of wisdom, and not only of wisdom but of charity, to recognize all the good that is to be found in any one, no matter how much evil he may seem to possess. It is only the good and the true that has intrinsic value whether in a book or in a person, so the all-important thing should be the recognition of the good and the true. There may be many things that we read of which we do not get the real meaning. It is much better to let them pass until greater light or understanding

comes, than to condemn them and, perhaps, later find that the condemnation was caused by failure on our part to perceive and to consequently interpret aright.

Some people, in reading a book, apparently do so with the object of finding as many points of difference or disagreement with their own views as possible, and perhaps in their discussion of the book afterward they bring all these things as evidence against the truth of what the book contains. This is not a profitable thing to do, and no real good accrues to the reader from it. The reality of life is not established through any kind of negative thinking. The unity of all truth will come through agreement and not through disagreement. It is much better to emphasize anything that is good than to dwell on something that may be erroneous or evil. Our object should not be to build up barriers that separate men from their fellow-men, but in all systems and in all religions to endeavor in so far as in us lies to find points of agreement. Points of agreement make for greater

unity and in greater unity is greater strength. In the New Testament there is foreshadowed a time when all shall come into the unity of faith. Whatever is good and true remains. Sooner or later that which is partial becomes whole and complete; sooner or later love overcomes hate, life overcomes death, faith overcomes doubt. It is because this is true that man's consciousness is an evergrowing one. In the process of his evolution there must come a time when all that is unreal shall pass away; there must come a time when everything deemed to be evil, seen in the light of a spiritual understanding, shall appear only as the shadows of life that have caused the mind to turn toward the light, to the fulness and truth of all that is real—of all that is Eternal.

Chapter II

THE LIVING SUBSTANCE



## THE LIVING SUBSTANCE

THERE is one primal substance out of which come all forms, one animating Life, one guiding Intelligence, that lives and moves and has its being both within and outside all substance. It is a question of degree, and degree only, and not of kind from the tiniest form up to the whole universe; from the lowest expression of intelligence as seen in the urge of the atom, the embryonic functioning of the protoplasmic cell up through the highest expression of vegetable, animal, and human life. Intelligence, which from first to last is guiding and directing the part, is guiding and directing the whole. The Roman seer Seneca, teacher of the Emperor Marcus Aurelius, said: "There is but one stuff and but one Spirit. No matter how minute the form may be of which it is composed, the original prime substance and

life is in the form, no matter how little or rudimentary that Intelligence it may express, it is one with all Life and Intelligence." The guiding and directing Life and Intelligence acts through all form according to a definite Plan and Design, and expresses every purpose through Love and Wisdom.

It is my aim and object to trace and explain the chief workings of this Life and Intelligence in its principal manifestation on the planet—man.

It is an accepted fact in physical and mental science that man recapitulates and epitomizes the history of the human race on this planet. He rehearses physically or passes through, in bodily form and structure, during the short periods of his embryonic and fetal life, the countless forms it has taken ages for Life to produce through evolution. Not only is this true, but we go still further and affirm that man recapitulates and epitomizes the physical history of the whole creation, animate and inanimate, organic and inorganic; for the physical body of man is found to contain each and



every atom or element to be found in the physical universe, no element or substance having as yet been found in the earth, the sun, or the farthest star which does not enter into the physical organism of man. Man's body may consequently be said to be a summing up of the physical or material universe. Man, however, not only keeps a record of physical change and evolution, not only writes his physical book of life of the past, but also keeps a record of his mental life, living through, in his own mentality, a recapitulation or a rehearsal of his ancestral lineage. This recapitulation it required ages to have separately and individually lived, through the countless number of his long line of ancestors; being, in his own case, crowded into the shorter period of time from conception, "the beginning of individual personal existence," to so-called adolescence, a name given by our recent psychologists to that period of life called the new birth, when higher and more human traits of character are born—the period at which man begins his character-

istically peculiar human development. But the greater book of life is yet to be written, when man shall have come into a full consciousness of the Life and Intelligence living and moving within him, guiding and directing him in all his ways, and when he shall have perceived that not only does this Life live in him, but that he lives in All-Life; that in a mental and spiritual way he epitomizes the very Soul of Universe, the Supreme Life and Intelligence; and that, only as he unfolds to, and consciously realizes this Intelligence, has he entered into his birthright. This consciousness the Master possest when He said: "I in them, and thou in me, that they may be made perfect in one," the consciousness of a son of God, and joint-heir with Christ, feeling, thinking, acting as the whole feels, thinks, and acts, one with All-Life and Intelligence, epitomizing in life all that has taken form in the outer and all that lives, breathes, and moves and has its being in the inner.

In a brief and general way I have considered man's past; from now on it will be my

object and purpose to dwell more upon his present, the development of his wonderful powers and possibilities, and what they foreshadow as to his future growth and development. While in no way denying or decrying indeed, heartily supporting, the science which has to do with the forms of life, I nevertheless contend that there is a mental, yea, a Spiritual Science of Life and predict that when that Science shall have become whole and complete all the three, physical, mental, and spiritual, will be included; that in our quest after truth, we are in no way seeking to destroy but rather to fulfil; that whatsoever is true in science, philosophy, or religion, will live and that it should be the end of science, philosophy, and religion to seek solely for truth, regardless of pre-formed ideas, opinions, theories, dogmas, and creeds. It is the whole truth which must come to replace the partial, and it is only the whole truth that will make us wholly free.

Struggle and contention between science and religion has existed in the past because neither science nor religion had as yet come

into the possession of the whole truth. Each had grasped a part, and, mistaking that part for the whole, each in turn became antagonistic and dogmatic. But conditions are changing both in the scientific and the religious world. The scientific world no longer believes, as it did fifty years ago, that there are only five avenues of knowledge, viz.: man's five senses. Science in its onward march has left the things of the past behind and is pressing forward to those things which lie before. It is fast leaving the realm of effects to study the causes which produce all effects. Science is in the process of becoming religious more rapidly than the established religions of the earth are becoming scientific, and yet all over the world there is a demand being made for a scientific religion. The great body of humanity is no longer swayed by the doctrines of future punishment or reward. Man realizes that the living present is of much more importance to his real welfare.

Man is coming at last to see that he is working out his own salvation; that what-

ever has been accomplished in the past has all been done through his own efforts, and whatever he accomplishes in the present or future will be only through a continuation of effort on his part. He is discrediting the fables told of him by his so-called spiritual guides; he is beginning to realize that he is living in a universe of law and order, of cause and effect; that he is the maker of causes that bring good or evil effects into his life; that through conformity or lack of conformity to law he rewards or punishes himself.

The position of the scientific world to-day is a far more tenable one than that of organized religion as represented by the Churches. During the last fifty years, as scientific theory after theory has been exploded by the more careful and thoughtful investigators, the scientific text-book has been in a continual process of revision. Science has this to its credit, that it is at least willing to test all its own theories to the ultimate and in this respect is far in advance of organized religion as represented by the Churches, whose chief

position to-day, as of old, is that of dogmatic assertion, regardless of facts. Looking upon its creeds, dogmas, and ceremonials as being almost divine in their origin and nature, it is never willing to investigate, and only gives up its superstitions when forced to do so by outside pressure. The Church holds to all this with a tenacity worthy of a better purpose, and instead of being to-day in the van of human progress, it stands rather as a barrier to all the really advanced religious, philosophic, and scientific thought of the age, holding only to the letter of the past, and unable to read into it anything of the Spirit which, to some degree at least, at one time animated the Church. It has become a lifeless organism, a dead body without any real or vital belief in its own teachings. The Church, however, no longer holds the monopoly of religion. Outside the pale of the Church there are to be found men of a more vitally religious spirit; men who are real seekers after truth; men who have lost all thought of bolstering up any system of re-

ligion or subscribing to any creed or dogma, and whose aim and object is to know the truth in order that they may live it.

A new religion is coming which will fit the needs and demands of those who are hungering and thirsting after righteousness. Men and women, who have become famished, sick, and diseased through living on the bread which the old theology had to offer, are now hungering and thirsting for a knowledge of God and such knowledge will not be denied them, for "he who seeks shall find; and to him who knocks the door shall be opened." This new religion will have neither reward nor punishment written into it; in it will be found no angry and revengeful God, but an All-Loving Father-Mother God, who imparts of His Love and Wisdom to all who desire it, causing His rain to fall upon the just and upon the unjust, bestowing His sunshine alike on the good and the evil, living and manifesting Himself in the lives of all His children. This religion will tell us that we are all children of one great Father and that

which seems to be reward or punishment coming from an angry or a revengeful God, is only the result of obedience or disobedience on our part to the eternal laws of life. I repeat again that we reward or punish ourselves; that law and order are as eternal as God is eternal; that conformity with law and order, or in other words adjustment, means mental and physical health; and that all law is fulfilled in one word: "That ye love one another." It will teach that all should live from the center of life outward to its circumference and in doing this each succeeding vibration in mind or body will become as perfect as the first vibration which started from the center of all life, caused by the great heart-throb of Love. Through the spirit of love man will become at one with God, for "God is love," and also at one with his fellow-man, thus becoming truly adjusted to both inner life and outer environment. Let no one be discouraged because of failure to realize the full spirit of love; for while love is the fulfilling of the law, there are



many steps in the pathway of life, each and all necessary and essential, leading up to its perfect fulfillment.

The Nazarene spake many parables concerning the Kingdom of God. On one occasion, He likened it to a man who went forth to sow seed, some falling by the wayside, some among stones, some among the thorns, and some on the soil which had been prepared for it. Only the seed falling on the prepared soil brought forth fruit after its kind, all the other seeds falling elsewhere being wasted. There is the same natural preparation necessary in the life of man; he must not only learn to control his sense-nature with all its various emotions and passions, but must also learn to control his thoughts. He must make each lower phase of life subordinate to the highest one he has developed to; not in any way to eliminate or outgrow his body and sense-nature, but rather to make them subject to mind, and to subject mind in turn to the All-Inclusive Spirit. It is only in this way that man can

realize oneness with all life. In the way to the Kingdom of God there is no turning to the right or to the left; it is simply knowing and realizing that the unseen God and His visible creation are all there is; and while doing this, and holding steadfastly to this, one's life can never be diverted or turned aside from the true way of life.

Progress is eternal. Creation is a never-ending act, and in the last analysis we are brought face to face with the one great fact of life that a Supreme Life and Intelligence is guiding, directing, controlling all forms through and by which it expresses itself; one Life that lives in and creates all forms from the electron to man; one Life that is neither matter alone nor simply the function or property of electron, atom or all, but which, animating all, expresses itself through function and property; one Life that moves and lives and has its being both without and within form, showing through a supreme Intelligence that it knows how to create the form best adapted and most suited to fitly

express the Plan; one Life manifesting always a purposeful action in and through created forms. The object of life in its progression and constant effort is to reach perfection in form and in function, and to express in an outer way every inner Plan. All outer forms are to be viewed in the light of a revelation of the mysteries of God. The whole visible creation may be viewed as God's visible book of life.

Man, when he comes to know and understand his own written book of life, will be able to read this larger book; when he has worked out the Plan written into his own life and understands its full meaning, then, through its aid, a new world, as it were, will be opened to him, a new world for a more complete expression of still greater things to take form and be expressed on earth, because he will then realize, as never before, that he is cooperating with the one Life and Intelligence to create a new world. Man's greatest accomplishment in every department of life is yet to come. No matter how great

or how wonderful certain epochs of life have been in the past when the world blossomed out in literature or in art, that past filled with all its beauty and wonder is only in reality a foretaste of the glory that the world shall yet see. The world of to-day looks back with pride to the civilization of ancient Greece. That civilization was characterized by such a wonderful development that the world has seen nothing since then which can excel or even equal it. Its philosophy, its literature, its art all stand preeminent in the history of intellectual development, and hand in hand with intellectual development came the development of human form. Physical development reached its highest stage of perfection, showing plainly that the body takes form from the mind. I think that we have every reason to believe that the sum total of both the mental and the physical development of the early Greeks came from a love or a desire for beauty in its final expression. That the early Greeks loved freedom is an evidence that they loved

truth, and were keenly desirous to observe all the laws which would make for real betterment. As portrayed by the Greeks we see the highest stage of mental and physical development that has yet been attained; but this means that in no full sense had they reached their possible ultimate development, for it is a notable fact that there is little to show that the Greeks were in possession of the inner or spiritual truths of being. Had they been, they would have become Gods on earth, and it is only as yet that the occasional God appears as a Krishna, a Buddha or a Christ. And so the greater civilization yet awaits mankind when it shall have come into the unity of the faith unto a knowledge of a son of God, for "he called them gods unto whom the word of God came," and the Scripture can not be broken; man is still on the way that leads from earth to heaven. In life's pathway the elemental savage with his dim light is trying to find his upward course, and all the way from the savage up is an innumerable host of souls in various stages of

growth and development, all pressing onward and upward, all seeking the life that is eternal. Some are now dying to their Adam-nature and awakening to the consciousness of the Christ; some are passing from death unto life and consciously becoming sons of God; some are leaving humanity behind and laying hold on divinity, but what one has attained all shall yet attain. "If I be lifted up, I will draw all men unto me," says the Master. The law that uplifts one is the law that uplifts all. All have been of the earth, earthy; all must become of the heavens, heavenly. All die in the Adam; all shall live in the Christ.

Chapter III

DIVINE ENERGY IN MOTION





## DIVINE ENERGY IN MOTION

ENERGY and motion manifest themselves in many ways and through many degrees, but there is only one Infinite and Eternal Energy that is both within and without all things and from which all things proceed. Every form is animated by Life; every form is organized by Intelligence; every form is worked out to its full expression because of a definite purpose to reveal an inner Plan.

When scientific investigators come to the ultimate of matter, or to the last and final analysis they are able to make, they are brought face to face, not with form, but with that which animates, controls, and directs all form—Energy, Motion. Therefore, the explanation of form lies, not in its action or re-action, but in all-pervading Life and a supreme Intelligence that lives both within

and without all forms, and which is the only Cause of each and every form that appears in the visible universe.

No one can tell what this eternal energy is, nor what sets it in motion, but the same power-potency exists in the highly unfolded man and one may know of its workings and may enter into an understanding of the laws through which it works; may see, as did Tyndal, the power-potency made manifest in matter. The great Architect, the One Creator, the Master-Mechanic gives of Himself, of His own Life, and of His own Intelligence to every form, so that the most minute thing is as divine in its origin as a Krishna, a Buddha, or a Christ. Thus we see that all proceed from One Source, that all grow by one Law from within, outward.

Science starts with protoplasm as being the life-substance, the life-stuff from which all organic life proceeds, and that protoplasm, no matter from what source it seems to come, or whether one studies it in unit-cell as in an amoeba, in a vegetable organism, or in the

body of man, is essentially uniform and similar in appearance and properties. Protoplasm is evidently a highly complex substance, but it is not known whether it is a definite chemical body or whether it is a varying mixture of different chemical substances. In appearance it is a greyish, viscid, slimy, semi-transparent, semi-fluid substance. Its properties are exactly the same as those of all living things. It consists largely of proteids which are compounds of carbon, hydrogen, oxygen, nitrogen, and sulfur associated with a large proportion of water. Besides proteids, protoplasm contains a small proportion of mineral matter such as sulfates, phosphates of potassium, calcium, magnesium as well as sodium, iron, and phosphorus. The most obvious manifestation of life, the power that scientists call automatic movement, is possessed by all living protoplasm. But back of automatic movement must be the germ of a Divine Intelligence. This word protoplasm is derived from the Greek protos (first) and Plasma (creation), which is, in turn, from Plassein

(to form). Protoplasm is therefore called the first creative form, the first living substance from which all other living forms proceed, whether it be plant, animal, or man. Science affirms that protoplasm forms the basis of all life, no living form existing without it, and that all the phenomena or activities of life are based on this fundamental substance. But to find the real basis of life itself we must go behind all form. For back of all evolution there must be an involution. Whichever way we turn we find the Intelligence, Order, Design, Plan. First the Plan—involution; later the expression—evolution. It makes not the slightest difference whether we consider the action of atoms or molecules in physics, the combinations of elements in chemistry, or the protoplasmic cellular activities of the units in organized life; going back of, and behind all these, and all other forms we find the ceaseless activity of Life and Intelligence. In the lowest and most elemental forms of life is contained potentially all that is to come from the later

stages of evolution. The unit-cell contains within itself, in its limited way, a degree of the One Divine Life and Intelligence of the whole universe. It makes no difference whether it be the cell of plant, of animal or of man, the essential thing is that each cell has its own work and its own life to live, and there is just as much life in one cell as in another.

Science tells us that the only essential difference between plant and animal is a physiological one, a difference in the method of nutrition. Green plants are able to live independently of other organisms, and build up their substance from simple gases in the air, and inorganic salts in soil or water, provided that certain conditions of light and moisture are present in their environment; that a typical animal, on the other hand, while practically independent of sunlight, is not able to exist apart from other living organisms, can not build up its body from simple chemical constituents, like the plant, but must be supplied with ready-made proteids in its

food, for which it requires other organisms, either plant or animal.

There is a stage between these two foregoing conditions exemplified by the fungi among plants. In this method of nutrition, the organism can not build up its substance from inorganic substances, but absorbs organic substances, present in solutions containing organic salts or decaying animal or vegetable matter.

Such cases show clearly that in the simplest forms of life, the difference between plant and animal is but a difference of habit and mode of nutrition to which the organism is not, at first, irrevocably committed. Each cell assimilates food material, whether this is obtained by its own activity as in the majority of protozoa, or is brought, as it were, to its door by the blood-stream as in the higher metazoa, and builds this food material into its own substance, a process accompanied by respiration and excretion, and resulting in growth. Every cell exhibits in greater or less degree what science is pleased to call

“irritability,” or the power of responding to stimuli, and at some time in its life is capable of reproduction. In fact, we find in the cell everything that is to be found, at a later stage, in the most highly organized life. It is a question of degree of Life, not of kind; it is a question of degree of Intelligence, and not of kind. In the cell we note the beginning of the Divine Plan, the Design of the great Architect, we see Life and Intelligence written into it, and being made manifest through law and order. In this tiny life-germ we see how form lives and moves and has its being only because of animating Life and guiding Intelligence, and that, in its growth and development, there is just as much law and order in the simplest as in the most highly organized form on earth.

On one memorable occasion said the Nazarene: “Consider the lilies of the field, how they grow;” and when we come to consider any or every form, a beauty and order is to be found in it, transcending anything or everything that the mind of man is capable

of producing. An infinity of variety, yet a unity or oneness of Life and Intelligence are ever being displayed and made manifest through diversity of form. We but blind our eyes when we fail to see, and belittle our minds when we fail to acknowledge the Supreme Architect, who is ever working in and through all to will and to do.

Each form and all forms are only symbols or outer expressions of inner ideals. No two symbols are ever alike; the snow-flakes, tho assuming definite forms and regular shapes with the six radii as hexagons, nevertheless never repeat, but constitute a separate and distinct beauty in and of themselves. Indeed, the Intelligence in even a crystal is so great that, if it be removed from a solution or an atmosphere in which it is forming so that its growth be interfered with and yet it be carefully preserved, it never loses its power of resuming its growth. It also possesses the power of self-repair, and if it be deformed its subsequent growth is abnormally rapid until perfection of form is regained.



Well might we say with the Psalmist of old: "Day unto day uttereth speech, and night unto night showeth forth knowledge." The more we study nature, the more we shall be filled with belief in, and reverence for One Omniscient, Omnipotent, and Omnipresent Power which is not only the Designer, but the Creator of all things.

One might study protoplasm and its cellular activities for a lifetime without exhausting the subject. The mind is filled with the wonder of it viewed simply from a materialistic standpoint, but when one is able to go behind the outer form and perceive the activities of the living Spirit, one is filled with a still greater wonder.

When one realizes that the unit-cell forms not only the beginning but the ending of the whole body of man; that, while products other than the cell itself may enter into the composition of the body, nevertheless, these products all result from cellular activity; that the hair, nails, skeleton, etc., are all of them products formed by what science terms the

metabolic activity of the living substance of the cells, and exist in intimate connection with it; that in addition to metabolic products of this kind, special modifications of the living substance itself are connected with specializations; as it were, fulfilling a particular vital function. Such are the contractile substance of the muscular tissue and the various mechanism seen in nervous tissue.

It is necessary, therefore, in a living body of any kind, to distinguish clearly between what might be called the simple protoplasm and its differentiations, and products. In the first place a living organism of any kind whatsoever may be regarded as protoplasm. Secondly, substances or structures proceeding from protoplasm, are formed either by differentiation or modification of the protoplasm itself, or by excretory, or secretory activity of the living substance.

The human body is built up of an immense number of cells, which produce singly or in cooperation, a variety of substances and structures, each contributing to the functions of

the body. The cell is the vital unit, and science tells us it is in the unit that the explanation of vital phenomena must be sought, that it is to the cell that the study of every bodily function sooner or later drives us. In the muscle-cell lies the problem of the heart-beat, and that of muscular contraction. In the gland-cell lies the cause of secretion; in the epithelial-cell in the white blood-corpuscle lies the problem of the absorption of food, while the secrets of the mind are hidden in the ganglion-cell. So, also, the problems of inheritance and development, it is asserted, have shown themselves to be cell-problems, while the study of disease has produced a cellular pathology. To the scientist, then, the most important problems awaiting solution in biology, are cell-problems.

Some one has said that the cell theory ranks with the evolution theory in the far-reaching influence it has exerted on the growth of modern biology. The history of its development gives place in point of interest to no other general conception.

In cell differentiation, both among unicellular and multicellular individuals, the cell assumes the most varied forms and performs the most diverse functions. Cells arise only by the division of a preexisting cell. We know that the phenomena of assimilation, respiration, excretion, response, movement, and other characteristics of living things are but the coordinated expressions of the corresponding activities of the constituent cells; so that science says we now know that the reproduction of the organism is, in its ultimate analysis, a cell process; that our knowledge of the essential fact that cells arise only by the division of preexisting cells is now a fundamental fact; that the cells are the unit of organic structure, and that there is a reciprocal action between cells which may be called a division of their labors.

Admitting the foregoing scientific explanations as true, yet are we any nearer the problem of life than we were before? From the scientist we receive no explanation concerning the Life and Intelligence which animate the

protoplasm. About whence it comes and whither it goes, the scientist is singularly silent; and we now hear, perhaps, less about spontaneous generation of life, and the star-dust theory than we have heard in the past.

Evolution was at one time expected to explain all the mysteries of life, and yet evolution in no way touches upon Life itself, but only upon the forms which Life and its Intelligence are ceaselessly creating. The very word evolution meaning, as it does, to "evolute," or to turn out, is an unfortunate word for the materialists who seek to explain all Life through or by material form, drawing deduction from expressions and manifestations, and thereby trying to explain the primal Force, the original Cause. However, they not only fail to recognize the primal Cause, working in and through all forms, but when forced, by reason and logic, to leave the realm of the visible, they set that reason and logic aside and stubbornly deny the existence of the first great Cause that they are trying to explain. It looks as if they were fearful

that they might have entirely to change or at least to reconstruct their theories concerning Life, because, if some of the theories held to by Sir Oliver Lodge and others of our most advanced and advancing scientists be true, then the old foundations slip away, to be replaced by the newer and better ones upon which the temple of scientific truth will surely be erected.

It may be that in protoplasm is observed the first working of Life and its Intelligence in the construction of forms, but when the scientist deals with the cell, he is dealing just as much with the form, even if it be one of the most minute forms, as when he deals with larger bodies; and the form must always be something less than the Life and the Intelligence which create the form.

The Energy in motion in the cell is not the form, is not even visible, except by its action on the protoplasm. The tiny electron, the invisible atom, the unit-cell, the earth, the sun, and all the systems of suns and worlds throughout the universe are all acted upon

and respond to eternal Energy and Motion. There is an underlying Life which molds everything into a thing of beauty, a Life, too, that lives and works and feels and thinks in man, a universal Life that man may come to know and understand, as the Spirit within him becomes conscious of its oneness with the Spirit of all things. This tells him that he is one with Universal Life; that he is one with Universal Intelligence: "Speak to him, thou, for he hears, and Spirit with Spirit can meet. Closer is he than breathing, nearer than hands and feet."

This Life and Intelligence is not in any way to be personified. It is not limited or enclosed in form, but interpenetrates all forms; it is both within and without; in fact, we might call the great whole universe the personification of this infinite and eternal Power, only that the whole physical universe is less than the Cause which produces it. There is no limitation to be placed on this universal Power. It is Omnipotent, Omniscient, Omnipresent, Immanent—a God who

lives in everything from the electron to the universe; a God who works through law and order, a Life and Intelligence that are One and yet work through infinity of design, so that each thing expresses itself after its kind, and its own kind only; a God that is written into the Plan in the acorn, so that through the evolution of the Plan, in the expression of purpose according to design, it will eventually appear the oak; a Life that moves at the heart of the seed to make it expand and push its way from under the resisting earth in its desire to fulfil its purpose and manifest itself in a greater and more wonderful Plan. Law and order reign in its growth from first to last. From the acorn to the oak there is an orderly procession of change going on. Everything that comes into being in the great universe contains within it the Divine Plan, and the divine Law and Order for the working out of that Plan, a Plan which eventually evolves and manifests the Love, and Wisdom, and Law of a divine Creator.

We accept, then, the ultimate one sub-



stance or mass of modern science, not as being something separate or apart from Life, nor as something to be denied away, but from its densest forms up to its most ethereal manifestation, electricity, as something to be regarded as the embodiment of the Living, Intelligent Life, which moves, directs, and controls the whole vast universe.

There is oneness of Life; there is oneness of Intelligence; but there is diversity of form, diversity of expression. Variety is found throughout the universe. It is illustrated in thousands of forms and degrees—an infinity of expression, but all proceeding from one Source, all taking form according to one Law. The so-called physical universe is God's outer Word, is the manifestation of the Universal Spirit, but the outer manifestation can be truly understood only as the Spirit within man comes in touch, in close communion with the Universal Spirit. There is something within the life of man transcending thought, speech, and action, something that is eternal—the Presence of the living

God; and the consciousness of this Presence brings with it the assurance of eternal Life, that the one lives in the Whole, and that the Whole lives in the one; so that the enlightened man can say, with the Nazarene: "I in them, and thou in me, that they may be made perfect in one."

Man, then, is something more than an aggregation of unit-cells. Each cell has its work to perform, each cell is possess of life and intelligence, but the sum of all cellular activity never created the mind or the soul of man. His life and intelligence come from out the invisible. His soul is greater than any form, is greater than all forms, because forms are only symbols or expressions of Living Power, and his soul *is* living power, God manifesting His own Life and His own Intelligence, and the body of man, being only an expression of this divine manifestation. Because of the Presence of God in man's own life, it may be said that man is God's highest instrument on this earth to express the divine Plan, the divine Will, in the crea-

tion of a new and a better earth, a better world to live in; and that, as man comes into the consciousness of his God-like nature, he will be able to do still greater things than anything he has done in the past. He will continue on in his upward journey until he has made all things subject to him. Little by little the divine Plan of his life will be disclosed to him and with such disclosure there will come the conscious effort for supremacy, for dominion and power over all things. He will cease to be a slave to external things. He will have overcome the world and the things of the world, and, because of this overcoming, he will enter into an inheritance, not only of freedom from sin and disease, but of final victory over death, whereby he will inhabit a body or a temple as imperishable as his soul.



Chapter IV

THE COMING RACE



## THE COMING RACE

COMPARATIVELY few men or women have any true conception of the latent or potential powers and possibilities within them. If they had such realizing sense, the world would take a stride in its evolution far surpassing anything that has ever occurred in the past. A retrospective view of the nineteenth century would show that, in nearly every department of life, much more was accomplished in the last hundred years, than for many hundreds of years previously, and consequently, since we are progressing faster than ever, the next hundred years should produce greater developments than in all the accumulated past. We are now only in the springtime of a new cycle of development, a development which will concern itself with man's inner life, that is to say with the un-

folding of his mental, psychic, and spiritual powers. It may well be that the next hundred years of human progress will show man as victor over disease and pain, show him as master of his own physical organism. Crime, and punishment for crime, will be things of the past, and poverty should be unknown. Even now the civilized world is making history at a pace never before known. Consider the many changes making for greater freedom of the race that have taken place in a comparatively few months' time, in countries like China, Russia, Turkey, Persia, and Portugal. To have predicted such changes would have been considered preposterous even a few years ago. Unrest prevails the world over, and no one can tell what a day or a week may bring forth.

In the economic world England seems to be in the van, and an effort is being put forth to ameliorate the conditions of the working classes, such as perhaps no other large country has undertaken to the same degree. There are many signs that other countries are awak-



ening to a new life, for unrest and disorder often foreshadow a new order of things. It does not, however, necessarily follow that such changes should come through revolution as in the past, but rather they should come through conscious knowledge of the action of eternal law, and conscious cooperation on the part of individuals who are now able to perceive the action of such law. Ideals rule the world; ideals are more powerful by far than any physical revolution. The great changes that will take place in the years to come will result from "*living ideals*," I mean ideals that are *lived* by people on this earth, forming an influence that will be mightier than the sword. To some it might seem that the time was short, but thousands of wonderful things that few men have dreamed of as yet will take place in the next century of time. Our grandfathers could not have even dreamed of the things that have taken place in the last fifty years.

The world of religion, philosophy, and science is as yet in its infancy, and, tho grant-

ing that much has been accomplished, there is yet an infinity of things to do and things to become. We are now only in the first process of becoming, of doing. Why is all this going to take place? Simply because man is only now awakening to a knowledge of his power and possibilities. He is coming into conscious realization of what, heretofore, he was able to perceive in only a dim, uncertain way.

In the past, anticipations of a future life in a heaven to come, caused him to think of this earth as a vale of sorrows and tears. Now he is coming to know that he makes his own heaven or his own hell, and that both his heaven and his hell are states of consciousness causing him to be related to his environment either in a strong, harmonious way, or in a weak, discordant one. His mind was so divided in the past between God and the devil, between life and death, between righteousness and sin, between health and disease, that at one time he was thinking and acting something of his God-life, and at an-

other time something of the life of his "devil." He seemed to himself to be dual in his nature—part good and part evil, part God and part devil—torn by conflicting desires and emotions, at times expressing health, at times expressing disease, at times his mind being buoyed up by faith and hope, at times cast down by doubt and fear, and the battle between the two ever unceasingly going on. The New Way shows him that God and his creation is all, that each thing and each person is a part of a Universal Whole, that as each part is related harmoniously to the whole, through and by the consciousness that is within it, it becomes at-one or in harmony with the whole. This is the law of the Spirit of Life. This is the knowledge which frees us from Sin and Death. We are one with all power. Power has been given to overcome, and to him that overcometh, comes conscious oneness with God. "He that overcometh shall inherit all things; . . . and I will be his God, and he shall be my son." Man realizes the necessity for a heaven

and he is now consciously beginning the building and the establishing of it on earth.

In Genesis we are told of a past when there were giants on earth, but the greater giants are yet to come. The world has had the occasional giant: the Krishna, the Buddha, the Christ, in the spiritual realization; the Raphael, the Michaelangelo, and the Millet, in the realm of Art; the Beethoven, the Mozart, and the Wagner, in Music; the Shakespeare, the Dante, the Goethe, in letters; the Galileo, the Newton, the Herschel, in Astronomy. We might go on enumerating the giants of other days, but the world will yet know a race of giants to come who shall think of themselves—as only a very few of the giants of the past have done—as sons of God—having power on earth—knowledge to understand the Universal Will and power to use it—living representatives of God on earth. It is only the man who thinks of himself as being divine in origin that is going to be able to measure up to the stature of a perfect man.

The prophets—the giants of old—came when the world was as yet enveloped in darkness; their light shone upon a darkness which could neither see nor appreciate the light, yet, through all the ages, man has been struggling and reaching out for the light, and now the morning is at hand, and there is coming not only an appreciation of all that was good and true in the past, but an intense longing to enter into the deeper knowledge of the everlasting presence. Desire is the keynote of knowledge. When people hunger and thirst, they shall be filled. External no longer satisfy. The real science of life has to do with living souls, not external forms. If man epitomizes all of life, then man becomes the greatest study of all. A study of self is going to unlock every mystery, and bring into use all latent power. "He called them gods, unto whom the word of God came." The inner word is in every life; when we seek for it the revelation of it comes to mind. Through such revelation man's outer life, mental and physical, becomes perfected. The

whole man, the complete man appears—not that which is partial, but that which is whole and complete. This, and this alone, fulfils the requirement of God's law, a law that calls for perfection in everything, from the tiniest atom to the greatest sun.

Out of the fulness of knowledge and power man will give to his world, so that the desert shall bloom as the rose; new fruits and new flowers and everything necessary to man's outer life will the earth give back to man—a mutual giving, a mutual receiving. All nature will mirror forth the perfection, the wonder and the beauty of man's inner life. If our eyes were not closed, if our ears were not dulled, we should already see the evidence on every side of the dawning of a new day. To-day we stand between the dead, dark past and the bright, living future. We are holding to the past only through the action of our own subconscious minds, wherein we have written all we have ever lived, all we have ever seen or done, all that we have ever felt or thought. And the battle is not

between principalities and powers, but is an effort on the part of the conscious mind to assert itself, to over-rule all of the unreal or partial things which come trooping up from the subconscious mind of the past.

Let us know that the subconscious mind is man's book of Life; that in the earlier stages of his evolution, his understanding being limited, he was able to perceive in only an incomplete and partial way. He was ruled, in a marked degree, by his sense-nature. Thought and reason played only a minor part in his life; and even later, when he had come to think and reason on life and its varied problems, he was still dominated by his external world; circumstances controlled his actions; there was no real adjustment to environment, there was constant warfare going on between his desires and habits of the past and the new desires wherewith he was trying to establish new habits. All the past had been necessary; each step taken on the way of Life from the elemental man up, was a step as needful to the development of life as

any step to come. But we must remember that from first to last it is a question of consciousness; in its early stages the new consciousness was not able to perceive that the old consciousness had been good in its place, but looked upon it rather as a thing of evil instead of as a necessary stage in growth; and so there was warring and clashing of interests between the old and the new.

In a larger way we might look out on the world and see that the whole conflict going on between men is one of new thought and ideals. Old ways and means stand convicted in the light of new ideals. Man is ever dying to the old and living to the new. In the time to come there will be no clash or warfare as between the past and the present, as between the old and the new. The old ideal in the light of the newer thought will be clearly shown to the mind as something that, while necessary for a time, had to make way for the coming of the newer ideal. It will not enter into life as a disturbing factor, but as one presses stedfastly onward to the



light, it will be left behind, to be seen or remembered no more forever.

But man, in his consciousness of the present time, is engaged in a warfare between his conscious thought and feeling of the present and the subconscious life of the past. The true adjustment of the conscious to the subconscious has not yet taken place, and man is engaged in much the same kind of a battle as Don Quixote, believing that he has real battles to fight when they are all imaginary and of his own making. Subconscious mind is filled with doubts and fears; it is filled with battles and defeats; it is filled with animosities and hate; it is filled with selfishness and greed; it is filled with disease and death. Every true thought and feeling that has registered itself in the subconscious mind, lives in mind to overcome the unreal, to bring victory out of defeat, to bring joy out of sorrow, to bring health out of disease, to bring eternal life out of death. In the near future the time must come when real thoughts and feelings, living as subconscious realities,

will outweigh all the unreal, all the imaginary, all the partial thoughts and feelings, when the subconscious, instead of giving back to the conscious mind its thoughts of good and evil, its partial or immature thoughts, will give back positive thoughts of life and action that will keep the mind from being divided in its service to masters, and make it single to a service of mental and physical up-building, for when the eye is single the whole body shall be filled with light.

Some time we shall all come to know that every phase of life, whether we call it good or evil, has been an inner effort for outer expression. Everything that we call good is really an uninterrupted flow of life and intelligence from the center to the circumference of man's being. All that we call evil is this same life-energy that, in its outflow, meets with opposition. But every obstacle in life will be overcome, circumstances will be controlled, and apparently adverse environments, through proper adjustment, made not only harmonious, but advantageous. In the

New Way of Life, one must learn to appreciate work at its true value. We can not *think* ourselves into the Kingdom of God. The Kingdom of God is taken by violence; perhaps the word "violence" does not express the true meaning, but it certainly makes it plain that it does not come to us, that we must go to it and work for it, through a constant, persistent desire and effort. In fact, a never-ceasing effort must be made until the goal of our desire is attained. Power comes only through the use of power; increased intelligence only through the use of mind.

When we think of the great universe in which we live, we realize that there is always a ceaseless action, and an undying effort to express; for outer expression is ever a result of the action of invisible ideals that must of necessity take form on earth. Our inner lives, too, are part of the invisible forces, and our bodies are just as much parts of the visible universe as anything else in it, consequently we should give this expression not only our highest thought, but our best

action; in other words, we should try to live our lives for all they are worth. We are just as necessary to the world as the world is to us. The progress attained through taking this course will show in an ever-increasing measure. A man should rejoice in the work of his own mind and hands—rejoice, because in the doing of that work he is giving a more complete expression of his own life; rejoice, because his work is going to benefit his fellow-men. Work should always be filled with a sense of uplift and satisfaction. The man who shirks the work and the duties of life, destroys by so doing the very integrity of his own life. Every one should work to his full capacity. As we do this to-day, on the morrow we find our capacity increased to do greater and better work. It is not our work that makes us tired and devitalized, but rather the way in which we do it. If we allow our minds to become careless or thoughtless in our work, we dissipate the energy or vitality necessary for it, and we express in an imperfect way that which should

have been a perfect production. We become weary, and the time drags; whereas, if our thoughts were thoroughly centered on what we are doing, then the time would pass quickly, and neither mind nor body would be wearied in the doing.

Put the best thought into everything you do. Put the best workmanship into every expression of your hands; live up to your highest prerogative and there will be an ever-increasing gain as a reward for true thought and action. If one desires to attain real power in life, he must follow this course; if one desires real happiness, he will acquire it in this way. All things are ours, but we must lay hold on them and make them ours. Through work we are giving an equivalent for everything we receive. We enter into the real possessions of life only as we pay the price. The law of reciprocity acts throughout all life—a mutual giving and receiving; according to what we give, so shall we receive. The truly great man is the one who gives from his soul love, faith, and hope, to

brighten and uplift, to aid in calling out these same qualities in the lives of others; who gives of his mentality in strong, positive, creative thought; who images or realizes in mind what man and his world needs most, and then who goes to work to give outer expression to his inner feelings, his thoughts, his ideals. Such a man becomes an inspiration to his fellow-man, making life not only better but easier for every one to live; and after he has passed away from this plane of action, his feelings, his thoughts, his ideals, all continue to live and grow in an unending way, constantly making for the betterment of mankind. The reason for this is that he sets up in his own life an eternal vibration, or a vibration making for a consciousness of eternal life. When we come to understand the great law of vibration, we shall know that it is possible for one who understands the laws of life, to set up a rate of vibration, through his inmost feelings and his highest thought, which become etheric in its action, uniting with the great etheric vibra-

tions of the Universe and becoming one with them. Such vibrations instead of growing less or dying out, as do atmospheric vibrations, draw added power, becoming more and more effective as the mind of the world becomes more sympathetically attuned to them, influencing generation after generation, an ever-increasing power for good. One who has lived in the spirit of love may, therefore, be said to exert far greater influence in the world, mentally and spiritually, than when here in physical form.

Love is the greatest vibratory force in the Universe; faith and hope are radiations from the heart of love. He who lives in the spirit of love, lives in God, and God lives in him. He has entered into, and become one with, Universal Life and Intelligence. He is a high priest after the Order of Melchisedek, without beginning or ending of days, with power to lay down or take up his body at will. Unto this end must all come; unto this fulness must all attain, but each in his own order; each in the fulness of time, or

better might I say, each in a conscious realization of his sonship to God.

The Way of Life is an ever-ascending one, one that reaches from earth to heaven, from humanity to divinity. All along the way from the lowest valley to the highest mountain peak, will be found life's wayfarers, but the one who stands on the mountain peak started life in the deepest valley, and the one who is in the deepest valley shall yet ascend the mountain heights, for life is ever onward and upward. From one height attained or realized, another discloses itself, and so man goes from glory to glory in an ever-ascending spiral of being.



Chapter V

THE LIVING WAY



## THE LIVING WAY

THE days of dogmatic orthodox science, like those of dogmatic orthodox religion, are passing away. For, if law and order are found to prevail throughout the universe, then only as we are able to enter into a comprehensive knowledge and a full appreciation of law and to follow it throughout in all its orderly working, shall we ever be able to establish a religion, a philosophy, or a science founded and grounded on the eternal laws of life. On every hand is to be seen evidence of a change. Science, postulating Life and Intelligence in matter, has seen that which it terms 'matter' disappear into that which it now calls modes of energy, points of force. Science is rapidly passing through matter; even the atomic theory of the universe, with its invisible and indivisible atom, has been badly shaken. With the discovery

of radium and its properties, came the necessity for the reconstruction of many of the so-called scientific facts of the past. Fifty years ago, matter was more real to the scientific mind than all else, and around it might be said to revolve all the scientific facts of that period. But the advanced scientist of to-day has come to see that the further he gets away from material form, the nearer he approaches reality. He reaches his conclusions not by denying the existence of matter, but rather through a thorough appreciation of what the material stands for—seeing in it a form, a symbol, a manifestation of unseen energy and motion. Energy and motion to the scientist of to-day are greater realities than any object he can see with the eye, any sound he can hear with the ear, or any or all things he can touch, smell, or taste. In no way does he underrate the value of his physical senses in his quest after knowledge, but he has found that, if he would overcome limitations, it will be possible to do so only through taking higher ground, by moving a step upward

from the physical to the super-physical; hence he found it necessary to enter a new domain if science should continue to bring to the world still greater light and knowledge.

In the past the scientist has studied effects; he has studied one form in its relation to other forms. His evolutionary theories concerning life have had very little to say of the animating Life or the directing Intelligence. Ideal, Plan were left out and a blind "natural selection" was introduced to take its place. Evolution has told us its story of the growth and the development of form in its ever-ascending scale from the ameba to man, and it has been a wonderful story, too; how each habitation has been built, how differentiations were constantly taking place, and how, with such differentiations, new and better adjustments to environment were being made, and that with the complexity of form came new adaptations to environment. But the story of evolution from first to last was simply one that had to do with forms—forms that reached from the unit-cell to the body

of man. Evolution has shown us the relation that each form bears to all the rest, but it has had absolutely nothing to tell us as to why animating Life and Intelligence lived in and directed the ameba; neither has it anything to say about that Divine Spark that lives as the animating Force and the directing Intelligence in the life of man.

The science of to-day, however, is metaphorically reaching out and laying hold on the unseen. Henceforth it is going to concern itself as much with causes as in the past it has done with effects. The more advanced scientific theories of the day are leading us from the elemental diversity of forms to the universality of life, from chance to order, from chaos to law. Thus the things of the Spirit are being discerned by the Spirit, and because of this new departure Science is living in an age of miracles, not miracles in the old sense that anything can transcend law or order, but in the new sense that everything must conform with law and order before it can be worked out in an efficient or a

satisfactory way. Wireless telegraphy, wireless telephony, aerial navigation, and countless other new inventions only foreshadow, as it were, still greater things to come. The new science is merely in its infancy. What will the world have become when it shall have reached its manhood? The wildest dream, the most wonderful vision would be unable to give any adequate expression to all that awaits the development of a full-grown science. And yet what we call science is only one phase of the trinity of religion, philosophy, and science, each fulfilling its own purpose in its own way and by its own means—a trinity in outer expression but a real living unity at the center of being.

Religion is the Spirit within man “feeling after” the Great Universal Spirit; a desire and a realization for oneness with God and man; at-one-ment between outer and inner.

Philosophy is an effort on the part of the mind to give expression to what it conceives to be the laws which regulate, control, and direct life; and the final effort which we call

Science is that this inner Spirit, this knowledge of law and order which comes later, shall find outer or visible expression in man's world. All three proceed from one source, by one law from inner to outer.

To *think*, to *feel* and to *act* is the God-given prerogative of every man and through *feeling*, *thought*, and *action* comes all that is real or vital in life. To feel is first; to express is last; thought is the connecting link.

If we have a new science it follows that there must be a new philosophy behind such a science. In the past, we have had countless philosophies, and into every one of them has undoubtedly entered some element of truth, for it is truth alone that can hold things together. But the many philosophies have indicated that the truth in each one could, at best, have been only a partial truth. Only through the union of all the truth they contained with a still greater knowledge of the Inner Truth, could an enduring philosophy be established—a philosophy rising above conflicting, contending, and contradictory



theories, opinions, and beliefs; standing calm and serene in the realm of law and order where there is oneness of all Life and Intelligence, where everything is a part of the One and the One living in everything, where there is a countless diversity of form, but One Life pervading all, One Intelligence guiding and directing all, One Creator and one creation. In this Plan is fulfilled the real object of true philosophy, which has ever been an attempt to establish or bring law and order out of apparent chaos, unity out of apparent diversity, thereby establishing truth.

The new philosopher, while accepting all that was real or vital in the philosophy of the past, is, nevertheless, leaving many cherished ideas and preconceived opinions behind; he seeks only a knowledge of the truth, realizing that it is only the truth that endures, the truth alone that makes for universal freedom and brings with it the eternal light, life, and wisdom. Behind the new philosophy there must be the impelling force of a new departure in religion. All the truth that ever was

in the religion of the past will remain, but all the dross must be destroyed. The purification is a necessary one in order that religion may become a vital reality in the life of man. The real religion of life is cutting loose from its ancient moorings, its hide-bound creeds, its dogmatic theologies; and all that miraculous element, which, heretofore, has played such a prominent part is being rapidly relegated to oblivion. The things once deemed sacred are sacred no longer; symbols that at one time exprest some degree of life are now dead, empty things.

The so-called Christian theology, that attributed to its Founder miraculous powers and superhuman qualities because of its belief in His Divine or God-nature, will have to undergo a reconstruction in the light of the new religion—a message new to Christianity, but not new to its Founder—of the Kingdom of God, or a Kingdom of Heaven, resident in every soul. This new religion teaches that all men are sons of God, joint-heirs with Christ, that on the road leading from earth

to Heaven, some have gone but a little way, and some have almost reached the goal. Every soul, nevertheless, is a living embodiment of Universal Life and Intelligence; the Spirit of God is potential even in the elemental savage, for he, too, in the fulness of time will express himself in perfected manhood: the image and likeness of God.

That part of the work of the Nazarene which has been designated as miraculous, will, from the standpoint of the new religion, philosophy, and science, come to be understood in its true light, namely, that the Master was in possession of a knowledge of law and order transcending anything and everything that the world had known before. Because of this knowledge He was able to do what, to those about Him, seemed to be miraculous things, things that apparently set aside the laws of God. We are told, however, that He was able to impart His knowledge so that His works were duplicated in a marked degree by His disciples even to the raising of the dead; and, according to the

Master's own statement, greater things were yet to be done by those who should believe in His name and follow in His footsteps.

In the new religion all that is miraculous will disappear, all that is useless will be done away with. Divine Love, Faith, and Hope will be its animating Source; wise thought and reason will direct its philosophy, and creative action will establish its true science.

A question may arise on the part of the reader concerning the benefits to accrue to him from a belief in the foregoing statement. My answer is that whatever benefits and uplifts the whole, must bring good to each and every part. Up to the present, in this chapter, I have been generalizing; from this point onward I shall try to specialize.

Whatever befalls a nation affects, to a greater or a lesser degree, all the constituent parts of the nation, and the individual lives in a smaller way all that through which the nation passes. According to the individual's capacity to feel, to think, or to act, he lives the life of his country, either in a small or in

a great way, and what he feels, thinks, and does, helps to make the nation's history. The whole acts on the part; the part acts on the whole. The nation asks that each individual shall do his part in strengthening and maintaining and aiding it so that it may fulfil its real destiny among the other nations of the earth; and the nation offers in return to preserve the individual in all his lawful rights and privileges.

If religion is to feel, philosophy is to think, and science is to express—and all this is necessary to the welfare of a nation or of the world, for that matter—for only in the measure as the individual begins to live what he has discovered, what he has been able to formulate in philosophy, what he knows how to express in science, has he begun to live life as it must be lived. Let it be known that the world's ideals have their beginnings first in the individual unit, so that everything begins first with the individual self, and moves from that individual self outward, and in this way affects the lives of all others.

The enlightened mind is one that sees law and order in the whole Plan of Life, and because of such seeing regulates the life in a lawful, orderly way. No individual should ever wait to become inspired by national ideals or the ideals held by the whole people of the world he lives in; he should be inspired by his own highest ideals. In this way he gives to the world and because of such individual giving the ideals of the nation or the world are constantly enlarging.

Let the individual understand that his own health and strength, his own happiness and harmony can come only through his own rightly directed thought and effort. Perhaps some may think that the holding of ideals and the performance of those ideals by the multitude will redeem the individual, regardless of the fact as to whether any effort is put forth on his own part or not. No, the individual who is in wrong relation with or who fails to adjust himself to the ideals of others, in the light of those ideals which, to a degree, he is able to perceive but is not liv-

ing, has only brought upon himself judgment and condemnation, and freedom from such judgment and condemnation can come only through an effort on his own part to establish a new adjustment. He must learn to feel, to think, and to act for himself. In the true shaping of his own life he must become animated by the spirit of religion; he must be philosophic in his thought, and scientific in his action. When individual life is illuminated by Love and Faith, and is directed by thought and reason, then its outer expression becomes a true and scientific demonstration of the Laws of Life.

But, says one, I can think, and reason, and give expression to my thought and reason, but how am I to be taught to feel? I know that there is such a condition as feeling, but it is all so partial, so incomplete: what am I to do in order to have it in greater fulness? Desire is the first great essential—desire for more faith, more love, and more hope. Desire is the magnet which will attract these things to you, or, rather, should I say, call

them from the inner into the outer life. All the faith, hope, and love one needs are potential in one's inner consciousness of life.

One can waken to this higher consciousness if the whole mind is bent upon such awakening. Besides desire, there are many little things that one can do to aid in calling out in a conscious way the higher feelings. The kind word, the pleasant look, the generous act, the bright, hopeful way of always trying to see the best in everybody and in everything, are all little steps that one can be constantly taking to the greater end. At times, we are so wrapt up in the desire for material things that desire for the inner consciousness is nearly if not quite forgotten.

Occasionally we need to close our eyes, our ears, and even our thoughts to all the external world, and when we are able to do this, little by little, a new consciousness will steal into our outer lives, a new joy and a new peace, a new faith and a new love, and our whole outer expression will become renewed and transformed.



Perhaps we have grown tired of the world and its forms, but when we come back to it with this new consciousness we find everything in it is changed, or at least our relation to it is changed. We find a new brightness, a new beauty; the sun is shining and all the clouds have been dispelled. A vital religion wherein love, faith, and hope are the fundamental elements, is ever tending to the making of all things new.

No matter how great the effort, no matter how long the time; the person who seeks to come into the consciousness of inner feeling, will be more than rewarded for all the effort and time spent in acquiring a living religion. This religion will become an ever-increasing factor in the life, if the individual who has acquired it will, in order to keep his realization, endeavor to impart his knowledge as freely as he has received it, for in doing this he confirms his own beliefs, and through clear, conscious thinking and fitly chosen words he is able to inspire in others the faith that is in him. If he can demonstrate to

others that he is a happier and healthier man, and that life is filled with a new joy and a new purpose, he may awaken in other minds a desire to reach the same state. He should seek to make his philosophy of life as simple, concise, and beautiful as it is possible for him to do. He should remember that it is not desirable for him to argue any one into the Kingdom of God, that argument creates only friction and seldom, if ever, results in good. Indeed, argument has too often the nature of compulsion in it, since it seeks to make others believe as we do. No one should ever try to make another do anything, even if he thinks that the doing of it will prove for the other's good. People should always be left free to reject or accept as they themselves think wisest and best. Often in one's desire to have others reap something of the benefits one has oneself received, one will urge upon others the necessity of following a given course. But it may be that the time has not yet arrived for them to receive, and hence urging it upon them will, perhaps, only

retard instead of helping them to greater knowledge. We would not think of thrusting a material gift upon some one who objected to receiving it, neither should we thrust upon people spiritual or mental gifts when there is no desire on their part to receive them. It should be known that only those who seek, find; that only to them who knock, shall the door be opened. Aid the seeker in every possible way. Open, in as far as you can, the door to the person who knocks, but never use the compulsion of argument to force any one else into your own way of thinking, feeling, or doing, because such a course is neither a lawful nor an orderly one, and for that reason it must fail in accomplishing the desired end and purpose.

Give, and give constantly, but give wisely, give righteously. Give with the thought of supplying a need that is fully realized on the part of the person to whom you are giving, and in so doing you will retain your own freedom and integrity of thought and action. The religious feeling and the philosophic

thought of an individual's life must, of necessity, express itself in positive action, in thoroughly scientific demonstration. Whatsoever one's hands find to do should be done with one's might, not in a strained or a tense way, but with that might which comes from concentration of thought, perseverance of action, and strength of purpose. Then each thing is done in the best possible way, and there is always a joy in the doing of it. When any one is in love with his work, that work will receive the fullest attention and will be a true expression of himself, for the inner truth is always made manifest in outer action.

But can we affirm a knowledge of inner truth if there is only an imperfect or partial expression? Expression, remember, is the scientific end of life; it is the outer demonstration of the inner fact. In the true movement of life's forces from center to circumference we should find perfection of expression just as much as we should find perfection of motive or impulse. After all, what we do shows what we are; we must measure

up life in its last analysis by deeds. Faith that is not evidenced in works is not a living but a dead faith; and so the truly religious and philosophic mind expresses itself in action. The greatest world-prophets, like a Buddha or a Christ, were constantly giving of themselves, were constantly engaged in their work and all their outer words and acts were true expressions of their inner lives; they summed up within themselves the real religion, philosophy, and science of living. To become the living exponent of a great example is the only test of the influence of that example upon us. If a person wants to become a Christian, he will, first of all, have to imbibe the thoughts and the ideals of the Founder of Christianity; but that will not be sufficient. He must then begin to live those thoughts and ideals and so he will become a true follower of the Nazarene; not a camp-follower who is continually looking for all he can receive, who is seeking his own selfish ends and purposes, who is trying to save his own life at the expense of others; but a true

follower in the sense that he is constantly giving; that in his loving thought for the welfare of others, his mind is centered on what he shall be best able to give, rather than on the thought of any personal gain. From the world's point of view he is losing his life; from the Christ's point of view he is finding it. He is giving to those who ask and from those who would borrow of him he is not turning away.

Such a man will find in the course of time that he is building his own life into a thing of beauty; that his every thought and action tends to the strengthening and perfecting of a fit temple for the habitation of God, a temple wherein all parts fitly united and joined together become a true expression in outer form of the in-dwelling Presence. The living Word becomes flesh and takes on a beauty of form in the world. The Kingdom of God which was first a state of consciousness becomes revealed on earth.

The new religion, philosophy, and science await all who are ready to realize them. No

one can do this for another; each must know for himself. Into each life has been written the Plan. The Plan existed before anything and everything else. It was the Word, the Logos which was with God in the beginning. This Word is the Divine Ideal—God's own thought of Himself. The Plan carries within itself its own full and perfect expression. Each soul is in full possession of the Plan. Each soul has the necessary light wherewith to see the Plan. Each soul has the necessary wisdom wherewith to give expression to the Plan. Each soul works out its own Plan in accordance with Divine Law and Order. There is the inner pressure of the Spirit demanding full and complete expression. There is also the pressure of the outer world upon man's life, and it is because of this pressure from within and this pressure from without that the necessary conditions for growth and development take place in the life.

No one should ever pray to be delivered from inner or outer pressure, but everyone should desire that his mind become so en-

lightened from within that it should have power to adjust itself harmoniously to all pressure that comes from without, so that the ideal conditions may exist for the perfect development of the whole life. Man is a co-worker with God. When he is working in perfect harmony with the laws of life, he is engaged not only in developing the full strength and perfection of his own life but in making a better world; he is working hand in hand with God; he is using Divine Life and Intelligence; he is at one with Omniscience and Omnipotence.

Under such conditions the old heavens and the old earth are passing away. The new heavenly consciousness is coming into being, and the new earth is becoming actualized as fittingly expressing the Divine Ideal so that the desert shall blossom as the rose, and righteousness shall cover the earth. Once let it be clearly understood that each person has his part to perform in this work of creation, and the true science of Life becomes firmly established.



Chapter VI

SCIENTIFIC LIVING



## SCIENTIFIC LIVING

TRUE science is an outer demonstration of some inner fact, or idea, so that the outer may be said to be the correspondence or the expression of the inner. But, in all scientific demonstration, the scientist realizes that he has to conform in his outer works to inner laws, and, if he set law at defiance, he is not going to accomplish anything in a satisfactory way. Law and order must always be complied with, when one proposes to deal in a scientific way with anything in the natural world. The domain of science is not a limited one, because inner truths exist for man in order that he shall demonstrate them in an outer way; so that real science has a boundless field for investigation. That field is limited only by the limitations that man places upon it, and, as time goes on, such limitations must become less and less, be-

cause, with each new discovery, a greater field of investigation will be opened up. Science is very much like life; it is without beginning or ending. It can be made to apply to everything in this world. The whole universe, at the behest of science, is made to render up its secrets. Science may be said to be the knowledge of Nature's way of doing things, and Nature's way is always the lawful and orderly way, so that, in the following out of this course, there must come results as natural and as orderly as the causes that brought them into being; therefore, scientific methods should always be employed in all departments of life.

Real religion and true philosophy will, eventually, become scientific, because religion and philosophy are both capable of being demonstrated in a thoroughly satisfactory outer way. The inner is not separate or detached from the outer; the inner is the cause, and the outer is the effect. Causes and effects go together; but man must have some appreciation of causes before he can reap any true

understanding of outer effects; therefore, it is of vital importance that the laws of life should be understood, so that, in whatever we take up, all our efforts may become rightly directed; that we may learn to live life in a truly scientific way, reaching definite results through the application of definite knowledge. We all know how necessary it is that our bodies should be whole and strong, for the accomplishment of our work, whatever it may be, in the best possible way, and yet, we do not bring any real science to bear in keeping them well, or in restoring them to health, after they have become diseased.

Let us look at this question of the body from a scientific standpoint. Supposing the position of the materialist to be true, that mind or soul is a product of matter, then the body, of which mind and soul is considered an emanation, would best be kept well by purely material means, and the body could best select such means through what is called, by some, the law of natural selection. Why should not natural selection apply, just the

same, in the physical life of man, as it does in the physical life of animals and plants? And the animals and plants succeed best under free, natural conditions. If man is a purely physical being, why should he regulate his life through mental laws? Why should he regulate his life by religious or philosophic thought, or have any system of law of his own making? Why not go to the source, the physical world, for everything? If all begins in matter and ends in matter, religion, philosophy and all law that is not of a physical order or to be found in the physical, will profit man nothing. But, if man believes his soul and mind to be greater than his physical body, then the greater should dominate the lesser. If the body is an expression of soul and mind, then the real causes are not physical, but some power that transcends the physical. If these causes have builded these bodies of ours, then why not look to the causes to renew and restore the body? Why should the struggle be kept going on as tho there were two sets of causes,

one physical and one spiritual? To be consistent, one may be a materialist and live his materialism to the full, but, if one believes that it is not the seen but the unseen that is all-powerful, if one believes in man's spiritual and mental nature, then let that be lived to the full, also; let that nature be used to regulate man's life, both as regards the inner and the outer. Live in a thoroughly scientific way. Know that like causes must produce like effects. Know that causes are unseen, and that effects are but expressions of unseen causes.

Supposing we take, for our basis, life as being spiritual, and not material, intelligence as being of mind and not of matter, and see if it is not possible for us to live in a scientific way, instead of living, as we do at the present, attributing some causes to mind and other causes to matter. Causation may come from one, but not from both. We are living in a universe that is governed by unseen laws. Why should we seek to introduce discord into this universe, by making one set of laws

apply to the physical and the other to the spiritual? The universe is governed by laws that are either spiritual or physical, but not both; and, to introduce the two, is only to create confusion. Let the people who believe that life, from first to last, is purely physical, live this life in a purely physical way. Why should they waste their time over philosophy or religion, which, after all, are only products of the earth? But the people who believe in a God who is the Creator of all things, should turn to a study of that Creator's laws and apply those laws to their living, so that the outer life may become a demonstration of the application of the spiritual law.

Let us, then, use scientific methods in our lives just as we use them in more external things. Let us make a real study of life and its requirements, and see if it is not possible to overcome weakness with strength; to overcome disease with health; to overcome all abnormal conditions in life with normal ones. All the overcoming is to be done within our own conscious self, the self that has in the



past believed in a dual nature, a nature that believed in the reality of evil as much as another phase of the same nature did in the reality of good. This nature is a product of man's belief in physical and spiritual laws. It is the result of his making the physical universe as real as the spiritual, so that he separates the one from the other. If he could realize that all outer expression is the result of spiritual law; that the real duality is cause and effect; that the universe is both inner and outer; inner force in motion, outer form as expression; and that form comes into being solely because of the inner energy in motion; then with such knowledge, man would seek to regulate his life in accordance with spiritual law, and the evil he now looks upon as real would become non-existent. He would see in the action of spiritual law the tendency from that which is little to that which is great, from that which is partial and undeveloped to that which is whole and complete. There would not be two sets of warring and jarring forces at work in the

universe. Unity would prevail. Universal law and order would be supreme. There would be oneness of life and mind, expressing itself through a multiplicity of forms.

From this viewpoint it would become easy for man to regulate his life and bring it into harmony with divine Law and Order, because first of all, knowing that there is but the one Mind in the universe, and that one Mind was both immanent and transcendent, a power working within and without, he would recognize this power working within his own life, and would thus come into possession of a consciousness which would be at once universal and individual—universal, in that it was drawn from the one Source of all consciousness, and individual, because of the use the individual could put such a consciousness to. In origin it is divine, limitless; in expression, human, and limited to the degree of man's receptivity of the divine Ideal. The question of degree would be one of development; the elemental man would be as divine as the highly developed spiritual man, but

his degree of receptivity would be conditioned by the plane he was living on, in other words, would be limited to that which seemed at first to be purely physical. But all, no matter what their degree of development might be, would be consciously responding to divine Law in so far as they were able to perceive it and understand it aright.

What the world needs to-day is a new consciousness, a consciousness of a God that is in all, through all, and above all; a consciousness of a God working within all life, through all form to will and to do, a God caring alike for the strong and the weak, for the rich and the poor, the developed and the undeveloped, for the saint and the sinner, for one nation as much as for another, a God who is not to be worshiped through the observance of creed or form, but rather through the observance of His laws and implicit obedience to them.

The "unity of the faith" will come only when the spiritual is made the basis for all religion. Because of the diversity of forms

in the outer world, any number of religions can be promulgated; because of the diversity of thought in its relation to external things innumerable creeds may be devised, but if the fact is once recognized that all Spirit, all Life, all Intelligence is one and that it is only through the Spirit in man that he can come in real communication with the all-pervading Spirit, then man's religion would become essentially a religion of the Spirit, and the multiplicity of religions that exist would be swallowed up in the true religion that, of a truth, exists in Spirit. In and by the Spirit all men, according to their degree of development, would receive the divine Ideals, and then give to the world that diversified expression which each individual must give according as he has received. So that all expression, while diversified in form, would in reality show only the true unity or oneness which lies back of all expression. Moreover, under the consciousness of this oneness of life, each man, woman, or child would bring something that was new or apparently origi-

nal to the outer world of expression, so that each one would consider it his quota of expression for the upbuilding of a new world.

In the great Cosmic Consciousness, there are countless ideals that have not as yet found expression in man's outer world; each person would draw, in a greater or lesser degree, something new, and it would be his office to give expression to what he had drawn, in the way he was best qualified for doing it. This would give the real originality and variety to life so that no two people would be found doing exactly the same thing in exactly the same way. This, too, would tend to do away with the narrowing of one's life through copying from some one else. People must learn to copy from the divine Plan, and not from what some one else has given expression to, because such work is only a covering up and a hiding away of one's own possibilities and powers; in other words, if there is but one Source, and if everything is to be drawn from that one

Source, then that Source is as much open to one individual as to another, and the only thing necessary is that the individual should adjust himself in such a way that he will receive to the degree of his receptivity, or according to the demand that he makes for a supply sufficient for his every need. Then it will be found that according to the receptivity one has brought to the Fountain, he is going to receive from it; one man may have brought a cup, and he fills his cup to overflowing; another a pitcher, and the pitcher is filled, another a great earthenware jar, all three have received to the capacity they were able to receive. One has not been dealt with sparingly and another in a generous way. It was open for the man with the cup to have brought a pitcher or a jar, and have had it filled; it was open to the man with the jar to have brought a cup; so it depends on the receptacle we bring to the Fountain of Life what we shall receive. There are no favorites with God; He neither punishes nor rewards, but gives to all according to their own

desires, and the personal effort they make to express or to work for those desires.

Man is working out his own salvation, but that salvation is worked out in a lawful and orderly way, according to a divine Plan. Man must be saved from his past divided consciousness, a consciousness which, to a very great degree, left God out of it, a consciousness we have all formed of good and evil, of love and hate, of faith and doubt, of hope and despair, a divided consciousness that gave the divided results of health and disease, of joy and sorrow, of life and death. The truly religious and scientific consciousness of the future will respond only to one law, viz.: the Law of the Spirit of Life; and it will become a consciousness from which sin, sorrow, disease, and death are all eliminated. The old consciousness was only at best a partial one; the new consciousness, because it is founded on one Life and Intelligence that is in all, through all, and above all, will be the whole, the complete consciousness. Man's tree of Knowledge will have

been replaced by the tree of Life. There is, however, the necessary preparation leading up to the higher consciousness through the gradual overcoming of old desires and old habits. The scientific way of living life is the overcoming of any partial or discordant conditions with something that is whole, something which brings greater joy or peace to the mind, something that puts harmony in place of discord, that brings light where formerly there was darkness. Scientific living must always take into consideration the fact that the part is related to the whole, and the part can be harmoniously adjusted only when it knows that its own good can be realized through the good that it is able to bring to the whole. There is nothing scientific in any thought or action that brings out the possibilities of the parts receiving benefit at the expense of the whole, but the good that each part is able to bring to the whole becomes the real means of benefiting the part. From first to last the partial, the incomplete, is to be replaced by wholeness and completeness.



It is not through the retrospective that we are going to grow into a larger life, but always through the perspective that lies before us. It is a leaving of the old behind and with conscious effort pressing forward to those things which are before. Scientific living means vital living, and vital living is life and action. The people who are living in the past are dead people, people who have no true sense of the real requirements of the present, people who are living, not what they know to be true themselves, but what other people have thought, possibly ages ago. There is a vast difference between *believing* the truth, and *knowing* the truth. The belief is usually taken on the authority of others; the knowing is what one has experienced for one's self. One can speak with authority only out of experience. It is what we live in thought and in action that really makes us what we are. If we are living simply on what other people have thought and done, that kind of work is the drudgery of life, it brings little of real gain or happiness. When

we are receiving from the great Cosmic Mind new and living ideals and then working to give them form, only then are we really successful or happy; only then are we living a true, orderly, scientific life.

The question may be asked by some, how shall we know when we are leading truly scientific lives? Let me touch on types of people who are not living such a life. Sometimes we can see more clearly what one should do through seeing what one should not do. It clears the mind for the singleness of life. It shows that no real good can come to any one save as he lives the scientific life. First of all, people who are mentally or physically lazy always stand in their own light and are never able to accomplish, in any marked way, that which they may desire, but are unwilling to work for.

Again, there are people who use entirely too much mental and physical energy in all they do. The whole mind and the whole body become tense in their doing and because of this, both mind and body become tired.

There is too great an expenditure of energy for the accomplishment of the purpose. There should be elasticity both of mind and body in everything we do. Too much tension eventually leads to a breakdown. No one need hope to see things clearly if he allows his mind to become anxious or worried. Anxiety and worry express themselves in many ways. They destroy one's real vitality, produce all kinds of nervous disturbances, and generally tend to make people miserable.

There are some people who constantly dwell on their mental and physical troubles, and not only allow themselves to think about them but talk about them to others, so that they not only keep themselves in an unhappy frame of mind, but really exert a depressing and unwholesome influence upon the lives of others. People who choose the morbid and gloomy side of life are going to reap a harvest from the seed they have sown. In what way can one hope to benefit one's life by such an unreasoning course of living?

Narrow-minded and bigoted people are

never happy themselves, neither can they make others happy. The narrow-minded man shuts the light of truth out from his life. He can see good only in his own little beliefs and conceits. To him only the people who think and act as he does are worthy of his consideration. He narrows and curtails his own life and happiness.

There is a class of people in the world among whom you find the fault-finders, the mischief-makers, and the scandal-mongers, who are only satisfied in doing something that is bound to make some one else miserable. They do not know that by so doing they not only rob others but rob themselves, for the things they say and do come back with interest. What they sow in life they also reap. The evil they attribute to others is the evil which already exists in their own unhealthy and diseased mind. They correspond to the scavenger-birds and animals who live on the dead, unwholesome things, and they are a greater menace to the peace and well-being of society than probably any other class

of people. While they may consider it a heinous offense to rob people of their material goods, they are not slow about robbing people of their good names. Sooner or later there is measured back to them all that they have meted out to other people.

Then there is the inquisitive person, who is always trying to find out or in some way to manage other people's business. Men and women in this world will find that if *they* will attend to *their* own affairs, they will have little time to be meddling in the affairs of others. Again, we are constantly meeting with people who are always in a hurry. There is an old proverb which says: "Haste makes waste." The man whose mind is always in a state of hurry will never do anything in the easiest or in the best way, but will be constantly adding to his own burdens. It is quite possible to think quickly and clearly, and yet express the thoughts in strong, rapid action wherein there is neither hurry or worry, haste nor waste.

There are people in the world who are

anxious to get all they can from it and give but little. They are making one of the greatest mistakes in life if they think that success can be attained in this way. We can get from life what we give to it, and if we are giving nothing, then we can not get something in return. There are many ways of giving. Whatever the giving may be, good or bad, it comes back to the giver to bless or to curse his life.

Some people are constantly making mistakes and trying to shift the responsibility of their mistakes upon others. This is a fruitless task, for the responsibility must always rest upon the one to whom it belongs.

Again, we have the weak and the shiftless, the parasites of humanity, who lack self-reliance and independence, who are always expecting that other people are going to carry their burdens, the people who are trying to drift through life without making any real, individual effort, those do not receive the respect of their fellow-men, and consequently lose their own self-respect. They are the

laggards who never seem to get anywhere or to accomplish anything worth while.

There are also the people who live exclusively for their own selfish aims and interests. These people are ready to profit at any moment by the necessities of others.

Another class consists of those who are domineering, arrogant, and unreasoning; who are always absolutely sure that they are right and others are wrong; who try to compel others to do as they would have them to do. They are the people who criticize the motives and actions of others and always fail to give credit where credit is due.

Then there are the fearful and the doubtful-minded people who are always in a state of doubt or fear concerning pretty much everything in life. Their minds are never at peace or rest through dwelling upon or believing in the unrealities of life.

There are also the people who indulge in anger, hatred, malice, envy, and jealousy. All these unreal emotions make for mental disorder and bodily disintegration. The pois-

oned mind begets the poisoned body. No one in this world can ever hope to be well or happy so long as he lives in and cultivates any of these unreal emotions.

All the foregoing statements go to show what the unscientific life is made up of. But it would not be wise for us to rest here because the various things enumerated belong only to the negative side of life, things which have power, not of themselves, but because we give them power. They are man's partial or evil way of looking at life. He may believe them to be true, but that does not make them true, and the very fact that no good thing can come to any one through following them shows that they should have no place in the life of man. Of what use is it to any one to follow any course in life if it is not going to give him something, to make him mentally happier or physically stronger; if, by following it, he is continually going to lose everything that makes for peace of mind and health of body? Surely, if one knows this, he is mentally unbalanced, even insane,



if he follows such a course in life when another course is open to him, one that will bring him everything that heart or mind may desire, a course that will bring abounding health and lasting happiness. There are the two ways. Any person can choose which to take. One way leads to heaven, the other way leads to hell. Heaven and hell are both states of consciousness—a consciousness that we carry with us, no matter where we go. If we carry the consciousness of hell with us, when we pass out of the body we shall find ourselves as much in hell as when we lived in a physical body on earth. If we carry the consciousness of heaven with us, then we shall have entered into the Kingdom of God, and where the soul is, there will be the Kingdom of God. We can have one state of consciousness, or the other, but not both. If we die to the consciousness of hell, we shall live in the consciousness of heaven. If we are conscious only of evil, then we shut ourselves out of Paradise; we can not know of or enter into the Kingdom of God. We can

choose the unscientific way of living, a negative life that keeps us constantly in a state of discord and pain, or we can choose the straight and narrow way that brings us the joy and the peace which passeth all understanding.

The scientific knowledge of life, then, is first of all the knowledge that Life is one; that everything in life is an expression of the One; that life lives in all its expressions; that each thing and person is a part of the whole; and that each thing and person may draw everything necessary for life from the one Source of all Life and Intelligence. Because of the truth of this, the mind should be fully alive; we should be active in a mental and a physical way, and because of this activity we shall grow into a fuller and more complete life. Moreover, in the living of our lives we should overcome worry and anxiety through faith and trust, seeing that in all natural living or lawful living there is a way in which we can use our energy that will give us the greatest results with the least expen-

diture of energy, and, therefore, it is needless for us to become tense or strained over anything. We should know, too, that all our mental and physical troubles are of our own making, that God never made them for us, that we burden ourselves down by refusing to see and to know that God is more willing to give than we are to receive; but if we are to receive we must put ourselves in a receptive state through keeping the mind bright and hopeful, and seeing that each cloud has its silver or golden lining. We should keep our minds open and be ever ready to see the truth in as whole and in as complete a way as it is possible at the moment for us to see it, so that all bigotry and narrow-mindedness will be overcome. Scientific living would show us that seeing the good in others means the development of good in our own lives. Whatever we are able to recognize in others that we may be quite sure we are in possession of ourselves. If we must talk about others, then let us talk about their good qualities, for the more we try to see the good in

people the more good we shall find in them. The best way to help others is through what we live ourselves, for a life well lived is really the best of sermons. Scientific living requires of us that, while we must put the strong force of mind and body into everything we do, in the doing of this there need be neither hurry nor waste. It also shows us that the seed we plant will bring forth fruit after its kind, that our motives, thoughts, words, and deeds all go to make the seed of life, and whatever this seed may be, the harvest will be like unto it. In our own souls is to be found the Way, the Truth, and the Life, and, therefore, we can not shirk the responsibility of living or any of the requirements of life. It shows us also that the one who trusts in the Creative Power that lives and moves and has its being in his life, must always become reliant, or independent. It is the part of wisdom to refrain from the criticism of others because one can not know the motives that actuate other people and, therefore, one can not judge any one else; and

not judging, one is not judged; and not condemning, one is not condemned. Always render credit where credit is due. People should never live for purely selfish ends or purposes, but live with the thought that, as we are members one of another, we should live one for another, and that because God is the Author of every good and every perfect gift as we have all received from Him, so we should be humble and not try to impose our will upon any one else. As we claim the right to think and act for ourselves, each person must be willing to concede such a right to others. We should allow the spirit of Love and Faith to so dominate the life that all fear and all doubt would be overcome, we should use a sweet reasonableness of mind that does not offend or give pain to any one else, we should aid others who are in need and never seek in any way to profit by their necessities, overcome anger, hatred, and malice with loving kindness and goodwill, and feel that, because God is more willing to give than we are to receive, there is

absolutely no need of our being envious of any one else, for all that is really and truly ours no one can take from us and, therefore, there can be no need of envy or jealousy concerning any one else.

This, then, is the pathway to all true scientific living. We can be unscientific or we can be scientific. Whichever life we live, we must live for ourselves, no one can live it for us. We can choose the one or the other, but the one or the other we *must* live. The unscientific way is the way of sin, mental pain and sorrow, the way of physical pain and disease, the way of death. The scientific way will lead us from the lowest depths to the highest heights; it will give us the enlarged vision, the clear seeing, and the clear hearing; the knowledge of all that is real and of all that is eternal. It will bring to us the joy, the peace, and the love, not only of that which flows through us from the one great Source of Love, Light, and Truth, but that which goes forth from each individual to bless and to comfort. We may enter into

the possession of all this if, in our hearts and minds, we desire it, but it is necessary that such desire should exist before there can be any real work on our own part making for that end. One may enter the way at any moment he becomes satisfied that it is the best way to go. At any moment that he is willing, he can enter the pathway and walk therein, because there is a divine element in the life of man that will help him to become what he wills to become, an element that tells him that all he feels with his heart and mind, that shall he become. Cultivate every true feeling. Cultivate strong, wholesome thought and from this source will come the true word and the righteous action. Live the scientific life and get the scientific results.





Chapter VII

HEREDITY, TRUE AND FALSE



## HEREDITY, TRUE AND FALSE

ONE of the oldest and most persistent of theories, the most cruel and the most deadly in its effects, is that of heredity. Because man for ages has entertained the belief in its influence, it has, without doubt, been the cause of more deaths than war, pestilence, and famine combined. It has not only affected man's physical well-being, but has filled the minds of people with remorse, sorrow, and misery of every kind. There is probably no one single theory of the past that has wrought such havoc in life as this most pernicious of theories has done. The world has every reason to be thankful that its deadly influence is slowly but surely being undermined and destroyed.

Previous to thirty years ago, the medical world attributed to heredity all forms of

disease, all abnormalities of mind or body, explaining every peculiarity, every form of weakness, every departure from the normal on the ground of inherited tendency, and family weakness—in fact, to heredity transmission. Indeed, heredity was made to do duty for everything that was not fully accounted for in some other way. This destructive theory was further strengthened in its evil influence by the teachings of the Church. The clergy were continually explaining in this light the Biblical passage that “the sins of the fathers shall be visited on the children even unto the third and fourth generation,” and their influence did much to reinforce medical opinion. Without question the passage has a meaning, but not that which was read into it by either the clergyman or the physician. Let us quote the passage again in full, “the sins of the fathers shall be visited upon the children, even unto the third and fourth generation of *them that hate me*” (God). It is the last clause that contains the true significance. If the children

of succeeding generations follow in the footsteps of the evilly disposed parents or grandparents, then, because of this, the evil which befell their progenitors, shall be visited upon the children. It is a statement of cause and effect—that “whatsoever a man soweth, that shall he also reap.” Whether the sins of the fathers continue to be visited on the children, generation after generation, will be entirely dependent on whether the succeeding generations continue to be animated by the same evil passions, and controlled by the same discordant thoughts.

If they forsake the way of their ancestors, and follow after that which is true and good, then the sins of past generations can have no effect on them.

In entertaining the evil thoughts and feelings of their parents, or of others further removed, children become transgressors of the laws of life, and it is always the transgressors who suffer. We are told in the Bible that if the evil man forsake his ways, God will be merciful to him.

Theology, without doubt, is quite as much responsible for the theory of hereditary transmission as are medical practitioners' beliefs and theories. The Church has taught that because of the fall of a man and a woman, thousands of years ago, the original sin or transgression has been visited on all mankind ever since. This was a far more serious matter than are the sins which are visited upon the children even to the third and fourth generation. Theology also tells us that it was for this particular transgression, that Jesus was offered up as a sacrifice for the remission of sins. We are told that the necessity for such a sacrifice existed because of the sins of a man and a woman who lived in a purely mythical past, and that without the shedding of blood there could be no remission of sins; but that word "blood," viewed either from an esoteric or an exoteric standpoint, signifies life—a dying to a state of sin, and a living to a state of righteousness—a passing from that which is partial, to that which is whole. Wrote Tennyson:

“I held it truth, with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things.”

Moreover, according to the Apostle Paul, it was necessary that the old man—the man of sin, should die, before the new man—the man of righteousness—could come into being. This meant the shedding of blood—the sacrifice of the old, the necessary preparation for the conscious realization of our true inheritance—an inheritance not traced from Adam and Eve, but an inheritance that comes direct from the one great Source of Life and Intelligence. A mistaken theology has preached and taught a gospel of transmission of sin from the earliest times down to the present, and an equally mistaken medical profession has been actively engaged in an effort to overcome the physical results of sin with poisonous drugs and potions; and much harm and little good has resulted from either.

Let us see how we enter into the sins of others and are affected by them. I believe

that the laws of the Infinite are absolutely just in their working, and that no one is punished for any one else's wrongdoing. I do not mean for an instant to say that we are not affected by the evil thoughts and communications of others, but I assert that, when this is the case, there must have been something in us which responded to the wrong thoughts and false conditions of those others. And if we make the point of contact then we are responsible for all that follows. It is just as well that the place of responsibility should be clearly understood. Each individual who has reached years of understanding is responsible for his own life. The adjustment to life is of his own making, and the responsibility for what he is can not be imputed to the Creator or shifted to the shoulders of any one else. Each man must bear his own burden. We are coming to understand what it means to work out our own salvation, not with fear and trembling, but with courage and hope. It may be said that each individual being a part of humanity



is affected by the whole, and, therefore, is not free, that if a whole acts upon the part for good, it must also act for all, and this action and interaction is constantly taking place in human life. In view of this, it might seem impossible for the individual to escape the evil thoughts and action coming from other lives. Superficially viewed, this would seem to be so, but the individual, while not having the power to sever his life from the rest of humanity, does have the power of determining how his life shall be adjusted to it. So the whole question really becomes one of adjustment or right relationship.

Let me use this as an illustration: Sometimes, through the unkind words or actions of others, one becomes sorely distressed, and may, in turn, retaliate in kind. Again, under exactly the same conditions, one may refuse to be disturbed, knowing that such an unkind condition proceeds from a false, or at least, a partial way of looking at life, and he does not allow himself to descend to the plane of the other. He is, therefore, not affected in

any disagreeable way by the wrongdoing of the other. Most of us have yet to learn that our responsibility is first of all for the self, because one must live one's own life, whether he wants to or not. The Creator never designed that he should live the life of another. Our true responsibility then to others consists far more in what we live rightly ourselves than in any pressure we could bring upon others, to make them think or do the things as we desire them to do. Individual freedom is necessary for the freedom of the whole, and individual freedom can be maintained only through the full concession of freedom to others.

Somehow, many people think that the world can be kept right only through the regulation of other people's lives. They fail to see that the Creator is also the preserver. They also fail to see that no matter whether we use the term good or evil, all things work together for good, the temporary evil that befalls an individual being only a necessary experience to greater growth and fuller de-

velopment; and so, while another in his kindness of heart might desire to see that experience withheld, and do all in his power to prevent or retard its coming, yet in taking this course, he might only be interfering with or hindering the growth of the other; for experience is, after all, the greatest instructor. We seldom or never know the real truth of anything, save as we pass through it. In this way one develops a greater knowledge and a more vital power.

I am trying to show the right of the individual to live his own life according to his highest ideals, and that, through doing this, he becomes adjusted to the rest of humanity in a thoroughly harmonious way. His own heart and mind make for him the consciousness that will attract to him from others only that which he gives them, and in no sense is it necessary for him to be affected by the sins of others save as he allows a point of contact to exist in his own life. If one is conscious that light overcomes darkness, that love overcomes hate, that good overcomes

evil, then by one's living in the light, by loving and doing good, no darkness, no hate, no evil can penetrate from the consciousness of others to one's own. Some people may grant the truth of this, but will also add: "In what way does all this affect children? Are not the sins visited upon the children?" I believe that the influence of the Father-Mother God upon the life of the child is far greater than any its earthly parents may be able to exert upon it. But, granting that the parents do exert evil influences upon their children, which, for a season, may very decidedly affect their lives, it need be only a temporary influence which, in the course of time, can be put aside or overcome.

There is also another side to this question, which few people ever think about. Material scientists tell us that it has taken countless ages for man to reach the development he now enjoys. Is it to be supposed that the little span of years by which we measure life on this planet is either the beginning or ending of anything? No, it is only one little

note in the great symphony of life, and children in this life without doubt are being rewarded or punished for things done or left undone in a past life; not being rewarded or punished by the Father-Mother God, but reaping the rewards of their own good thoughts and actions, or of evil thoughts and deeds. The environment in which they live is a direct result of past thought and action. It is not conceivable that an all-loving God would bring some children into life under the most adverse conditions while giving to others everything that would make for the most harmonious conditions. No, there is a law of cause and effect—that which a man sows he reaps—and part of the reaping is transferred from one life to another. Man punishes or rewards himself. Some necessary conditions or possible mistakes are being worked out in the perfecting of his life.

In the great economy of life nothing is lost. Everything fulfils some purpose, some particular need. All things are working together for good, but only the enlightened

soul is able to perceive it. Each individual is an epitome of his own past. Physically, he is an epitome of all physical creation, a summing up, in his own body, of all the varying elements. Mentally, he is an epitome of all that has been lived in mind and thought from the lowest elemental stage up to what we call the world's civilization, for what all the world has lived from the dawning of consciousness to the present, is simply what all the individual units have lived. If man's body stands representative of the physical universe, and if man's mind is the summing up of the thought and reason of the past, then man's soul must be the microcosm of the great macrocosm, and latent within that soul, is every quality and every power possessed by the great Universal Soul, and man is the inheritor, the real heir of everything in God's visible and invisible universe.

In his earliest consciousness, he was able only to realize in a very partial and incomplete way that certain things in his outer world should become his possession; that

through their use his own life was to be benefited. Sometimes he was able to gain these things only through a great struggle, and with danger to himself, and he looked upon everything which tended to thwart his efforts as being evil. There was the constant struggle for existence going on, and because of that struggle, little by little he was developing a larger consciousness; thought and reason were coming to play their part in life, but the mind, because it was only partial in its development, could see in only a partial way. To it, also, slowly but surely, came the consciousness of a great intelligent Power, creating, guiding, and directing the whole universe through law and order, but, while recognizing this, man failed to recognize that he was amenable to the same law and order, and so he set for himself the task of making what he deemed necessary laws to regulate and direct his own life. With the beginning of this law, sin entered his world; so, if there had been no law, there could have been no sin. Whenever he failed to live all

that his law required of him, then in his mind he was convicted of sin or of failure to live in conformity to his own law. Thus there was introduced into his world a law of sin and death. And the sins of one man descended to another. Under man's law he came to look upon himself, not as a child of God, but rather as a product of earthly parents, and to think that his parents transmitted their own qualities to their children; he thought of himself as of the earth, earthy; as coming from the dust and returning to dust. Speaking from the altitude of spiritual vision, Jesus said: "Call no man your father." Ye have but one father, your Father in heaven—the indwelling Presence—that in the process of development takes form and becomes fully exprest on earth.

Humanity is a great brotherhood. We are all parts or members of this brotherhood. God is alone the Father and Mother of each and every *father*. Sin, disease, and death are all of man's own making. It was necessary that he should pass through all the different



phases in life in order that, through the great law of contrast, or better, might I say, the law of contradictories, he might come at last to see that his mistakes were to be the means for their own correction—the stepping-stones whereby he mounted to higher things. Thus he shall see that the sins of life came from human ideals, that at best were partial and incomplete, and that these ideals have to be replaced by divine ideals—ideals which have wholeness and completeness in them; that pain and disease of body existed solely because of false ideals, and that, with spiritual light, the world should become filled with new harmonies of life, and the shadows of sin be left behind. Death is to be overcome with life; with the consciousness that there is only one Life in all the parts and this Life can never cease in the part any more than it can cease in the whole. Thus the part is inseparable from the whole as the ray is from the sun—it never had, never could have any existence of its own. In God it lived and moved and had its being.

There never was any reality in sin, disease, or death. Man in his partial consciousness concerning life believed all these to be true, and because of such belief, he shaped his life accordingly; but all the while there was a law of a Spirit of Life, which never ceased to act, and while man might be unconscious of it, he was, nevertheless, being acted upon by it. With the coming of the spiritual consciousness there begins that passing from death unto life; that entering into the glorious liberty of the sons of God, when all the old order passes. The Old and New Testaments both refer to a king of Salem who was known by the name of Melchisedek, and we are told that he was without beginning of days or end of life. Paul refers to Jesus as belonging to this same order. This old yet ever new order, which, before one can enter its fulness, must be preceded by that new birth as a full consciousness enters the mind, that it is not born of blood, nor of the will of flesh, nor of the will of man, but of God, for this is the only real inheritance.

—an inheritance that existed for the soul, not in the beginning but in the great Forever. In the spiritually enlightened soul there is consciousness of neither time nor space. We are not heirs of Adam, or of any earthly man. The attributes of our souls, the faculties of our mind, have never been conferred on us by earthly parents. God is the only giver of every good and every perfect gift.



Chapter VIII

CONFORMITY TO IDEALS



## CONFORMITY TO IDEALS

THE laws of life are so absolutely just in their working that when any one transgresses them, the penalty is as great as the transgression. It can not be too clearly understood that there is no judge outside of man judging or condemning. The judgment of other people, be it true or false, is no part of real judgment for any one other than for the individual who commits himself to such judgment. All people are judged by their own ideals. Judgment and condemnation come to the individual because of a failure to live the highest ideals he has been able to discern and give form to in his mind.

Justification is also an individual act wherein one, having lived the highest ideals of which he is capable, is justified in his own mind or, we might say, truly adjusted to his life.

People are often found who have two sets of ideals, one which they use for themselves and one which they use for judging others, little thinking the standard of judgment or condemnation set up for others is going to be the standard by which they themselves shall be judged; for "with what measure ye mete, it shall be measured to you again," and "with what judgment ye judge, ye shall be judged." Some may think that what they feel and think about others can in no way affect their own lives, but in this they are mistaken. Whatever one feels or thinks concerning any one else, one is feeling or thinking quite as much for oneself; the thought goes to the forming either of a true or a false ideal; it is not only consciously thought, but it becomes a part of one's subconsciousness. The unkind criticism, the condemnation, the lack of forgiveness in one's mind held toward one or many, will produce exactly the same mental discord and unrest in the mind of the person who thinks it toward others as it would do if entertained



by those others. It will evidence itself in a mental way as discord and unrest, and in a physical way as pain and disease.

No one can hope to be at peace in his own mind if he is dwelling on what seems to him evil and unreal conditions in the lives of others, and meting out, in his mind, judgment and condemnation upon them. The person who formulates his own ideals, and lives up to them, will find little time for either judging or condemning others, and the example of such a life will go far in influencing others to right thought and right action. We are what we are, because of our ideals, a man never lives beyond his highest ideal, but if he lives up to his highest ideal, then new ideals are evolved and these, in turn, tends to an ever-increasing life. If we could only remember that there is absolutely no escape from our ideals, and that we can be at peace with ourselves only through loyalty to our highest ideals, a great deal of the discord and unrest which we now experience would soon be dissipated.

Ideals are influenced in two ways: through observation of the lives of others or from one's own innate consciousness. When the mind contemplates the virtues or the greatness of other lives there is apt to be a movement from one's own consciousness so that both the inner and the outer life go to make for what we term our ideals of life. We draw from the outer life mental pictures; if a degree of clearness, of wholeness and completeness enters into their construction, then from the inner consciousness there comes the tone and color necessary for a perfected ideal, that is, relatively perfected, for living ideals are constantly enlarging, and perfection, at best, is only a relative term. Into all our thought-pictures of life enters something of light and shade; shade, however, serves only as background to make manifest life's real pictures. One's mind must ever become centered in the thought that all things are working together for good; that what seems to be other than good, comes solely from our looking at life in a partial or in an incom-

plete way. Each so-called evil or contradictory state in life is only an evidence of lack of wholeness or completeness, and when that which is whole is come, that which is in part shall be done away with. Oneness, unity is written into all things, and in all things there is oneness of life but diversity in expression. If oneness is overlooked, we shall be able to see only discord in diversity.

The mind's thought-pictures, be they true or false, be they whole or partial, become externalized on the body. All our thoughts contribute to the sum total of what the body is. Thoughts wherein unity, wholeness and completeness enter, are creative, especially when reinforced by man's higher feelings; and such thoughts go for the upbuilding and strengthening of man's physical organism. We can make our bodies as whole and as strong as we wish, by encouraging real desire and establishing the habit of true, strong, self-controlled thinking. The Creator has committed to our care minds to be enlightened and controlled, bodies to be made strong

and kept whole; and our doing of this is at best only a reasonable service.

When we leave oneness out of life, and our thoughts become discordant and incomplete, then, because it is the law that all thought-pictures in mind must be expressed, the body begins to respond, and the mental thought-pictures show forth as physical disease. The body is the reflector, the mirror which shows outwardly what we are inwardly. We can not hold even for others untrue thoughts or false emotional feeling without this in turn affecting our physical bodies.

Humanity must be considered as a great whole; that which affects any part or any person for ill has its reactionary effect on the whole, and that which produces good in any one part makes for the upbuilding and the strengthening of the whole. The part works for the whole as much as the whole works for the part; and not until the very last soul is saved from its sin, disease, and death, can a full and a complete salvation come for the whole. We are all members one of another;

if any member suffers, the whole body suffers with it; if any member rejoices, all the members rejoice. When one attains to a knowledge of the Kingdom of Heaven that is within, his desire is to help bring the same knowledge to others, and he takes something of their burdens, as it were, upon himself in order to come into closer relationship and prove of greater help to them.

We hear the Nazarene spoken of as being "a man of sorrows, and acquainted with grief." We see Him weeping over Jerusalem because of her refusal to be saved from her sins. His weeping, His sorrow, His grief were not occasioned because of anything that existed in His own life. He had risen above the worries, anxieties, and troubles of the everyday life of the people about Him. He had entered into a conscious realization of His sonship with God. His sorrow and grief were occasioned by the fact that the people about Him were blind to their real welfare. He knew that they might be saved from disease of mind and of

body if they would only learn of Him, if they would only follow in His footsteps. He also knew that they would suffer in mind and in body if they refused to do so, but on every side He was met with rebuff and refusal. He grieved and sorrowed because of the great pain and sorrow the people were engaged in bringing upon themselves.

I have already said that the laws of life are absolutely just in their working, that every man is judged according to his ideals, when man knows but little, but little is required of him. That little, however, is required, for when one has any consciousness of right, then, only as he fulfils that consciousness in thought, word, and act, is he in harmony with the law. "To whom much is given," that is, to the enlightened mind, the mind that knows, "Of him much shall be required." Some might argue, from this, as Solomon had previously done, that much knowledge is weariness of mind and vexation of spirit. Why increase one's burdens in life by seeking after greater knowledge, when

such greater knowledge only incurs greater responsibilities and the law holds you to strict account for the fulfilment of every responsibility? Such a view of life would be superficial. In the evolution of life a man must develop, whether he wants to or not. He is going to bring far more distress and sorrow into his life because of his refusal to accept knowledge and the responsibilities which go with it, than he could in any other possible way. With the ever-increasing knowledge and the responsibilities flowing from such knowledge, there comes the ever-added power and strength to meet each one of life's problems, to effect true inner and outer adjustment to life. Therefore, it is not the part of wisdom for any one to avoid knowing in order to escape doing, but rather should he seek knowledge in order to become wise; for wisdom is first of all understanding, and then such understanding is transmuted into action. The understanding is the inner adjustment, and the living up to such understanding is the corresponding adjustment to

environment. True knowledge and true works are the two ends of real wisdom. The wise man goes on consistently working out a true salvation, no matter how many responsibilities are entailed in the doing of it.

We find some people who think that their health and happiness are only a question of the temperament they were born with, and because they have this or that kind of temperament, that they are, therefore, in no way responsible for their health or happiness. This is altogether a mistaken idea, for no matter what our temperament may be, we have the power to overcome any wrong phase of it; we have the power to become what we will to become. The weak, sensitive temperament that is so easily hurt by the unkind look, word, or act, may be made the strong, sensitive temperament that, while quick to feel and to know, is in no way disturbed by the false thoughts or actions of others, but knows how to meet and overcome each obstacle that presents itself in life. The morbid or gloomy temperament may become the bright, hopeful



one. Every weakness we find in ourselves we can change, and bring to fulness and strength. We can round out our lives and become all that we desire to be. Good habits are as easy to form and retain as bad ones, when we work with a will to replace the old by the new. Man is not left at the mercy of any thing or person save his own ideals. He must, however, live his own ideals or take all the punishment that comes through their neglect. It is possible for one to so regulate, control, and direct his thoughts that he can adjust himself to any environment, or can rise above and become, if necessary, unconscious to disagreeable things or people. He can shape his life so as to control circumstances. He can, if he will, be a giant among his fellow-men. When his whole life is under perfect self-control he can determine what to think, and what to do, and what to be. He will always be ready to act when occasion requires action. He will always have what is known as presence of mind, that is, a thoroughly centered mind which

knows how to use energy in the true way and to get from such use the greatest possible results.

Life is ever a process of becoming, wherein one change follows another in an orderly procession; it should be a continuous leaving of old things and conditions behind, and a continuous pressing forward to the ideals that are ever before. This is living in the newness of life; this is the real becoming. Take the life of the Man of Nazareth as an illustration: when gentleness was required He was always gentle; when firmness was required, He was always firm. No matter what the situation might be, He was ready to meet any and every emergency in a true way with dignity, with sympathy, with repose, with firmness, with wisdom, every trait of character expressing itself always and at all times in exactly the right way. "Learn of Me." Manifold, indeed, are the lessons we might all learn from that majestic life, which is at once so human and yet so divine that it represents the ideal, the measure, the

stature unto which all men must attain, summing up, as it did, all the elements that go to make a true man, that go to make a conscious son of God.

In all the Gospels there is not one word said of His ever being sick. Sometimes, after mingling with the multitudes and ministering to their needs, both in a mental and in a physical way, He went out on the sea or up into the mountains so that His outer mind might be renewed by the indwelling Spirit, but it was only for a season. He returned to the people with a greater strength and power to give of Himself in order to help to supply the needs of the people. His life was a never-ending desire to serve His fellow-men, a literal showing forth in His own life of that precept He gave His disciples: "Whosoever will be chief among you, let him be your servant." Love and service were the two greatest secrets of His influence in life; and the man or woman who lives to love and to serve has already entered into the Kingdom of God.



Chapter IX

STATES OF CONSCIOUSNESS



## STATES OF CONSCIOUSNESS

CONCENTRATION has to do with our outer consciousness, that is, with the external world in which we live. But there is another consciousness—an inner consciousness, that is just as real as our outer consciousness, and the means of entering into this inner consciousness of life is through meditation.

We may have thought that we were living in a physical world, and that some time we should go to live in a spiritual world; that when we discard the physical form, then we shall enter into a spiritual world. But few have thought that there is a physical or outer world, and also a spiritual or inner world; that we are all living in both worlds now at the present time, sometimes in one and sometimes in the other. But such is the case. There is an inner consciousness of life that is entirely different from any external or material consciousness of life.

Now, the outer consciousness deals with the effects or forms of things. The outer consciousness is where power is expressed; the inner consciousness is where power is acquired. Before we can express power, we must learn to acquire power. And as we acquire power, we can use it in a satisfactory way, or we can dissipate it without getting any great results. Concentration is a means to the right use of power, so that the power we use shall accomplish the greatest amount of good to any given end or purpose. Concentration, remember, is a faculty of the mind. Concentration is not power, but rather the use of power and its best use. We find that, when the mind is thoroughly centered on whatever we are doing, we then do the thing in an easy way, and in a right way. We find that when the mind is centered we are putting something of ourselves into our work; but when we allow the mind to become distracted then our attention is part of the time upon our work, and part of the time we are forgetful of what we are doing.



Just as soon as we become forgetful or abstracted in the doing of anything, we are then almost sure of making mistakes. Occasionally it happens that when people have gone on for a long time doing a certain thing automatically, as we might say, they can do it without a great deal of attention, but until we have succeeded in establishing in the subconscious mind such conditions as induce this automatic action, we shall find that it is much better to put our whole thought into whatever we are doing.

Concentration has, as we have said, to do with the objective world. There is no such thing as concentration in the spiritual or inner consciousness. Some people say that they wish to concentrate on spiritual truth. Now there is no possibility of concentration on spiritual truth—there is no possibility of concentration on any spiritual cause. You must have an object on which to concentrate. One might take a book and hold it before you and ask you to concentrate on it. For a little time the mind could be centered

on that book. By and by you would find that the mind would get tired of looking at the book, because there must be a certain variety, we might say, entering into concentration in order to keep the mind from becoming unduly weary or tired.

I might say you were asked to concentrate on the book, in order to show you that an object is necessary for concentration.

If asked, however, to concentrate on the space that the book occupied you would see at once how impossible that would be, because the mind requires an object in order to concentrate, and if you had no object, then there could be no concentration.

I want to make this thoroughly clear so that people will not be confused by terms; because very often you will find people using the word "Concentration," when they mean meditation, and meditation has nothing to do with objects. Meditation is the means by which one passes from the objective world into the subjective world.

Now, in all concentration we are using

energy, but we are using the smallest amount of energy and getting the largest amount of results from such concentration. If we could only take this thought into our daily lives, that whatever we do through concentration of mind we can do better, more quickly, more easily, then we should have gained so much that we should be able to accomplish anywhere from fifty to a hundred or two hundred per cent. more than we are doing at present. When one gets hurried, there is little accomplished, because the mental hurry keeps the mind from becoming centered on what one wants to do.

Concentration does not mean that we are not to think quickly or act quickly, but it means that we think and act on one thing at a time, and through doing this we are using the smallest amount of energy and getting the largest results. We can concentrate on our own bodies—we can center the mind on the parts that are weak, and we can think of those parts as being whole and strong.

Now, when we withdraw thought from

any part of the body, that part of the body becomes relaxed; but when we put energy back into that part, it becomes strong. I want to show in a very simple way that there is a mental way of attaining health and strength; I am speaking now, I might say, of the outer way—the concentration on the body. Of course, we may carry this far beyond mere concentration on the body, but if you concentrate on any part of the body, and think strength into that part, then strength goes into that part. I can relax my arm, but before I relax my hand and my arm, there must be a withdrawal of thought from hand and arm. But just as soon as I think and use will, back again there flows strength, energy and power into arm and hand.

We say that parts of our bodies are weak, and parts of our bodies are strong; but supposing we have the power to send energy into the weak part, what is that going to mean? It is going to mean that eventually the weak part will become just as strong as any other part. Any one can prove the truth of this

for himself. It is not a mere theory that we can discuss and talk over, and nothing come of it; but any one can get the actual demonstration for himself, if he just sets his mind to the perfecting of his body. These bodies of ours, remember, are our servants, and if we use them as they should be used they will respond to our every effort; but if we allow them to become weak or worn out, then they will not respond aright to the mind.

Too often we wear out our bodies through lack of concentration. Some people say it is because of overwork; but it is not so much because of overwork as of the way in which we do our work. If we are working at one thing, and thinking about a dozen other things, then the mind is abstracted from the thing we are doing, and we are not doing it well, in other words, it is hard work; and when we undertake to do something else, having already, perhaps, done it two or three times in mind, there is no change, and the result is that we are tired out in the doing of it, we are not then using

our forces in the right way. But every time we leave one thing and go to something else that is, in a sense, new, the change from the one thing to the other should bring rest and renewed power of concentration.

But concentration, remember, does not mean mental tension. Some people exert their minds so much that the whole body becomes tense. Now, when the body gets into that condition, this is what happens: because of that tension, you are putting three, or four, or five or even more times the amount of energy into the thing than is necessary for the doing of it. Therefore, keep all tension out, and just let the power act in a strong way, but not in a tense way. When you see a man's hands clenched, you will know that that man is using three or four times as much power as is necessary for him to use. In talking, or lecturing, one should be able to send his voice out so that the persons sitting in the rear would hear just as distinctly as those sitting in front; but he is not supposed to use his voice in such a way

as to fill a hall of four or five thousand people, if there are only seventy-five or a hundred to address. But to some speakers it makes little if any difference whether the listeners are few or many; whether the room is large or whether the room is small; the voice is made to carry, and there is a loudness, a strain, which exhausts the speaker and hearers alike. I have also a decided opinion that in the delivery of a lecture the speaker should feel better after he has finished his lecture than before he began—if he has been talking about something that is going to make for uplift and happiness—then the idea of getting tired is an absurdity. But in the giving of a lecture, as in everything else, the mind must be thoroughly centered on what we are doing and then we shall use only just enough power to do the thing, whatever it may be, in the best possible way.

All these things you can prove for yourselves; there is no necessity for you to take my word for it. The real necessity is this: to know that if this theory is true for me,

or for any one else, then it must be true for every one, but only those who test its truth will get the result. Information about concentration and meditation would be of little, if any, avail unless we learn to use it. Now I know what can be accomplished: I know that when a person has once acquired the habit of concentration, he will never go back to the old ways of thinking and doing, but will follow the new way, and accomplish a great deal more for himself and for others through such concentration of mind.

Behind concentration, however, there must be something else. There must be a definite plan in view. You must know something of what you want to concentrate on. You must not concentrate blindly on *anything*, but you must have a definite object, a definite purpose for concentration. The object may be trivial at one time, and it may be great at another time, but if you use concentration in the little things of life, remember, you establish a habit which will make concentration easy in the great things of life.



We are all subject to habit; and when we establish a good habit, it is just as effective in its way as when we establish a bad habit. When one establishes a bad habit, one feels it next to impossible to get away from that wrong habit—it is so much easier to do the thing than not to do it. And that is just as true in establishing a good habit. What comes from establishing a habit? Habits are formed, first of all, through mental picturing. In establishing a habit, we may not be conscious of what we are doing, but we have some mental picture—some thing in mind that we have thought about, and then we go to work and do that thing; a few days later we repeat it, and every time we do it, we find it easier to do. By and by there comes, we might say, an “urge” from within toward this habit, so that if we try to get away from it, it acts insistently upon us to keep us in the habit. Now, why is this? Every time we do a thing, the mind forms a picture of that thing; when we do it again, that old picture returns, to give force to the

new picture; and so we are constantly filling the subconscious mind with those pictures or habits of life which may work for our good or may work for our ill, just according to the plan of life we have laid out for ourselves. If our plan benefits us at the time, it shows that there must be something in the plan which is good; but its benefits do not end, remember, with the mere thinking of that plan; they become a part of our lives, and live on in the life, and then whenever we make a plan that is in any way related to this old plan, the old plan comes up as an aid to help us carry out the new.

You will find it difficult to do new things—it is much easier to do the old things. It is much easier to think the old thoughts than it is to think the new thoughts. But it is only easier because of the habit that has been established in the subconscious mind. It is easier to dwell on the fact of weakness, of debility, or disease, than it is to think on the reverse of these, because we have been dwelling on weakness and we have been thinking

of disease in the past, and when the subject comes up, the subconscious mind begins to call up all those recollections from the past. If that is true, we have the key to the reason for making mistakes in life, when we have no desire to make them, that is, when the conscious mind is anxious to do something that is right, and the subconscious mind comes up as a factor and causes you to do the wrong thing. If that is true, then we also have it within ourselves to change all that, to establish new habits and to make these new habits far more effective than ever the old habits were. We have it within our power to establish the habit of strength, the habit of health, the habit of concentration, the use of power. We can do all this, but *we must will* to do it; we must set our minds to the accomplishment of a definite end.

Again, besides the plan, and besides concentration on it, there is needed the element of perseverance. "It is a difficult thing to establish the new habit," you say. Yes, it is at first, because of the old habits;

but by and by you will find it a very easy thing. All that is required is a certain amount of perseverance, in order to establish the new habit. So, you see, perseverance and thought-picturing and concentration have all to do with the things which we wish to accomplish in the great outer world.

I have been dealing so far with an outer world, where concentration is necessary in order to get the best results; but I am going to deal with the inner world. In all this, I have been trying to show that power is used through concentration; that energy is used; and that whenever a thought enters the mind, it takes a certain amount of energy to give shape, to give form to that thought; that whatever we do, we are using energy in this outer world. But if we are using energy in the outer world, we can not go on indefinitely using it without some source from which to draw it, and, therefore, we find that energy is not external to us—it is not something that is going to come to us through merely eating a certain amount of food.

Food replenishes the waste tissue of the body, but you all know that some people with very little strength eat a great deal of food, and that other people, with a great deal of strength, eat but little food. It is not a question, remember, of what we eat or what we drink. There is another food which is more real than physical food. Said Jesus: "I have bread to eat which ye know not of." Moreover, we know that: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here then is a food which many of us have, perhaps, eaten, all unconscious of the fact that it is a bread of Heaven, and just as essential even more so to the life of man than the physical bread he eats. How do we come into possession of this bread, because from it will be drawn all the mental and all the spiritual strength of life? This we receive through earnest meditation.

What is meditation? Meditation in its first degree is desire of mind. Suppose you desire greater power; suppose you desire

greater health, greater peace of mind. Now, we call that desire prayer. In the past we have thought of a Being, who, if we should pray to Him earnestly, sending forth a fervent supplication, would, because of such supplication, grant us our desire. But the Master has told us that God is more willing to give than we are to receive, and some of the Master's followers have said that God required nothing at our hands—that when we were praying to God, we were not conferring any favor on God through such prayer, or aiding Him in any way. Then why should the desire go out? What necessity is there for prayer if God is more willing to give than we to receive? The desire goes out because it is necessary to relate the mind to that which it desires. It is the magnet which draws to us that which heart or mind desires. Everything in the universe is ours, as is illustrated by the fact that everything that enters into the material body of man is one with everything else in the material universe, and that there is nothing in

the material universe that does not exist in the body of man. This shows that the body of man epitomizes the material universe; and in just the same way the soul in man epitomizes God's spiritual universe and the whole spiritual consciousness, because it is one with the All-Spirit. There is no separation between the individual soul and the Great Over-Soul, any more than there is a separation between one part of the sun and all the other parts of the sun. There is the universal energy at the center of all things—at the center of human life—at the center of man's highest consciousness of life; we call this the spiritual or soul-consciousness of life. It is the consciousness of the soul within the individual becoming one with, and inseparable from, the Great Universal Consciousness—the Soul of Things. Therefore, the mind living so much in the external things of this world when it wearies, turns to the within to seek rest and peace. You can use concentration up to a certain degree, but when you have reached that degree, then you must

enter into another consciousness, otherwise all the energy or power will be gone, and you will simply be devitalized—leading a mere existence on this earth, of little service to yourself or to any one else. It is necessary, therefore, to enter into this other consciousness in order to appropriate to yourself the spiritual energy and power that comes to you through this inner consciousness. Remember, in the outer we are making things; we are doing things there; but in the inner we are *getting the force wherewith to do those things*. Now, inner desire is necessary, not because we are going to please God—not because we are going to influence in any way the laws of the universe, but rather to bring about adjustment, or true relationship between the individual mind and the Universal Mind. In the outer world we forget pretty nearly everything but the self—we are working for the self, thinking about the self, dwelling upon the self; but when we enter into the other consciousness, we must leave the self behind us—that is, we must leave the



personal self behind, because the inner consciousness has to do with the Universal Self.

Desire, then, is necessary in order to realize. Desire or prayer is necessary in order to *relate* us to what we desire—not that we are not already related to it in one sense, but it is necessary in order to *consciously relate* us to what we desire. It is of the utmost importance that we be *consciously related* to God, and also *consciously related* to man. True it is we are all related to God—we are all related to man, but unless there is a consciousness of this relation, then we shall not act, we shall not live as tho we were related either to God or to man.

Now, we should all desire this Universal Consciousness—we all need the consciousness of humanity, the consciousness that we are one, that we are members one of another, that it is the power of God working within each one of us to will and to do, in order that, through the recognition of this power we may come into still greater power and wisdom.

The first step, then, is desire, or what we term "prayer." This is not so much a question of words, for words, after all, merely stand as symbols for something greater than words, in themselves they are but little things. No one can make an effectual prayer through words alone. Repeating over and over in the mind certain set phrases does not constitute prayer, in fact, has nothing to do with prayer. Words may take form in the mind, but can never constitute the reality. The ideal that we hold is the great reality—the great reality is the consciousness of God in the life.

"But," you ask, "what do you mean by the 'consciousness of God' in the life? What is this consciousness?"

Jesus said: "God is love." Then, the more the soul has of this power of God—this love of God (and the love of God, remember, is the love of anything, and everything that is good. We are also told that all things are good, and that we can neither add to nor take from anything that God has ever made), the more Godlike it becomes,

the more it is able to enter into this "consciousness of God."

Again, through this inner consciousness comes a condition which we call "feeling," for want of a better word. We might call it "spirit," but we are all conscious of it as feeling—we are all conscious of the feeling of hope, of joy; so there is this consciousness of "feeling;" and we know, if we stop to think, that this consciousness of feeling is an unpicturable thing—that no matter how hard we may try to express it through spoken words, we are unable to do so to any marked degree, for it transcends all thought and all spoken word. It is something greater, because it is really the presence of God in the life of man. It is this presence which gives us the one true inspiration of life, and all the differentiations of this spirit, which expresses itself through faith, hope, joy, and innumerable other states of feeling. All these are but varying states of the love of God in the life of man.

Now Divine Love is the power which ani-

mates everything, whether it be a human being, or whether it be the lowest form of life, it existed, remember, before mind exists, or that part which thinks and reasons and forms judgments. Feeling existed long before, because it is the real dynamic power; mind comes later, as something which will help to give expression to that power. You know, if one is inspired by any great feeling, one's thoughts take shape after that feeling, and one's works, too, are patterned after it. So, we see, at the center of life is this presence of God. We are told in the Scriptures to "feel after God." There is no other way of knowing God, save through the God in us; the spirit of love—the spirit of faith and of hope in us, these bring us in touch with the Great Universal Spirit of love and faith and hope. There is no other way of coming in touch with God. We can not think or reason about God. If we should undertake to do so, every one of us would have a different conception of Him—no two of us could have the same conception of God. Each of us

would work out our God according to our own ideas of what is wise and true, and we should have many Gods among us. But, when we revert to the question of "feeling after God," remember, the joy in one life is just the same as the joy in another life; the faith in one life is just the same as the faith in another life; the only question can be the one of degree of development. We could never understand another person's God that had been thought and reasoned out; but we can all understand the God that we have been "feeling after," through the spirit that is within us.

This, then, is the coming of that condition which we call oneness, where we begin to have the consciousness of Universal Life. "Of myself," said Jesus, "I can do nothing. The Father working within me, He doeth the work." This is the recognition of the Universal Power. Christ had the full consciousness of that Power which worked within Him to will and to do, we never find Him assuming any personal power, but only this

Power of God that was resident and ever present in His own life or soul.

We want, then, to acquire power. First of all there is a desire to know more of God; then comes, later, the letting go of the desire—the ceasing to think at all. Did you ever try to still your thoughts? Have you ever been able to make your mind thoroughly passive to the Universal Will that is within you? Have you ever been able to enter into your closet and shut out all the material world with its distractions? The Master said: “Enter thy closet and shut thy door.” That is, enter into the spiritual consciousness of life and shut out the consciousness of form—the consciousness of material things—and there commune with God. And He continues: “And the Father, which seeth in secret, shall reward thee openly.” Now, there is an open reward in the sense that the individual who is able to do this, comes out of this state of meditation, or communion with God, filled with power and the desire to use that power; because when we are feeling

splendidly strong and well, we are not satisfied unless we are using the strength and power that is within us. So, the reward comes openly—we are able to express in a stronger and truer way than we have ever expressed before, and the expression of what we have been able to do is the real reward. No one is ever satisfied in this world, nor can be so—it is not in the nature of things that he should be—if he is not bringing something to the world—if he is not giving out of his fulness to the world. Not only does the world exact this of us, but we ourselves find that such giving is necessary for our own self-development. We can not store up anything in the physical organism and hope to retain that energy through doing nothing. Some people deceive themselves by thinking that it is possible to get a great deal and give nothing, or but little. Some time they will awaken from this dream, and will see they can receive only as they give.

So, through meditation we acquire power, and through concentration we use that power.

One is just as essential as the other, because unless we use concentration in our efforts in this world, we are cutting off the source of supply. Energy is given us only to use, and if we refrain from using it, then we are just so much the worse off. Some people will say that they can do but little, that they have not great minds, and they can not do the things the great minds can do, and so they feel discouraged over the outlook. But there is nothing to be discouraged about. Remember, we are all in different stages of evolution, and that any one of us can take up his work, whether it be little or great, and carry it on, and through carrying it on, come into a larger work. We have in our own hands the decision as to what that work shall eventually be, but we shall succeed, remember, only through the use of the power we have acquired, and through such use will come the real success of life. We can all make our lives what we will to make them. We can find what we are best adapted for in life, and then set our minds to the accomplish-



ment of a given end. I think that every one should have some object in view—that we should all be building our castles in the air, because every castle must first be built there. It is built in mind before ever it has a physical foundation. The visible foundation comes later, but the castle is first a plan in mind; the material expression follows after. If any one has in mind fixed ideals of what he wants to be and of what he wants to do, and will keep right on, knowing that he is being and that he is doing, then will come the fulfilment of his plan in life. But if people simply build castles in the air and leave them there, then such castles will never amount to anything. We must plan, we must feel, we must think, we must work, and by doing all this unitedly, we shall succeed, we shall express our desire, no matter what it is—whether it is what the world calls little or great; if we are doing each thing in the best possible way, then we are preparing the life for a still greater thing. If it is a great thing, then it requires our untiring energy,

it requires the full concentration of our thought, it requires all the power that we can get through meditation in order to express it. Each and every one of us is doing a little something to hasten the Kingdom of God on earth; we are bringing that kingdom a little nearer when we are getting power from within and using that power in the without; we are, in fact, making a better world in which to live. The process of creation is going on, and it is thus that God is using every personality to express through that personality something of the Kingdom of God on Earth.

## Chapter X

### CAUSE AND EFFECT



## CAUSE AND EFFECT

“Canst thou minister to a mind diseased?”

—*Shakespeare.*

THE law which demonstrates that force displays itself by working from within, outward, is the only rational explanation of the visible world. The form expressed by force is of no significance in our comprehension of the law. If followed from its origin, outward, it will be recognized as but a sign or symbol corresponding to the thought within.

If the human body corresponds to the mind within, does it fairly represent it? Or must we take into consideration the tension, resistance, and pressure of other things and conditions without? Such influences are impelled chiefly by human thought. We live in an atmosphere of thought-currents, of thought-vibrations. Unless, by the law of correspondence, there be that within our own mentality that corresponds to this disturbing

thought-influence of others, no reflex action is possible from within to the human body without. Hence we are the arbiters of our own destiny. We must place ourselves in perfect harmony with the law, and build our house upon a foundation of rock. Even the effect of antenatal thought-influence upon the mentality of a child (evidenced upon its body) can be overcome by knowledge and practise of this law. Happiness may transfigure a countenance of very ordinary appearance to one of beauty. Where there is beauty of form, interior harmony or beauty of thought must exist to some extent. Perhaps for generations some peculiarly harmonious quality of mind has asserted itself, and, unconsciously adapting itself to the law, has produced the outer expression of a beautiful being. In turn, such beings, by cultivating discord and inharmony through adverse thought-action, can change their appearance and that of their posterity to imperfection. In each soul, however, lies dormant the power to surmount these conditions,

to free itself from the shackles placed upon it by other and stronger minds, to assert its sovereignty, and to blossom under the sunlight of true thought into the bodily expression of a perfectly ordered mind. Therefore, we can not altogether hold others responsible for the effects of untrue thought-action upon either our minds or our bodies.

The principle of correspondence between mind and body is based as follows: Man is heaven within, earth without. The Divine spark dwells at the very center of his being. His garment of clay, which is the outer manifestation of his being, belongs to all that is external in creation. Man unites within himself two worlds—the outer and the inner; but one law acts through both. The outer is the general sequence of the inner, which is the vital spark, the enduring nature of man. All growth proceeds from this inner man. The outer is, of itself, nothing, that is, it is entirely dependent on the inner being. Every change that affects it is the result either of growth or of lack of growth. The body of

Man is at best but a transitory manifestation or expression of his mind and soul.

These two entities, the outer and the inner, appear to be separate; but they have a very real connection. The true correspondence of any outward condition is to be found only through a knowledge of its inner representative. The whole visible creation is but an expression of thought. All outward manifestation is but the symbol, or clothing, of thought, which is constantly shaping for itself new apparel. Man derives all knowledge, at first, through the medium of symbols. All spiritual teachers have, in the past, used symbols as a means of instruction. The spiritual plane is the plane of causes; the physical plane is the plane of results. Everything material proceeds from a spiritual cause. The process is, first, the forming of spiritual thought in the mind of man; secondly, the consequent direct result of spiritual thought. Everything begins and ends in the being of man, who is an embodiment of the Spirit of God.



The conditions of material life are transitory and changeable. Their forms lead from, and return to, the spiritual. This is the mystery of life; a process with an ever-changing form, visible in all things—whether of the mineral, vegetable or animal kingdom. “One state is swiftly succeeded by another; there is no permanent state or condition of form.”\*

Let us now consider the intimate relationship that exists between matter and spirit—body and mind. Mental healing has fully demonstrated that the imaging faculty of man is responsible for all the ills from which he suffers. One disease is no more imaginary than another. Everything we do or think must first be imaged in the mind; hence, everything in the intellectual and physical man may be said to proceed from the imaging faculty. Our thoughts are first ideated, then exprest outwardly. The expression must correspond to the inner thought. If this is

\*Spencer: “Direction of Motion.”

inflamed, inflammation will make itself felt in the body. If a person is given to thinking harsh, unkind thoughts, or saying cruel, cutting things—if he is sarcastic in his remarks—it will certainly be found that this mental state has produced neuralgia; or if he is sensitive to the unkind remarks of others, the suffering experienced inwardly will express itself outwardly in neuralgic pains.

There is a fourfold action between mind and body that should be understood. The primary cause for everything originates in the mind, and thence works outwardly. First, the mind acts; this is followed, in turn, by a responsive action of blood and muscles; then comes mental reaction, which is followed by physical reaction—the body thus responding to the ever-varying moods of the mind. Consider as an illustration the action of anger. We know that this is a mental emotion, but note its instantaneous effect upon the heart, blood, and muscles. The heated and contracted mental state produces a corresponding physical state; and, according to the laws of

being, the excessive action produces a corresponding reaction. When this reaction takes place, there is a decided lowering of tone in the mental condition of the angry person, which is inevitably followed by a weakened state of the body. This law applies equally to emotions other than anger.

For everything real in life, there is an unreal semblance, which is its contradiction. For every true emotion that enters the mind from the soul, there is a simulacrum that acts on the mind from without, producing a false emotion, which, in turn, tends to destroy the physical organism. One builds up; the other tears down. One works from the inner, outward, while in the other this action is reversed. True emotion is caused by the inner spiritual impulse; its contradiction is caused by persons or conditions external to the personality.

Wherever mental contraction is found, you will find its physical correspondence. Muscular contraction is often caused by sorrow for loss of friends, or of money.

Wherever loss is felt to a marked degree, corresponding contraction takes place in the body. Muscular rheumatism frequently results from grief for the loss of friends. Paralysis is usually caused by mental shock. It may be regarded as a withdrawal of the life forces, *i. e.*, the blood, no longer flowing naturally throughout the body, fails to carry sufficient nourishment. Paralysis may be caused by different kinds of mental shock—anything that strikes deeply into the life of the individual. A failure in business often causes paralysis, the lower limbs in that case being affected to a great degree. The limbs correspond to the sustaining power; and through the loss of money, the personality believes the sustaining power to be withdrawn. Sometimes, without shock, when the rest of the body seems perfectly well, the limbs lose their power of locomotion and refuse to carry the body. This is usually caused by the sudden loss of friends or others upon whom the person was dependent, or by the loss of worldly goods. The true sustaining

power—the power that will sustain in any or every emergency—is to be found in the “One Source of Life,” the only power that sustains us eternally.

All the different senses have their inner correspondences. We see with our minds, and according to our mental vision will be our physical sight. A person with very little mentality may see clearly at a great distance as well as near at hand; but, with regard to this and all other faculties, the plane to which the person belongs should be considered. Comparatively little is required of a person on the animal plane of existence. Obedience to the law on that plane is the only thing necessary; therefore, one who has advanced no further might be remarkably healthy physically, without showing a much higher order of intelligence than that displayed by an animal. But even on that plane it is necessary to have all the wisdom of the animal kingdom; thus, throughout all the varying planes of thought, the outer form must ever respond to the inner thought.

Those who are "far-sighted" will be found to have some condition of mind corresponding to that weakness. A careful examination will show that, regarding things apart from themselves, they can see clearly. Possibly they are interested in the welfare, habits or customs of other nations; but concerning surrounding conditions and people they are blind, or form but a weak conception. A correspondence may be found between family neglect and this condition. The opposite condition, near-sightedness—whereby people see objects near at hand distinctly, but very indistinctly those at a distance—finds its correspondence in thoughts confined too closely to family matters and an immediate circle of friends—thoughts that give but little, if any, attention to outside matters. Very often the conditions are inherited—the thoughts of the parents have left an impress on the mind of the child, and the latter, not having learned how to overcome these parental conditions, continues in the same line of thought.

We should all see clearly, both at a dis-

tance and near at hand. In recognizing immediate duties, we should not be unmindful of the fact that we are members of one family; that each part of the human race is essential to all other parts, and vice versa. When our sight becomes clouded, and we see objects but dimly, we may become cognizant of the correspondence if we examine our own mental state. We are sure to recognize a decided limitation in our mental vision, and if we remove this condition, our physical sight will quickly correspond, become improved, and in time fully restored.

A change of sight attributed to advancing years proceeds from an altered train of thought. With most persons the eyesight is better in youth and early manhood than in middle age. There are periods in life when the sight certainly changes. Dimness of vision occurring at middle age corresponds to a lack of mental perception regarding many things that were thought to have been clearly understood in the past. Instead of each day adding new clearness to our mental percep-

tion, we find our ideas becoming more vague; we do not rely upon our own view, but resort to other means to have the subject placed more clearly before us. These methods correspond to sight derived from without, rather than from within; from books and from the minds of others, rather than from our own. Occasionally, aged people experience a renewal of sight; this corresponds to an awakening of the spiritual powers within—to the inner perception of the way, the truth and the life.

Many persons are said to hear better with one ear than with the other. This is easily explained. Some people care to hear only one side of a question—that on which their sympathies are enlisted; they are not willing to hear both sides. Again, there are persons who do not wish to be disturbed by having to listen to a recital of the sorrows of others. They consider it an advantage not to have their conscience ruffled by the knowledge that such misfortunes exist; accordingly, they close their ears, harden their hearts, and go



through the world in total disregard of the welfare of their fellow-men.

The relationship between the blood and its circulation is of great interest; for the blood symbolizes the Principle of Life, which is in all and through all. Soul-impulses acting on the blood produce a healing influence; purity of thought begets purity of blood; true mental action causes the blood to flow normally throughout the body. Conditions acting on us from the outer world are largely responsible for mental impurity and improper circulation of the blood. A disturbed circulation can nearly always be attributed to the unreal emotions.

One who thinks to excess will find that such action produces an untrue movement of the blood, causing it to flow unduly to the head. The brain demands both rest and nourishment. The circulation should tend toward one part of the body as much as to another. True circulation is developed through an even development, so that no one faculty shall predominate. All unpleasant

emotions have an adverse action on the blood. Anger, hate, malice, etc., so poison the blood that it can not give the desired nourishment to the body. It is not the food we eat, but the thoughts we think, that produce impure blood. "Not that which goeth into the mouth defileth a man," but out of the mind proceed evil thoughts, which defile the blood. Keep the thoughts pure, and the blood will be correspondingly pure. Control all unreal, emotional conditions through the higher understanding. Digest that which is essential to your highest welfare, and the mental digestion will aid the physical; the food eaten will digest thoroughly, become assimilated, converted into blood, and serve to nourish and strengthen the body. A pure, unselfish, mental and moral life purifies the physical life. Strong thoughts make strong bodies.

Chapter XI

MIND AND BODY



## MIND AND BODY

THERE is an exact correspondence between mind and body of which any one who has carefully and thoughtfully investigated the subject must become fully convinced. In a study of this correspondence, however, many things must be taken into consideration, such as temperament, environment, and other conditions that tend either to modify or to increase physical effects. The bodies of men are not to be looked upon as so many automatic machines, nor is it to be expected that each machine should record exactly alike. No two minds ever express alike and consequently there will be found no end of variations even when the causes seem to be exactly alike. The question of temperament plays a remarkable part; with one temperament a

mental cause sometimes produces instantaneous physical effect, while the same cause existing in the mind of another may not be expressed for days, weeks, or even months after the cause has been set in motion; at least, there is no apparent outward expression. The physical organism of man is an expression, a symbol of what man has felt and thought. The body is merely a habitation that soul and mind have builded for their own uses and purposes, and hence the body can have no being apart from soul and mind. It responds not only to every thought but to every emotion. It is to be viewed in two ways: first, as a record of past thought and feeling, an outer book in all its complexity of organism, function, etc., an outer book of man's inner life. In the second place the body is the soul's barometer which registers (more accurately than any barometer man has ever made to register weather conditions) his daily, not to say hourly, thoughts and emotions which are being constantly registered on the body.

It would require a large book to give any adequate or full expression to this law of correspondence between mind and body. In a chapter, one at best can hardly outline or offer suggestions for those who would make a study of this law. What follows is more in the nature of a generalization, but I hope it will prove of sufficient value to awaken a desire in the mind of the reader for a greater knowledge and a deeper study of the underlying or fundamental laws of life.

Materialists in the past have thought of brain and mind as being almost synonymous terms, that thought was a production of the brain; but elements have no power in and of themselves to think man's thought, and yet, that the brain is the best vehicle which man can use in connection with his thinking, goes without saying. For, while mind and intelligence are not limited to one particular organ of the body, the brain is, nevertheless, the chief organ of thought and reason. The mind has it in its power to use the brain as well as the whole physical organism, and,

through so doing, gets beneficial results. To exercise the mind is necessary for the growth and full development of the brain. Through such exercise, brain-cells can be almost, we might say, indefinitely developed; and while the greater number of brain-cells do not in any way increase the intelligence, yet because they are a result of thought in action, they stand as the symbol or the expression of greater intelligence. The right use of this organ of the body comes through clear, concise thought-picturing, and when the mind is not disturbed by superficial emotion, or when the concentration is sufficient to keep the mind centered on what it is thinking about and the hands busy on what they are doing, we have an ideal action of the mind. If to this we add something of peace, hope, joy, or other of the inner emotions, we have the ideal condition of mental poise which will produce true brain-action. What is needed is the equilibrium which is always to be found between extremes. One person may be so relaxed and negative in his thinking that he



will derive little, if any, results from it, while another may think so intensely that whatever results he obtains are paid for by loss of mental and physical vitality. Negative thoughts and feelings lead in no way to increase of cellular development. Intense thought or emotion makes more for destruction in cell-development than for any real creation. Poise, equilibrium in thought and feeling, is what all must learn to cultivate if they desire to have this organ of mind function in a way to fulfil its perfect office. Anger, worry, anxiety, fear, intense thinking, etc., etc., are all prolific causes of disturbed brain-action and are exprest through congestion, headache, and pains. The fact is, that all undue or abnormal action of the mind finds its exact correspondence in physical conditions. Intense thinking produces something more than a mere wear of tissue; it produces a destruction of brain-cells.

Remember, that the body has no power to feel or to act of its own volition, altho it is sensitive and responds quickly to every true

or false thought or emotion. Excess of mental action is followed in turn by excess of physical action, because nature is everywhere seeking to establish equilibrium. After the excess of action there follows, first, mental reaction and then physical reaction. This can be easily discerned, say, in the case of anger. First the mind is angry and heated; then the body becomes contracted and heated; later comes a relaxed condition of mind wherein clear thinking very largely ceases, followed in turn by a weak or devitalized condition of the body. This action and reaction of mind and body explains the whole working of the law of correspondence; first, mental action followed by physical action; secondly, mental reaction and, as a consequence, physical reaction. The body is the instrument of the mind. The mind plays upon that body as it wills to play. There is absolutely no escape from this position. Our ills are all of our own making. Mental causes produce physical effects, not one or some, but all, physical effects. The body is

what the mind makes it, whether it be strong and whole, or weak and diseased. One should so learn to possess and to control one's own thoughts that in all thinking there would be no mental tension. Then there would be no congestion of blood in the head, no heated head with its consequent headaches. The slightest pain that a person feels in any part of the head should be to him an indication that he is not using his mind in a true way.

Will is Universal. Each thing and each person to the degree of their life and intelligence can have sufficient will for all true action. Will is always in evidence when there is concentration of mind, and will is necessary to everything we do in life. Every part of man's physical organism must respond to will and nowhere is this more self-evident than in the neck, arms, and hands. Indeed, we might almost say that the arms and hands are the chief executive organs of the will, to give full and complete expression to what man desires to do. A stiff neck is the indi-

cation of a perverse or rebellious will, or, I might say, the direction of the will by the mind into wrong channels of expression. The true action of the will is exhibited in strength of neck, arms, and hands. The reverse of this is true when people are lacking in mental concentration. Still another manifestation of the power of will is shown in holding the body habitually erect and well-poised. One can best cultivate will through concentration of mind. There may be stubbornness or perverseness of will without mental concentration, but there can be no full development of will when one's mind is not centered, when there is dissipation of thought and energy. Will in its last analysis is an involuntary action in the life. Used in the true way it is continually becoming a greater force for all true expression. It is the divine prerogative of man, when his life is adjusted to divine law and order, *to become what he wills to become* not in one thing or many, but in all things that go to make the strong, self-reliant, perfected life. In whatever one does

one should use concentration of thought, and concentration means becoming thoroughly interested in whatever one is doing. The person who is in love with his work will always, while engaged in doing it, have his mind thoroughly centered upon it.

The body has its bellows for drawing in and exhaling the atmosphere necessary for its physical existence. The lungs, in one respect, resemble the blacksmith's bellows in causing the fire to flame. We are told that the more oxygen we take from the atmosphere by the use of the lungs, the greater will be the burning up of the carbon that is in the system. But like the blacksmith's bellows, the lungs have no power to act in and of themselves. They are only organs on which soul and mind act. All true action, coming from true thought and feeling, will go to the upbuilding and strengthening of these vital organs of the body. Man is far from using the full capacity of his lungs. If he were using his lungs as they should be used, coughs, colds, congestions, and all other

lung troubles would be unknown. At the best, men and women are not using one-third of their lung capacity. But how are we going to use the lungs to their full capacity? When the mind is peaceful and restful, when the higher emotions are the animating forces in life, it will be found that there is a rhythmic, deep breath both in its outflow and inflow, and that desire produces a marked influence in its action upon the lungs, for the lungs correspond in one way to our aspirations. The outgoing breath corresponds to the aspiration, the desire that exists in the mind; the incoming breath to the inspiration or the fulfilment of desire. In proportion as man has strong aspiration or desire will he exhale fully and freely; and to the degree that he is able to exhale, will he receive without effort on his part the incoming atmosphere. Through the out-breath a vacuum is created and the air must of necessity flow in. There is a passage in the New Testament which reads: "God is more willing to give than we are to receive." This passage

is illustrated by breath, in that we must put forth a certain mental and muscular effort to exhale, but the inhaling is done without either. Inspiration is a response to desire. Desire that has to do with the highest motive and the deepest feeling tends to bring us into closest relationship with all that we desire. Desire may be likened to a magnet that attracts to it all that is in any way kindred to it. The highest desire and the deepest feeling bring us into right relationship with all that we most require. All things are ours, but the self makes the adjustment, whereby we enter into the possession of them. Take the question of breath, for instance; only as we learn to exhale the air in the body in a very thorough manner can we inhale to the same degree. The exhaling is done with effort; we create a vacuum and the air will flow in naturally and without effort. Such a course of action tends to strengthen the lungs, because it is only through the perfect use of every function of the body that it is kept whole and strong.

Through the lack of true use, the lungs become weakened and in time the whole body becomes diseased, because each organ of the body stands in such close relation to all the other organs that what affects any part for ill, in some degree affects all parts. This is notably the case with the lungs. The more one can breathe in, the more the whole body is benefited by it. Any one can test the truth of these theories for themselves, that they are all susceptible of demonstration, but to derive benefit from them one must use them. If people wish to establish strong rhythmic breathing, they will accomplish that end in the most enduring way through true feeling and high thinking. Mind causes every position the body takes. Keep the body erect, and the lungs will be in a better position to do their share of the work in keeping the physical organisms whole and strong.

For many ages the heart has symbolized the love nature. The heart is ceaselessly at work, sending to every part of the physical organism the life-fluid, or the blood. This



builds up and replaces all the waste that is continually going on throughout the whole physical organism. Love is the greatest power in the Universe. It may be said to be the source from which all else flows. All attributes of soul, all faculties of mind, are but differentiations of a Supreme Love that is "in all, through all, and above all." Different organs of the body represent in an outer way the soul's attributes and the mind's faculties. All love that is real or true in the life of man, strengthens the heart in its action, so that it is able to fulfil its perfect mission in carrying strength and nourishment to every part of the physical organism. The contradictory condition which expresses itself in emotional hate or jealousy is destructive to all true heart-action. When the heart is acted upon by the greatest impulse of life, it can never become weakened or in any way diseased, but will continue faithfully to perform its service to the end. All false emotions, such as anger, hate, or jealousy are destructive of true heart-action.

The esoteric meaning of the word *blood* is Life. "He hath made of one blood (of one life) all people who do dwell on the face of the earth." And we are told in Holy Writ that without the shedding of blood there is no remission of sins, that is, without dying to the old life there is no living to the new. "The blood of Christ cleanseth us from all sin," that is, the life of Christ, when lived by any individual, cleanseth from all sin. Blood, therefore, symbolizes life; the life that consciously realizes its oneness with the Source of all Life; the Life that draws its inspiration from within, knowing that there is a Universal Will and Intelligence ever guiding and directing it, which will express itself as purity in physical blood. Upon the purity of the blood depends its renewing power upon the body. The poisoned or the impoverished blood can bring neither health nor strength to the physical organism, but must carry some of its own poverty and poison to every part. The blood becomes poisoned by false emotions and evil thoughts.

Only as the old life is shed and cast off, can the new life, the purified blood, come. The poisoned blood is prolific of all kinds of painful diseases. Anger, hate, jealousy, cause, to a far greater degree, blood-poisoning than perhaps anything or everything else. The excess of action of the heart while one is angry, the heating of the blood, the reaction which follows to heart and circulation should give one some conception of how anger must weaken the heart and affect the consequent action of the blood. Not only does it do this, but it poisons one's mind and this mental poison in turn is expressed in physical poison and the purity of the blood, the life, is destroyed. The many inflammatory diseases that come from poor circulation and poisoned blood are simply expressions of inflamed mental conditions. The body has no power to produce these conditions in and of itself, but that which the mind pictures, finds its ultimate expression in and on the body. Man's physical condition is an exact expression of what he feels and thinks. All weak or diseased con-

ditions of the body corresponding to weak or diseased states of mind, false emotions, unreal, negative thinking—all are destructive in their action. The real emotions of love, faith, hope, and joy, are all creative; all make for the renewing of the mind and the upbuilding of the body. Strong, positive, true thinking that the true emotions engender, is far more productive and creative in its action than all the attention we may give to the upbuilding of the body by many or by all external ways and means. Keep the blood pure by keeping the life pure.

A great deal of energy is required for the digestion and assimilation of food. Sometimes food seems to cause distress and pain during digestion, which shows that there is not enough energy to grind the food; the will is working only in a partial or an intermittent way. One may have been using one's mind to a marked degree, and so the energy which should be used for digesting the food has been largely transferred to head and brain, or else one may have been devitalized through

negative thinking, so that they have not received sufficient energy for digestion. Any serious mental disturbance will have an effect on digestion, for it is not so much the food we eat as it is the state of mind we are in when the food is eaten. Digestion is first a mental and afterward a physical condition. People who fail to use their minds in digesting their mental food will sooner or later have the further experience of physical indigestion. The mind has been given to us to use. We must learn to think and to thoroughly digest and assimilate what we think. The person who requires the pre-digested food is one who is unwilling to think, but requires some one else to do his thinking before he can assimilate his mental food. Occasionally people use a great deal of care in the selection of their physical food, but fail to bestow the same amount of thought on what they take in as mental food; consequently they do not get the same value from the physical food that they otherwise would, if they had paid more attention to the quality of their mental food. Temperance

in eating and in drinking is necessary, but mental temperance is the forerunner of all physical temperance. The man who is thoroughly temperate in mind is going to be as thoroughly temperate in eating and in drinking. One should no more gorge mentally than physically. All mental food should be selected with discrimination. In the physical world people will say that some kinds of food are wholesome, and others unwholesome, and the person who is guided by what he deems wisdom in the matter of physical food should also be guided by still greater wisdom in the matter of his mental food. It should be wholesome; it should make for mental uplift. It should help to develop one's thought and reason, and to call out one's higher and more intuitive nature. Let us learn in a rational way to select and thoroughly digest and assimilate our mental food, and we shall have laid the foundation for thorough physical digestion and assimilation.

To hear people discuss their livers one would almost think that the Almighty had

made a mistake not only in giving man an appendix, but in giving him a liver. All kinds of ills are attributed to the action of the liver and all kinds of remedies are used to overcome too active or too inactive livers, too much bile or too little. The best medicine that any one can use to give a true action to liver and bile, is a bright, happy mind. The more brightness and happiness one can bring to bear upon life, the less trouble one will have with one's liver. Solomon was quite right when he said that a happy mind did more than much medicine. Worry and anxiety are disastrous to all true action of the liver; gloomy and morbid thinking is a prolific cause of biliousness. The person who has been using all kinds of material remedies to overcome the so-called liver troubles should give them all up. Try what a little happiness, brightness, and joy will do in stirring up the dormant liver. Let it be remembered, too, that that which aids any one organ to fulfil its office is to a degree stimulating and revivifying the whole body. There should be a true

adjustment of the soul and mind to sense and body, which should make for the good of all. The partial use, the partial adjustment is better than no use or no adjustment. The persevering effort toward all true self-control not only rewards one when the full control is attained, but brings its reward at the time with every achievement, be it small or great, that one makes in the acquiring of control. Sometimes when people awaken to the necessity for control and see how much is needed or required of them to attain it, not being able to accomplish it all at once, they become discouraged. But overcoming is always a gradual process. One gains a little in one direction and then in another, and the little gained is always so much added capital; it becomes a permanent part of our being. Never rest satisfied with anything short of perfect control of mind and body, but remember that, in life's upward trend, control is attained step by step, and everything we get in this world that is worth while we must work for. We are working out a salvation of mind



and of body; mind from all sense of sin, body from all pain and disease.

Behind the stomach there is a branch of ganglia or nerves reaching out in every direction. In the olden time it was known as the great sympathetic; to-day, we speak of it as the solar plexus. In the future, men will come to see and to know that it corresponds to the tree of Life, and that the tree of knowledge of good and evil is symbolized by the brain. Mind uses the brain as the chief organ of thought and reason. In the partial or undeveloped state of the mind it gives relative value to forces and things, thereby introducing the diversity of good and evil. Different things and persons in different stages of growth and development are compared, and through comparison, all the varying degrees of expression are looked upon as varying degrees of good or of evil. When man, in the process of evolution, realizes that all the fruit of the tree of knowledge is good, then will he lay hold on his tree of Life and partake of its fruit and eat, and live forever.

At the solar plexus are generated the magnetic and electric fluids that are necessary for physical existence. The deepest feeling moves this center to healthy action to a greater degree than anything or everything else. From this sun-center of life radiates the force necessary to bodily existence. Let no one, however, be deceived; it is not the mere ganglion, the physical solar plexus, that is the cause of its activities; no, the physical solar plexus is only the chief organ through which the soul acts. Every true emotion awakens the activities of this center, and with such awakening, life-force, energy, is transmitted to all parts of the body. With the introduction of false emotions generated by the mind of man, something takes place very like the clouds which come between the earth and the sun. The light, the warmth, the glow of life is cut off and man is seemingly separated from the Source of his being, but it is only seemingly. The sun shines on irrespective of clouds; the soul lives on irrespective of mind's clouds. The sun eventually disperses the clouds; the

influence of the soul is just as certain to disperse the mental clouds. When one is sick at the center, it is because the clouds of fear, sorrow, doubt, gloom, and despair have come between one and the Sun of Love that radiates faith, hope, peace, and joy; and so, both mind and body are apparently sick from center to circumference. If a person wishes to have all magnetic and electrical energy necessary to a strong, healthy mind and body, he must learn to use this center by giving of himself to the world through loving kindness, faithful performance, hope-giving assurance, and a constant radiation of joy and brightness. Such a person will become, in the truest and best sense, thoroughly magnetic, and the atmosphere about him will be surcharged with life- and health-giving properties, so that all who are brought into contact with him will be benefited to the degree that they have made themselves open for the reception of the life-giving forces that are radiating from him.

The stomach is the body's chemical labo-

ratory wherein, from the food eaten, are selected all the elements necessary for supplying new tissue for the upbuilding of the physical form. The stomach, in order to perform its full functions, should be free from anything of an upsetting nature. Mental acidity or bitterness has an exceedingly disturbing action upon the stomach. When people are very sensitive to wrong thoughts or actions, or allow themselves to be disturbed by their own or others' emotional natures, a disturbance of the stomach ensues, fermentation is set up, and from the pressure of the gases may come physical pain. It is not necessary that we should entertain the false thoughts or emotions of any one else, but if we do so, we are quite sure in the end to experience all the evil results that naturally come to those who express themselves through false thoughts and feelings. Sensitiveness should always be an element making for new and better adjustment; not something that proves a disturbing influence in life. A sunny disposition and a sweet nature with a degree of

mental poise will help to keep this organ of the body functioning in a natural way.

The kidneys carry off secretions not necessary in any way to the perfecting of the physical form. The kidneys and generative organs correspond to man's secret nature. I have said elsewhere that for every true expression of life you will find a false or a contradictory one. There is a true secrecy wherein many things are best kept in one's own mind. When the Nazarene said: "Enter thy closet and shut thy door, and pray to thy Father; and thy Father which heareth thee in secret will reward thee openly," He made clear a condition of mind or soul which could not well be shared with any one else. The communion with the Father in secret, the entering into the secret places of the Most High, is an individual act. There are some things so sacred in life that even talking of them serves to take away from their sacredness. All the true or the real secrecy of life tends to the strengthening of the kidneys; all the false and unreal secrecy tends to weaken and destroy them.

Covering up or hiding away things that one does not wish another to know, is always productive of harmful effects.

The organs of generation are always strengthened through real creative thought and true feeling; they are also strengthened by mental poise. False emotions engender weakness and disease. One must come to look at everything in life in the true way. Purity of thought and feeling is necessary to all true development. There is a great deal of mock modesty in the world. "To the pure all things are pure." One can not think, for a single instant, of some organs of the body as expressing good and of others as expressing evil. The good must always come through rightful use; ill must always come through abuse. All the organs of the body are fitted together to represent the whole, the perfect body. All have their relative value. Attributes of soul and faculties of mind bring about the perfect functioning of every organ of the body.

The legs correspond to the sustaining power. Sometimes we place that sustaining

power in material things; sometimes we place it in other personalities. The only sustaining power that abides is the presence of God in the life of each individual. People and things are sometimes necessary props until greater realization of the sustaining power of God enters into the life. The person who relies on anything less than this power will, sooner or later, find all his props removed in order that he may come to rely on the One and Only Source, the Power that comforts, strengthens, sustains when all else fails.

The feet correspond to the understanding. Thought and reason are not necessarily understanding. We may think and reason and yet not know. Understanding is real knowledge, and the life must find its foundation in nothing short of true understanding. That understanding which shows to man his true relationship to God, that he is the child of an All-Loving, All-Merciful, All-Powerful, Ever-Present, Father-Mother God, and that he is related to humanity as a part, or an organ, of its grand body; that his neighbor is himself

just in the same sense as any one organ of the body is related to all the other organs; that there never has been, and never can be, any separation between his life and the life of all the rest of humanity, between what he calls his individual life and mind and soul, and the great Universal Life and Mind and Soul; that he is one with every part, and that he is one with the Whole. This is the true understanding; this will strengthen the feet of man as he treads the great pathway of life.

Clear seeing and acute hearing are necessary to true understanding. Improve the mental vision by seeing everything in a clear way; seeing clearly at a distance and seeing clearly near at hand. Listen to the still small voice. Develop the true hearing whereby one can be guided into the way of all truth. See aright; hear aright; understand aright; and the whole life will be filled with that wisdom that is necessary to a life founded and grounded on the eternal laws of God. In doing this, there will come the true responsive action in physical sight and physical hearing. Dimness of vision



will be overcome; deafness will be done away with. Realize that every physical organ responds to mental action; realize that you can make your body what you will to make it. Use every attribute of soul, use every faculty of mind, and the whole body will grow strong, whole, and complete because of such use.



Chapter XII

THOUGHT-PICTURING



## THOUGHT-PICTURING

THE source of ideals is in the soul of man. Mind is an outgrowth of the soul, as body is an outgrowth of the mind; it is that aspect of being which relates man to the world of form. The limitations of mind may be more clearly defined than is generally supposed. In every phase of action it deals with form; so that every thought conceived by man images itself in his mind. Indeed, among all man's mental faculties this power of imaging is chief, and it may truly be said that every thought we think contains within itself a picture, and, further, that these thought-pictures affect the body either for health and strength or for weakness and disease.

We are then acted upon in two ways—by the force of life within and by the forms of life without; hence it may be said that man

lives in two worlds. Besides the material consciousness of life, there is also a spiritual consciousness. There is something within man which transcends his sense-nature, and even his intellectual and reasoning powers—something that reaches far deeper into the inner consciousness of life, which we might denominate the intuitive (spiritual) faculty. It was to that “something” that the Apostle Paul referred, when he said: “For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intent of the heart.” (Heb., iv:12.) That is the Word of God that is trying to make itself felt in the lives of men—the Word that became fully manifested in the life of Jesus the Christ.

As man listens to the voice of the Higher coming from this inner consciousness of life, he has a sense of being related to everything. This inner feeling makes him desirous of doing good to all; it has the effect of causing

him to see things in their true relations, so that his mind becomes filled with the harmonies of life; and these thoughts pictured in the mind produce, in turn, mental harmony and health and strength of body.

The abstract qualities of faith, hope, and love, while unpicturable in and of themselves, have yet the effect of becoming associated with the forms of life; so that the mind, being acted upon by these soul-impulses, images only things harmonious and beautiful. Then, again, there is the action on the mind from the world without. We find that here the unity of life is lost sight of; and the mind of man, having many things of seemingly opposite natures to contend with, questions the good and evil of these varying conditions. Many of these states produce in the mind feelings of resentment, avarice, anger, hate, etc.; in fact, all the evil emotions that affect the mind come from seeing things in wrong relationship to one another. They all come from the outer world—from things that seem discordant and evil.

Now, the external world is not to be viewed as evil; nothing is evil in and of itself. Evil is the result of the false imaginings we indulge in; it is our partial way of considering things; it is a reversal of the true method of thinking, which works from the inner outward.

As all the different mental conditions emanate from the imaging faculty, by its proper control and direction we may achieve results in every way beneficial. In its true development we will find certain processes to be of great assistance. If we form the mental image after the true impulse, which enters the mind from the soul, the picture will be more nearly perfect than that which comes solely from external surroundings. Love for things pure and beautiful is first an inner state; but this will inevitably find its perfect correspondence in the world without. This applies to both persons and things. The abstract must associate itself with the concrete; but the abstract exists first. It would not be possible to convey by any mental image the idea of *love* to a mind that had never felt its influence; neither



could we make known the qualities of faith and hope, through word-pictures, to a mind that had never felt them. These are soul feelings, which transcend all mental action.

Two words may be used to express states of consciousness that act in very different ways upon the imaging faculty. These words are feeling and emotion. The former is used in a sense that refers to such qualities as faith, hope, and love, or that which enters the mind from the soul. The latter is that unreal state or condition produced by outward causes—persons or environment.

It is noticeable that the most exalted and sublime human feelings are not the result of outside influences, but proceed from the impulses within the soul. On the other hand, the lowest and most degraded sentiment is attributable either to other persons or to external conditions. Take, for instance, the action of a true impulse upon the heart; it causes the blood to circulate more evenly and vigorously throughout the whole system. When the circulation is imperfect, it proves that the super-

ficial emotions rather than the true impulses are the directing forces. Emotions are caused by selfishness; they are of a personal character. Impulses are caused by the higher nature of man, and are of a universal character. Consider the action of emotions on the stomach. This organ is affected by everything in the outer world, and especially by our environment and the people with whom we associate; thus, when the mind becomes filled with bitterness toward persons or conditions, we find the physical expression of acidity in the stomach. Consider, also, the action of faith and trust on the liver and spleen. It renders their functions normally active, while worry and anxiety, which are emotions proceeding from external causes, always occasion the reverse. The majority of people attribute biliousness and other so-called liver troubles to improper food and drink, asserting that there is a reflex action upon the mind that produces despondency and gloom. But is it material what a man eats or drinks; is he not superior to all exterior conditions? Relieve

the mind of a bilious person from anxiety and worry, and fill it with hope and trust—let his surroundings and actions be bright and cheerful—and a healthy physical condition will result. It may be difficult at first to bring this about; but persistency until the habit is formed will soon cause the mind to become related to all other hopeful minds, and in the end it will be easier to continue in the new mental conditions than to revert to the old.

The spiritual consciousness, as has already been said, imparts the thought of the *unity* of life—that all force and all intelligence are one, and that, therefore, every form must necessarily be an expression of the inner force. Thus, we should carry the thought of unity into the outer world, and see things in their true proportions—by reasoning from cause to effect. Consciousness of material life, losing sight of the whole and dealing with everything in part, sees nothing but diversity; all sense of true proportion is lost, and the personal self becomes of the greatest consequence. The things that gratify and seemingly do good to

the personality are looked upon as the good things of life, while whatever thwarts or interferes with personal desire is regarded as evil, and all such outer evils become inharmonious or discordant states of consciousness that are imaged or pictured in the mind.

Every thought we think, then, whether it be true or false, as imaged in mind, must be expressed in the body. Health and happiness come from an imagination directed and controlled by the highest that is within man, while mental discord and physical disease are the resultants of an untrained and uncontrolled imagination. "Imagination rules the world," said Napoleon; but we must remember that the world for each and all of us to rule is that of mind and body. This world, rightly ruled, will have a beneficent effect on the greater world about us. Perfect dominion and control of this world of ours can never ensue so long as we picture in mind things that are contrary to our knowledge of good.

We should bring every thought into subjection so that each one shall be pure, bright,

and uplifting. The mind that pictures to itself sin, sickness, and disease, must continue to dwell in these states, and the body will then be fashioned after the mind. But the Christ Gospel is the proclaiming of glad tidings, and we should, therefore, carry glad tidings with us. Our every thought should be fashioned by love, the hope, and the faith of life. We should rise above contradictory states of being—above the discord and unrest of material or worldly self-consciousness.

What we wish to be or to do in this world we must get clearly imaged in mind. Whenever we want to impress anything on other minds, we must have that picture clear and distinct in our own; and in order to make it effectual we must hold it before our mental vision so that the picture becomes virtually a part of us. By this method we get the true action of will to make effectual the thought we have idealized. Everything that man makes is *thought* into existence; and the more the imaging faculty is developed, the more expression we find in the outer world. We

see it expressed in more abundant statuary, paintings, and books; in public buildings, gardens, parks, and dwellings. Everything that man fashions or gives expression to in the outer world is first imaged in mind—and according to the image will be the expression. And it is so with our thoughts on all matters of life. Harmony of thought and strength of purpose will and *must* find their expression in strength of body and perfection of form.

Chapter XIII

REGENERATION





## REGENERATION

IN modern every-day life we are constantly hearing more or less about degeneration. To degenerate is looked upon as a retrograde movement from a development that has once been acquired only to be lost later—a return to the primal type. It might be said that it was the beginning of the disintegration of one's individuality, a reversal of the human to the animal. Some have thought that, in the end, there is complete disintegration of both mind and body; and some have further declared that even the soul is lost, becoming dissipated, or returning to and losing its identity in Universal Soul or Spirit. If this were true, then it would seem as tho man could set aside the laws of the Infinite, and undo the work of the great Creative Spirit; that he has the power to destroy that which the Almighty has created. I can not follow this

process of reasoning because I believe that the Divine Ideal is written into all things small or great, and while, to a degree, the Ideal may be hindered in its development or outward expression so that it does not conform in a perfect way to the laws of its being, nevertheless, it can not be obliterated or cease to be, and must be exprest.

When we realize that Universal Will lives in all form, working there both to will and to do, how can this Universal Will be thwarted before the Ideal has been fully realized or exprest? What we look upon as degeneration may, at best, be only a state or a condition of retarded development. It may be simply one of the lowest types of humanity in process of development. Doubtless the scientists, if they had been making a study of the Prodigal Son, would have said that he was degenerate, and that in becoming the servant of the swine he had passed beyond the human pale, and I am inclined to think that many people who were not scientists, reached this conclusion, because we are dis-

tinctly told that "no man gave unto him." But out of what seemed a bottomless pit, there came for the Prodigal the full and complete redemption. Degeneration was displaced by regeneration. The better consciousness of the past prevailed, and out of it there came a new consciousness. This must have been true, for we hear the father saying of the son, "This, my son, was dead and is alive again, he was lost and is found." Sometimes people are dead for a season, but after a time there comes the awakening. Sometimes people are lost, but eventually they are found. Being dead implies the absence of something that one once had. We could not think of any one as having died who had not lived. The Prodigal Son had, for a season, been dead to the better life that he had once lived. He had known at one time the Father as Love. We have every reason to believe that he thought his father's love lost to him. For the time being, he was both dead and lost; that is, in his own consciousness, but he was neither dead nor lost to the Father. So

I believe it will be found in the cases of the people whom one may now look upon as degenerates, outcasts of God and man; they may be both dead and lost in the present, but the time will come for them when there will be this resurrection from the dead.

If the Prodigal Son was dead then there must have been a resurrection in his life. For every death, whether you call it mental or physical, there must be a resurrection, and this resurrection brings to one's consciousness not only the knowledge but all the good acquired in the past; and even more than this, there comes with each new awakening a greater knowledge, because people only die such deaths as the Prodigal died in order to awaken to some greater truth of life.

Every experience, no matter how painful or how sorrowful, really brings some new lesson, some new knowledge in the working out of life's problem. Whether a man goes forward or seemingly backward on life's pathway, each way has its purpose. In the grand economy of life nothing is lost. Every

experience is really needed to reach some definite end, or to fill some definite purpose. In human life all things, whether we are conscious of it or not, are working together for good.

To generate is to bring something into being. It is an effort of Universal Life and Intelligence to take form in the world, and the cause of all form is simply the need to express the inner ideal or plan. To regenerate, we might say, is to recreate or to renew, and the new effort is to give a new, higher, and better expression of an ideal that has not yet been fully expressed. For as growth goes on in a natural way there is ever a fuller and a more complete expression of the ideal. The development of the ideal is, indeed, evidenced by the continued growth.

Regeneration is a constant process with some people. They live daily into newness of life, and this being the case, of a necessity they die daily to the old things. We might call it a constant state of living and dying. There are other people in the process of re-

generation, with varying seasons wherein there are states of activity, and then later will come periods in which it would almost seem that they are in the retrograde process of degeneration. We find these two conditions of things illustrated in nature. In tropical countries, vegetation continues to grow throughout the year. In northern countries, however, all vegetation seems, during the winter, to be in a state of stagnation, a living death. But, with the return of spring, there comes the awakening to life of the apparently dead. What seems to be death, at least, is only a state of arrested development.

In northern or in southern climes, each thing continues its course until the plan has found its full expression. In the perfecting of the plan greater development and greater strength have been acquired. The form may pass into the invisible, but the energy and the intelligence used in the construction of the form, will later produce a still more beautiful form. A new generation will come, and a new form will take its place in the world as a

symbol of a greater life, a greater intelligence. This is the process through which all life is passing, from that which is little to that which is great, from the acorn to the mighty oak, from the new-born child to the man endowed with wisdom and power. There is an absolute continuity between generation and regeneration; the former is constantly leading up to the latter, and Nature keeps on, as it were, repeating herself until that which was partial and incomplete in the beginning becomes whole and complete in the end. In reality there is no end, because the ending of any one octave of being is only the beginning of the next.

The Master once said to a seeker after truth: "Ye must be born again." The seeker could see only one birth, that is, a physical manifestation. But all being born again is of the Spirit of the unseen. Later there comes the manifestation which is the evidence of the Spirit. But there can be no manifestation that leaves the Spirit out, and so the important thing always is the realization that

Life and Intelligence are the first cause, and body or form the last effect. The man who comes to a full consciousness of life knows that he is not born of flesh, or of blood, or of the will of man, but of the will of God. The flesh and the blood and the human will can, at best, but symbolize the Divine Mind and Will that brought it into existence. In the first place degeneration and the regeneration of man goes on in his life without much conscious recognition of what is taking place. Its first stage seems to be solely a physical state. Later it appears to be both physical and mental. But these are only two stages in the development of life. These two, however, constitute what is known as the mind of the world, the carnal mind, or that mind which is at best only partial or incomplete. Under the action of this mind, forms are born into the world in order that later they may die or pass away. The mind of the world surrounds itself with all kinds of limitations. It is subject to time, disease, and death. By and by there will come the con-



scious regeneration, a knowledge that all life is of the Spirit, that both mind and body are only expressions of a Universal Will and Divine Intelligence.

We have always lived in God. God has always lived in us. There has never been any separation. All seeming separation existed in man's worldly or partial mind. We are beginning to understand in a truer way the meaning of such statements as: "Ye are the temple of God, and the Spirit of God dwelleth in you," that it is God who worketh within to will and to do, and that of ourselves we are nothing; that there is no life, no intelligence, and no body apart from the Universal Life and Intelligence, of which the body is, in only a limited degree, an expression. When the regeneration comes that Jesus referred to as "being born again," the new birth will imply the being born out of a worldly consciousness into a heavenly consciousness, out of the consciousness of the flesh into the consciousness of the Spirit, out of the consciousness of humanity into

the consciousness of Divinity. This is what Paul means when he says: "If any man be in Christ, he is a new creature," or a new creation. He might have put the passage in a different way. If Christ be in any man, he is attuned to the consciousness of a new life, wherein the old things pass away before the coming newness of the Spirit of Life. Under the old order we were subject to the things of man's external world. Under the new order we rule all things, because we are only subject to the mind and will of the indwelling Spirit.

Jesus said: "The wind bloweth where it listeth, and thou canst not tell from whence it cometh or whither it goeth. So is every one that is born of the Spirit." While we can not tell whence it comes or whither it goes, nevertheless, it becomes more of a reality to the one who has experienced it than anything that the eye can see or the hand can touch. Again, while we may not know from whence it comes and whither it goes, yet each one may, in a way, have much to do with its com-

ing. "Prepare ye the way of the Lord," is as much a call to action in the present as it ever was in the past. If we are consciously to cooperate with the Spirit within in the bringing about of a new order, then we shall find that there are many things to do, things which no one else can do for us. The mind-storms will have to cease, and the waves be stilled. There must be a constant effort to overcome partial ways of thinking and doing, a constant effort to replace all that is old and imperfect by that which is new. Habits that have hindered us, thoughts that have disturbed us, and superficial emotions that have retarded us, are to be overcome. This preparing for the Advent of the Lord is a necessary stage at some time or another in every life that cometh into this world.

The gift of the Spirit is free to all who are ready to receive it, but the mind of man has, as it were, to prepare an abiding place for it; for the full consciousness of the Spirit can come only when the mind is in a state of peace. If the mind is disturbed by fears or

doubts, if it is troubled by worries or anxieties, then there is no room for the consciousness of the Spirit. The Spirit dictates its own terms as to the conditions under which it comes or whether it stays. The mind has no choice but to comply. If the temple of the mind is a fit habitation, then the Spirit may remain as the permanent Guest; not but what it lives and has lived always in the life, but under unreal conditions there has been no conscious evidence of its abiding. If one desires evidence, it is only through meeting the requirements under which it can be had—the control of one's thoughts so that one chooses that which one desires to think; the cultivating a mind that expresses itself through strong stability and purpose, a mind freed from everything in the nature of prejudices, so that it can render true judgment concerning all it may have to deal with, a mind that does not go back to the past for the solution of its problems but rather finds its solutions in the present. All this, then, is the necessary preparation for the coming of true regeneration.

Chapter XIV

HABITS, HOW ACQUIRED OR OVERCOME



## HABITS, HOW ACQUIRED OR OVERCOME

WE begin the forming of habits in earliest childhood, and when old age comes we are still engaged in forming them. The fact that we do acquire habits must show the necessity for them. In life everything is made to serve some purpose. Some one has said that the greatest art is to conceal art, which means that when we have acquired the art of doing anything in the best way, it is no longer necessary for the conscious mind to dwell on the doing of it, and so, when occasion demands its use, it apparently becomes a spontaneous, natural effort. A technique in any kind of work should be acquired by the conscious mind only in order to be forgotten. When we are able to do this, it will be found that, wherever the technique is necessary, the supply will equal the demand.

When we consciously do anything in the best possible way, it is really not necessary to try to remember how we do it, because it leaves a lasting impression on the subconscious mind that can be recalled at will. Just as soon as a thorough knowledge is gained in the doing of any particular thing, then consciously one may forget it without losing such knowledge. A good habit is established through doing something in the best possible way, and a bad habit is formed through doing something in a careless, partial, or incomplete way. But habits, whether good or bad, when once formed, continue to occur over and over again to the conscious mind in the way, or according to the form they have taken. Now the only way of overcoming a bad habit is through the substitution of a good one, or one that contains the necessary elements of wholeness and completeness in it. The man who makes the greatest progress in life will be the one who devotes himself to the overcoming of all that he finds discordant, partial, or incomplete in any of his ways of



thinking or doing, and he can hope to overcome such conditions only through that which is harmonious, whole, and complete.

Some people talk of habits as being both mental and physical. But remember at best, that which seems to be purely physical is only an expression of one's mentality. The physical does not act of itself; all physical action is the result of mind and will; therefore, in the overcoming of any so-called physical habit, one can not hope to overcome through giving it up while possibly still retaining the desire to continue it. The mental states which produce the habit are the conditions to attack, and one can hope to be truly successful only when he has overcome the old thought and desire that caused the forming of the habit, by entirely new thought and desire. Let us remember that it is not what we do that makes us what we are, but it is what we feel and think. The doing is only the fruit, and if the fruit is not good, it is, nevertheless, a true expression of one's thoughts and feelings. Heart and mind should work together.

Inner knowledge of truth we know at first only to a limited degree, but if to the degree of our knowledge we give it expression, then will a greater knowledge come, and with it should also come the greater performance, so that even those which we call our good habits, if they remain stationary, become limitations and hindrances to further development. The greater the knowledge we receive, the greater the necessity for its use in our unfolding. In childhood many habits are established, not because of any preference for them, but rather because of the desire and will of parents, nurses, and later on, of other teachers and instructors. Hence, a very large part of the lives we live are not so much of our own making as the influence of other minds upon us. Nor does this cease with childhood, for later on in life we still find our minds influenced by the thoughts and opinions of other people to a far greater degree than we are influenced by any thought that arises from the minds and lives of others.

We are the actors of other people's

thoughts and lives, and the average person has very little of what might be called "originality" in his make up. He goes through life thinking that he is living his own life, when in fact probably ninety per cent. of all he is, of all he thinks, is only an expression of what others have thought and felt. Such people can not be said to live in any true sense of the word. God gave them minds to think for themselves, but they find it so much easier to let other people do their thinking. They are only the echoes of the people who have had the courage to give expression to their own thoughts. What was good enough for their grandfathers and grandmothers is good enough for them. Life to them does not seem to be a pathway that leads ever onward and upward, but rather a circle to go around and never get anywhere. Such people are usually the conservatives who are opposed to all progress, who not only stand in their own light, but try to shut out the light from others.

Sometime in the life of every individual

the knowledge must dawn upon him that his progress will come through using his own mind, and knowing, regardless of the opinions of others, what is best for his own life. This will not be the end of his struggles, but in a way only the beginning of them, because he will find that, if he is going to enjoy his new-found freedom, it will be necessary for him to overcome the old desires, the old habits. Only then shall the real battle of life begin; only then will he have transferred the battleground from the external to the mental plane of being. He had thought in the past that all the battles of life were to be waged on the physical. Now he comes to see that his real effort must be directed toward forming a new subconsciousness, so that this new consciousness may be the means of overcoming the old consciousness. So the real warfare is always between that which is old and that which is new. It does not mean that anything that is really good or true in the subconscious mind is to be overcome, or in any sense destroyed, but rather that this goodness

and truth which we have already acquired shall be constantly added to in an ever-increasing way. At no place and at no time does progress cease. Progress is not for time, but for eternity. No matter how great an ideal of life may be disclosed to the mind of man, if, through honest desire and effort on his part, he seeks to fulfil that ideal, still another and a greater ideal will come to his consciousness. Thus, it will be found that every ideal, lived to the full, will bring a newer and a greater ideal.

In the subconscious mind there exist countless wrong and untrue conceptions concerning life and its requirements. In them all there may be a partial truth. Nevertheless, the only way to overcome these partial or imperfect conceptions will be through the full and complete conception. So that when that which is whole is come, then that which is in part will be done away. It is in this way alone that all the evil and discord in life are overcome. It really means the overcoming of darkness with light, the overcoming of falsity

with truth, the overcoming of ignorance with knowledge, the overcoming of any wrong habit of mind or body with the better habit. This is the natural way, the way that makes for the true development of character. Character is not made for us; we make it for ourselves. The Creative Spirit endowed us with everything necessary for the building of character, metaphorically, I might say, gave us the plan and the tools, and with that and those tools we must build our own temple of character. Character is not made for any one by any one else, but each individual is the builder of his own character, and the individual who is really true to himself will not borrow any one else's tools or use any one else's plan. He will never be a mere copyist, but will use his own tools and will follow his own plan. He will know that all overcoming will take place only as a direct spiritual and mental result of his own efforts.

A habit is formed through thinking and doing something in a certain way for a number of times. After a time it becomes easier

to conform to the habit than to keep from doing it. But in the forming of the habit there is something that takes place that few people know about. It is this: that any habit formed and continued in, acts somewhat like a magnet, to attract to us people who have established habits similar to our own. Indeed, I might say, that it is in the nature of a dual attraction. We attract them, and they attract us. Bad habits serve to bring us into close relationship with people who indulge in bad habits, and their influence upon us serves to strengthen and to confirm the bad habits that we have already acquired; and only as we overcome the bad habits do we become disentangled from the people we have become related to. Let us take a concrete example. One has established a habit of taking strong drink. He may start the habit in the first place by thinking that he needs it as a tonic, or for some one of many reasons which seem to be good and sufficient at the moment. After a little time he finds that he prefers to be in the company of people who

are drinking. Very often it will be noticed that, after a man acquires the habit of drink, his whole companionship in life changes. One knows only in part what he is doing in establishing any kind of a habit. He may know such a habit to be either right or wrong, but he does not know to what degree it may serve to influence his own life or the lives of others; it not only affects his consciousness, but may also affect to a very marked degree his outer environment, because, through consciousness, must come the harmonious or discordant adjustment to environment.

The outer is an expression of the inner, but it also has its reflex action upon the inner. Of two people living under virtually the same conditions through harmonious consciousness, one may be so related to his outer environment that he derives nothing but strength and happiness because of true adjustment, while the other, through a sense of evil or a discordant consciousness, may find nothing satisfactory or good in his environment. Thus, we perceive that it is the consciousness which



we bring to life that serves to adjust in either one way or the other. What we give to the world, the world gives back again to us. We make our own world whether we know it or not. Consciousness is the glass through which we look. A glass may be clear and bright or it may be dull and smoky; it may be rose-colored or it may be gray and somber. I have no doubt that it is the desire of every one to live in a bright, rose-colored world, but the only way in which that desire can be realized is through the bringing to the world all the brightness and all the color that we can give to our own thoughts and actions. If any one desires anything from the world let him know that he must sow the seeds of whatever he desires; in other words, he must give away that which he wants most, just as the farmer who wants wheat gives bushels of wheat in order to get back hundreds of bushels. No farmer would sow bushels of thistle-seeds or other kinds of weeds hoping to get back bushels of wheat. He would know that he could reap only what he had sown.

It is exactly the same in human life. We are continually reaping what we have sown. Whatever we want in life we may have by paying the price for it; be it something good or something evil, there is a price exacted. We do not get something for nothing. With what measure we mete it will be measured back to us again. There are some people in the world who are very selfish but who, nevertheless, expect others to be unselfish with them in all their dealings. Such a position is just as absurd as the farmer sowing the thistle-seeds and expecting in return wheat. The selfishness in one individual only serves as a means of calling out the same quality in some other person. Each person may be said to be a magnet, and the different qualities possessed by each magnet becomes the means of attraction of kindred qualities from other people. Selfishness and greed always overshoot the mark, and never really bring to the individual that which he hopes for. For, even supposing people should gain the material part of their desires, yet if, afterward,

there was no sense of happiness or enjoyment coming from their gains, in what way would they have benefited? They would have gained the letter, but they would have lost the spirit. What would it profit any one if he should gain all outer things, and then have no power to enjoy what he had gained? Under such conditions he could not be said to be in any real possession of what he had gained. One may be without any worldly possessions, and yet get a greater pleasure through a keen appreciation of the beauties of nature, the color or perfume of the flowers, the varied hues or songs of the birds. In fact, all nature may be said to appeal to him. He may enter into a far more thorough enjoyment of a beautiful picture hanging on some one else's wall than may the person who owns the picture. Such a man, altho lacking in material possessions, gets far more of the real riches from life than the one who has unlimited worldly possessions, yet has neither heart nor mind to enter into the enjoyment of them.

In such a case the rich man, after all, is

only the beggar, and the man poor in this world's goods but with the love and the true spirit of appreciation is the prince. That is really what Jesus meant when He said: "What does it profit a man if he should gain the whole world and lose his own soul?" When a person is thoroughly engrossed in the things of the world, he may be said to have lost his own soul, and his only chance of redemption is through the surrender of his material possessions, and the forming of new desires and new habits that will make for a higher consciousness. We all remember a story told in the New Testament of a certain rich young man, who was desirous of finding the way of life, how he came to Jesus, and how Jesus asked him certain questions as to whether he had done certain things; and he answered Him by saying that all these things he had done from his youth up. Then the Master said to him: "Sell all that thou hast, and give to the poor, and come, and follow Me." And we are told that the young man went away sorrowful; and yet, apparently,

this was the one thing needful in his case. His riches stood between him and the real joy and happiness of life. A new habit, in his case, had to be established and the only way this could be done was through the surrender of all that he held most dear in order that he might enter into the real riches of life. It was necessary, in his case, that he should forego the love of mammon, in order to love and serve God in a vital way.

Many people find that they have contracted habits which stand in the way of real happiness. They are not the real masters of their own lives, but are servants of their own habits. When any one forms a habit that he can not forego at will, then he has surrendered his own mind and will to his habits and is not a free man, but the slave of habit. All kinds of slavery are intolerable. No one under any form of bondage can ever hope to be happy. Happiness can exist only where there is real freedom. Why should any one forego real happiness for something that can never satisfy? People may be blind at first, thinking

that from some wrong habit they are being benefited, but such a delusion can not exist for any great length of time; and when one knows it to be a delusion, why should he still consciously continue the slave of his delusion?

Only he is free who controls his own thoughts. It is in the mind that every habit has its starting point. We can so control our thoughts that we shall form only habits that will make for our real betterment. It is much easier *not* to form a wrong habit than it is to overcome that habit when it has once come into being. False habits do not come into existence when the mind is thoroughly poised. When we allow ourselves to be negative our minds are easily imprest by the unreal thoughts of others. It is in such conditions of mind that we lay, as it were, the foundation of false habits. No one ever brought into being any false habit when his mind was dwelling on the real or the positive things of life. An optimist forms the habit of seeing everything in a rosy light, and he needs to make no special effort to retain such habits.

The pessimist fills his own mind with gloomy and despondent thoughts and thus is not able to transmit to other minds anything that will make for real betterment. He is not happy himself, and can not make any one else happy. Both the optimist and the pessimist have formed habits, but one exerts on his own mind and also the minds of others a sunny, wholesome influence, whilst the other's influence makes for a morbid, unhealthy frame of mind. Nevertheless, in the first place, the good habit is just as easy to establish as the wrong habit: it all depends on how we *start*.

False habits are the children of doubt, selfishness, and a perverted imagination that thinks one can be made happy through self-gratification. True habits are established through the faith that recognizes that the part is related to the whole, and can realize its happiness only as it fulfils every duty necessary for the welfare of the whole. The false habit is a reflection or an expression of the lower self, and there is nothing in it that can make for the good of this lower self. The

true habit is a faithful expression of the higher self, resulting in good not only to the self, but bringing with it something that is going to prove of benefit to others. If we are master-workmen, we shall fashion all our work after the very best possible plans, and then do our work in so thorough a way that it becomes a real expression of ourselves, drawing more and more into the larger life, and thus creating a subconsciousness that, when called upon, will always bring to the conscious mind something of a strengthening and uplifting nature. It is in this way that we are going to eliminate states and conditions of mind that are no longer necessary. Only in this way can we strengthen and perfect our lives, and bring them into harmony with the laws of God and of man.



Chapter XV

MENTAL AND SPIRITUAL HEALING



## MENTAL AND SPIRITUAL HEALING

UNDER the philosophy of Mental Healing there is no one subject about which more misapprehension exists than that relating to the Treatment given to the sick. The very simplicity of it makes it difficult for those to understand who are looking for something of a highly complex nature. Its simplicity is attested by the fact that little children have often a truer conception of it than people who are grown up. Even those who have made some study of the subject ask many questions which show failure to grasp even the fundamental ideas of Mental Healing. Some of those questions are as follows: "Is it Christian Science? Faith-cure? Hypnotism? Spiritualism?" and other isms without number. I wish to make clear that it is not one or any of these, and a brief explanation will show why it is not.

Christian Science has a system of denials and affirmations for the healing of the sick. It denies the existence of sin, disease, and pain. It denies the existence even of our bodies; in fact, all nature is looked upon much in the same way that many of the Hindu people regard the great external universe, as *Mâyâ* or illusion. Christian Science defines it as "mortal mind." There is no doubt that the Founder of Christianity believed in the existence of both sin and disease, and all material things. On one occasion He said, when healing a man, "Thy sins be forgiven thee; go, and sin no more, lest a worse thing befall thee"—a direct recognition of both sin and disease as having existence. He tells His followers to "Consider the lilies of the field," and says that "God so clothes the grass of the field," showing that He looks at the visible universe in much the same way as the Psalmist who says: "Day unto day uttereth speech, and night unto night showeth forth knowledge."

New Thought in agreement with the

Christ declares that sin, disease, and pain all have existence, but they exist simply because of lack of conformity to the laws of life. It declares that we are living in a universe of cause and effect; that every cause produces an effect and the effect is like unto the cause. All good causes produce harmonious effects; and all discordant causes, discordant results. It is well known now that each thought we think pictures itself in the conscious mind. Unreal or evil thoughts make us inharmonious and discordant while thinking them, and even when we have ceased to think of them consciously, both the thoughts and their actions are removed only in a temporary way. They become part and parcel of the subconscious mind, and whenever one consciously thinks evil again, the old subconscious thoughts come trooping up like so many ghosts to reinforce the evil. There is a law of association of ideas by which the conscious mind recalls from the subconsciousness thoughts and feelings of a similar nature to reinforce

that which the conscious mind is thinking and feeling at the time. Every unwholesome thought-picture that enters into the mind of man, is, therefore, more than a mere temporary thing; it is something that abides with him. His denying it away will not serve to make it less, but rather does it serve to continue it; because in denying one must formulate a picture in mind of the thing denied, and if the conscious picture later becomes subconscious and lives on, every time denial is resorted to, it adds just so much strength to the original false thought-picture that has been created in the mind through the process of denial and thus serves only to perpetuate that which it seeks to destroy. Whether this process of denial is used by the healer on his patient, or through auto-suggestion by the patient himself, both are hypnotic in effect and no one need ever expect to be healed through any negative process of treatment. I know that, in making the foregoing statements, there are many who will take exception and say that, because

Christian Scientists do obtain cures, that disproves the truth of any such theory. But the fact remains that they make their cures, in spite of their denials, through their affirmations of truth; because, after all, it is a knowledge of truth and of truth alone that makes us free. Living the positive, the affirmative life is the only way to overcome all negative conditions. When we affirm the eternal realities of life—life, light, love, and truth—such affirmations carry within themselves the denial of anything and everything which in any way contradicts them. There are people who say that they have been able to overcome pain by its denial. Doing this seems to them to be thoroughly good; something to be greatly desired. We should know, however, that pain is a signal of distress, an indication that in some way we are not conforming with the requirements of life and its laws, and the one thing necessary is neither to forget nor to deny, but rather to recognize that in it there are conditions to be overcome, not to be put aside by denial

but to be overcome through true thought and feeling. Viewed in this way, pain is seen to be one's friend, warning him away from still greater trouble. No one can ever become thoroughly courageous or self-reliant through any process of denial. This trying to bolster up one's courage by telling oneself that one is not afraid of this thing or that thing, is very much like a little child alone in a dark room, saying to himself: "I am not afraid of the dark, I am not afraid of the dark." The child would never make use of such an expression if he were not afraid, and so, when people resort to denial, let them know that, instead of overcoming wrong conditions, instead of perfecting and strengthening their lives, they are only undermining and weakening them.

What is known as Faith Cure has been, more or less, used in the healing of disease for a great many years. The "faith-curist" believes that his patient, having incurred God's displeasure, is being punished by Him for his wrongdoing; and so he, on behalf of



his patient, sometimes with and sometimes without, the aid of the patient, intercedes with God to remove His displeasure. There can be no question that cures are made in this way; but it does not follow that the basic thought of the faith-curist is right—that God's will has been set aside to please the need of some erring suppliant—but rather, that the patient's life, through desire and prayer, has been brought into more harmonious relationship with life and its laws, so that the faith, in his life and in that of the practitioner, has become a healing element. There can be no healing virtue in a little piece of the wristbone of a saint, and yet there are thousands of people who have testified to their recovery when they have prayed before it at the shrine of Saint Anne in the Church in the province of Quebec. Sometimes in the deepest prayer one transcends physical limitations and there comes a new consciousness of life. New Thought believes that law and order prevail throughout the universe and that all conformity with this

law and order makes for health and happiness; that all infringement of it makes for disease and pain; that the only way to overcome the latter condition is through a new and better adjustment to life; that obedience to law is its own reward, while disobedience brings its own punishment, and that we reward or punish ourselves through right or wrong adjustment to life and its environment.

Spiritualists often make the claim that the healing is accomplished because of the aid received by the healer and his patient, from those who have passed out of the physical body. Some spiritualistic healers claim that they are only the mediums through which disembodied spirits act for the healing of the sick. The writer has met no less than ten different spiritualistic healers, residing in different parts of the world, who have declared that they are controlled by Mesmer, and doubtless, there are many hundreds of other similar healers that he has never heard of, who make the same statement. In numberless cases it is asserted that they are con-

trolled by great doctors who have at one time or another lived on earth. New Thought is opposed to any such position, not because it does not believe that good thoughts can not be received from those who have passed out of their bodies, but rather because the mediumship that allows another soul to enter in and control the personality of some one else, is contrary to the laws of life; and instead of something to be desired is rather to be greatly shunned. There are other reasons which make such a theory untrue and unwholesome. People come to believe so implicitly in it that, instead of finding health from within their own consciousness of life, they are continually resorting for such health to the instrumentality of the spirits, and from such a course mental and spiritual stagnation ensues to those who follow it. There is a full and complete salvation of mind and body to be worked out, not by any one individual working it out for one or for many, but by each person working it out for himself. The true object of all mental or spir-

itual treatment is to help others to help themselves, and when the healer succeeds in doing this he is performing a real service to his patients and humanity.

Mental or spiritual treatment is not hypnotism and has really nothing in common with it. One may think that because suggestion is used by both that this makes them alike; such, however, is not the case. There are many degrees or stages in hypnotism but each degree or stage is a violation of natural law. If hypnotism were true, it would make for mental freedom. The truth ever makes for freedom; but because hypnotism is false and untrue, it makes for mental and physical slavery. The surrender of one person's will to another's mind, so that the subject must follow the suggestion given him by the hypnotic practitioner unquestionably, can never make for freedom. No matter how good the suggestion may be (it might even be exactly the same suggestion that the mental healer would make), nevertheless, because it is in the nature of an enforced suggestion,

wherein the other mind has no option but must receive it, it can not work for any real or lasting good in the life of the patient. No one has any right to surrender the free action of his own mind to any other individual, no matter if that other individual be a saint; and no one has any right to seek to control or direct the life of another person in any arbitrary way.

Hypnotism is thoroughly reactionary from first to last. The suggestion given by the hypnotist starts into action all the subconscious thoughts and feelings that may be in any way associated with, or related to the suggestion made by the hypnotist. If the suggestion is good in itself there is no question but that it will become related to and bring up from the subconscious, the thoughts kindred to it; and if an evil suggestion, it will bring up the evil subconscious thoughts. There will be nothing added, but only that which has been thought months or even years before, so that nothing in reality is added to the life, because of the surrender of mind or

will to another. Each person was intended to rule and control his own life.

Hypnotism is thoroughly reactionary because, from first to last it is rather a forcing out process of life. This is indicated by the inability of the mind to grasp anything other than the suggestion, followed by the sleeping state, and still later by a rigid state of the body wherein life seems to have almost left it. Hence, each state from first to last shows that there has been no real action of mind or body, but a reaction of all the life forces, and such treatment can not be good.

Hypnotism in its suggestions may give good advice, but it is compulsory; and who wishes to be compelled in the doing of anything? No, suggestion must be untrammelled, must be free, and given so that the patient can act or refuse to act upon it, leaving the patient absolutely free to use his own mind and to follow suggestion at his own discretion. The responsibility then rests where it belongs. The healer should be interested only with the sowing of the right seed and

not in any effort to enforce its growth. It should be as a New Testament writer puts it, Paul may plant, and Apollos may water, but God giveth the increase.

In every life there is latent intelligence and power sufficient for the overcoming of everything in the nature of sin or disease; and the principal object in the giving of treatment, is to awaken or call out this inner knowledge and force, which is re-creative and re-forming in its action on the body. New Thought takes the position that man is essentially a spiritual being; that the soul is a differentiation of Universal Spirit. We might liken it to the ray from the sun which partakes, in its nature, of all the elements of the sun. The ray can never become separated or detached from the sun, so that it may have a separate existence of its own, yet it can be recognized as a differentiation. So it is with the individual soul. Or, again, we might liken it to the unit cell in a mass of protoplasm. The ring around the cell differentiates it from the rest of the protoplasm—

but the protoplasm is within the ring and the ring is within the protoplasm. Differentiation is simply a question of degree and not of kind. The soul of man lives in the All-Embracing Spirit and the All-Embracing Spirit lives in the soul of man. The ring is personality, which differentiates the part from the whole. The soul is one with the All-Life, one with the All-Intelligence, and it is a realization or the consciousness of this oneness that brings with it the power to overcome sin and disease. The very highest form of treatment consists in an effort on the part of the healer to awaken this spiritual or inner consciousness of life, and the healer who can succeed in doing this will become in the highest degree successful. But one can not hope to awaken such a consciousness in another, without having first of all realized it for himself.

At this stage we might touch on the subject of the necessary qualifications to become a successful healer. In the work of healing one really gives himself. Take as an illus-



tration, the healing of the woman who touched the hem of the Master's garment. He turned and asked of His disciples, "Who touched me?" and they marvelled greatly at it, because surrounded by the people, He was being touched on every side; but something had occurred very different from the crowding or the touching of the multitude. We are told that He perceived that virtue had gone out of Him. Power, energy had gone out, and in its going out had awakened the potential energy in the life of the diseased woman so that instantly she was made whole. In the giving of treatment one gives of one's self in every possible way physical strength, mental strength, spiritual power; but if the healer is in true relationship with the Source of All-Life and Power, as life and power flow from him to his patient, so will they flow into his own life from the one great Source of Life and Power. The successful healer must, therefore, be in right relationship with the inner life in order that he may draw at will everything necessary for

one who would be fully equipped for the giving of mental or spiritual treatment to others. The person who has unfolded to a consciousness of love, faith, hope, joy, peace has laid the great foundation for the future success in his healing. The awakened soul becomes the enlightened soul, for light and true knowledge are necessary to all strong, true effort. The successful healer, too, will be one who is thoroughly in love with his work, one who loses himself, as it were, in the desire to be of help to and to serve others. Selfish ends or purposes always stand in the way of progress. It is sufficient for the healer to know that he is sowing the good seed, that in his every true thought and feeling, he is not only aiding his patients, but that he is bringing a greater good into his own life. If he is sowing the true seed there will surely be a reaping time, and so, the further he can get away from that which is selfish, the better it will be for him in every way. Selfishness always defeats desired ends.

As a part of the treatment has to do with

suggestion, the process of mental-picturing, that is, the thought-pictures he forms in mind, which he hopes to see realized later by his patients, should be clear and concise, living thought-pictures; in his efforts to transmit such impressions to the minds of others, his thought should be thoroughly centered and concentrated on what he is doing to the exclusion of anything and everything else. What he feels in his inmost being is the greatest force in healing. What he thinks is really in the nature of the direction of the healing force. It is the awakened feeling in the life of the patient that renews or makes new his mind and thus transforms his body. The healer should never be worried or anxious concerning his patient, for worry and anxiety imply doubt. Doubt and faith never live together in the mind; and faith is essential to all healing—not belief but faith, that intangible something which one feels and yet which it is hard to give any adequate expression of either through one's thoughts or through the spoken word. The mental

healer should be thoroughly poised between the inner and the outer consciousness. He must have acquired perfect self-control in order to be able to impart it to others. As he develops into a higher consciousness he will become more and more intuitive, and thus be able to perceive the needs of his patients without asking them questions. He should strive in every way to develop himself spiritually, mentally, and physically; all development comes through desire—and effort to give outer expression to inner desire.

Let us ever bear in mind that there is a constant process of evolution going on in the life of man, and that from first to last there are many stages in this evolution. It is the same Plan that is written into every life, but no two individuals ever work that Plan out exactly alike. Every snowflake has its hexagonal form, but no two snowflakes are ever alike. There is the unity of the Plan but there is diversity in expression. Every soul is, therefore, at some stage on the great pathway of life between the Adam and the

Christ. Now we all need light on what we are living to-day, not on what we may have to do in the months, years, or ages to come, but just upon the problems that confront us in the present. It, therefore, must become self-evident that, in the giving of treatment, all the varying stages in life must be taken into consideration, and that people should be given only the spiritual or mental food that they are able to digest and assimilate. In the light of this it will be seen that no two people should be given exactly the same treatment. Of course, it is the same treatment in kind but always differing in degree, adapting itself to the personal needs and requirements of the patient. The patient living the physical life must be brought to see that conformity with what at least appears to be physical law and order, is necessary for his own well-being, and that temperance must regulate his life and be used in connection with all physical desire. In such a case it would be folly to try to impart spiritual insight because, before spiritual insight can

come, man must have prepared the way for it, for the same law and order prevail in this human life that are to be found on any other plane of life and its expression. The blossom and the fruit are last on the tree; years of preparation are necessary before they appear. A man must develop to be something more than an animal; he must become a thinking, reasoning being before he can become receptive to spiritual knowledge. It will be found that, on every plane of development, there are special needs, and it is for the healer to show, through his treatment, how these needs can be met. The Apostle Paul was quite right when he said: "Milk for babes." But no matter at what stage of his development a man may be, he can begin the practise of self-control; and so, from first to last, self-control should be inculcated in the mind of the patient as the first requisite of a well-ordered life. The healer must take people where he finds them and aid them in every way to adjust to the plane to which they belong. This will bring

about a more satisfactory state for the true evolution than could take place under any other conditions. For just as soon as one has learned adjustment to environment, consciously or unconsciously, one has begun to cooperate with the laws of life in his own evolution. Every plane of being is relatively good. The full development and use of the senses is as essential in the evolution of the life of man as the highest attributes of soul; but on each plane everything in the nature of extremes should be avoided. The glutton who over-eats and the ascetic who starves himself are both extremes, and on their different planes of life one is as far from the truth as the other. Let us remember that each plane of life is partial or incomplete, yet good as far as it goes, but lacking in something which is yet to be disclosed on a higher plane. The tendency of all life is from that which is partial and incomplete to that which is whole and complete; from the crude and undeveloped to that which is perfect and fully developed. Healers have no

right to try to forestall the future; but rather in the giving of their treatment to concern themselves always with the real needs of the patient at the time of the giving of treatment.

The healer should perceive simply a false condition of mind, or a weakened or diseased condition of the body which has to be overcome. In sin and disease, instead of looking at them as being real conditions he should see that they really signify the lack, that the sin has to be overcome, and be replaced by right thought and action. The healer, therefore, perceiving the actual needs of his patient, should direct his whole attention to true, positive thought and feeling. Whenever he finds excesses of any kind, he should seek to establish a state of physical and mental temperance; when there is weakness he should establish strength. Especially is it true of the lower planes of life that strong, true suggestion will prove of the greatest value. The thought of the healer so impresses itself in the mind of his patient that



it becomes, as it were, the seed of future growth. With some it may remain as a part of the patient's subconsciousness later to bring forth fruit after its kind; or, again, it may be seized upon by all the patient's conscious thinking and become fully expressed in mental and physical health in a comparatively short period of time. As I have said before, a healer should know that he is only responsible for the planting of the seed and that it is the Spirit within each individual that giveth the increase. He should also know that there are seasons for planting; he should use good judgment so that the seed shall fall in the receptive soil, not be lost by the wayside or among the briars or stones where it can only fail to bring forth fruit of any kind. It is just as possible in the giving of treatment to overshoot the mark, as to fall short of it. The highest spiritual treatment is lost on the man who has developed only the physical consciousness of life. The child creeps before it walks and walks before it can run. But in every case the unheard,

silent suggestion is far more effective in its action than the spoken word. It meets with far less resistance from the mind of the patient; in fact, it may be said to enter the patient's mind as a part of his own thinking, and because of this he is far more likely to act on it. The healer should know that whatever is in his own consciousness while giving a treatment is going to be, to a greater or lesser degree, transmitted to the mind of his patient. He may say that while giving his treatment his mind is conscious only of that which he knows will prove beneficial to his patient; but if, just previous to giving treatment, he has been mentally upset, nervous, or irritable, or whatever the condition may be, he will transmit something of it to his patient whether he desires to do so or not. No healer should ever give treatment if he has allowed his mind to become angry or inflamed; before he gives his treatment his mind should be in a state of thorough mental poise. If there is any one in the world who needs to keep his mind in a state

of hopefulness, brightness, and mental poise, it is the man or the woman who, through the giving of treatment, is going to influence the trend of another's mind. If good judgment is needed in any path of life, surely it must be needed here, in every thought and every act of the healer's life.

Mental Treatment is not to be considered as an indiscriminate act whereby the same treatment is made to meet the requirements of every patient alike. The healer should study each patient and his needs, and this not only calls for good judgment, but a wide and comprehensive knowledge of human nature as no two people's needs are ever exactly alike. The very highest form of treatment is at once the most simple and most effective. It transcends thought and suggestion. When the woman touched the hem of the Master's garment, there had been no preparation on His part to give her a treatment as that is generally understood, nevertheless, there was the instantaneous response from Him to the demand that was made in the spirit of faith

on the part of the woman. Faith is a far greater agent in the cure of disease of both mind and body than any form of suggestion that man has been able to use in the treatment of disease. This faith, however, is not blind credulity or even belief, but rather the substance of things not yet seen and this substance, whenever used in the life of man, is always constructive in its working. It is faith that builds up, faith that repairs, faith that causes one to put oneself into whatever work one does. Its contradictory, doubt, saps one's vitality, destroys one's power to work and no real or lasting work is ever accomplished by the mind of the person that is influenced by the false spirit of doubt. If I were asked what faith is, I could only define it as an attribute of the soul, that in its action it can be felt but not seen; something that is more real and vital to us than anything we can think or reason about; something transcending in every way both thought and reason. I might say that faith is the substance out of which all things are made;

that Love is the perfect law, and that if a person governs his life in the spirit of love with a mind animated by faith and hope, such a person could never know sin, disease, or pain, such a person would have entered the fulness of life and would in reality have passed from death unto life. Love, faith, and hope, living consciously in the life of the healer, become the real dynamics, the real intelligent forces or energies that are going to overcome any and all kinds of disease of mind or body, and the more these inner attributes are cultivated by the healer the more effective his work of healing will become. The healer should be one who has awakened to the realities of life and because he has awakened, all that is good and true in him is calling or suggesting to those who are asleep to awaken, to enter consciously into, and live the life of faith, joy, and hope—the lawful life, the orderly life, the strong life that all must live. When, in the process of time, they have unfolded to their innate powers and possibilities. As I have said be-

fore, the healer must recognize all stages or degrees of human life; he must recognize that there are many planes of thought and as many planes of expression; that all the way up from the earthy or sense-nature to the borderland of man's spiritual or heavenly nature there are the varying degrees of partial consciousness which call for assistance, for help in the supplying of each one's needs; that the highly developed or rational man requires even more help, because of his more complex nature, than the elemental or physical man who is living a simple life, partaking more of the physical than of the mental consciousness. Only as the mental healer is fully conscious of this can he hope to adjust his treatment to every plane of being and be uniformly successful in all his work. Again I must reiterate my statement that the healer, in using silent suggestion, must make in his mind, clear thought-images of what he wants his patients to be or to do; clear, concise, and intelligent, because he can not expect that his patient will receive them in a clear, defi-

nite way if they are vague or unsatisfactory in his own mind. The healer, too, should beware of vain repetitions in his suggestions; he will not be heard by his patient because of mere repetitions. It is not the many suggestions but the power in the suggestion. It is not the length of time occupied in the giving of treatment, but rather that state of mind in the healer which is thoroughly centered wherein all thought and attention are given exclusively to the needs of the patient. All the great forces of nature are silent; it is not the thunder which harms, but the lightning. It is not the spoken word that is most effective, but the silent thought. The unseen, the unheard feelings are more subtle and more powerful in their effect than anything or everything else; therefore, the healer should rely upon the great forces of life rather than upon their outward expressions. Love and faith are more powerful than thought and reason; thought and reason in turn are more powerful than words and acts. The healer must begin at the heart of

life and, working from there out, he will have real adjustment not only to the inner life but also to the outer. Using the real energy, the true life and intelligence, there will always come the true outer response, the perfect outer expression of a perfect inner life.

There is a marked difference in the way different people respond to mental treatment. Occasionally there are people who are healed instantaneously of serious troubles; with others you may note rapid changes taking place from day to day; while there are some where the improvement is so slow that it is scarcely discernible; and, finally, a comparatively small number of people who seemingly derive no benefit either mentally or physically. I use the term seemingly because no one can tell that the effect of the treatment may not be felt at some future time, even if there is no present response. In mental healing these varying conditions are described as receptivity or non-receptivity. It is a difficult matter to define in a thorough



way the causes of these varying conditions. In a general way one might say that a bright-minded, hopeful person will respond much quicker than the gloomy and morbid person, or the person who is prejudiced and fault-finding. A patient who cooperates with the healer will find that the result of such effort will more than repay him for the effort put forth. He should try to think of himself as he wishes to become; to think of his body as being an instrument of mind and will, and hence sufficiently able to carry out all that he wishes to do; to think of his body as being whole and strong and not only to think of it, but also to try and realize that he is healthier and happier. In doing this the patient is establishing a new habit of right thinking and feeling about his body, and when the habit is once thoroughly established his body will become what he has felt and thought about it. So-called material remedies should be laid aside because, when the mind is divided between two opposing methods, little good can come from one or the other. The

person who is thoroughly satisfied with his material remedies has not yet come to the place where he is ready to be helped by mental or spiritual treatment. In the taking of treatment a patient should do so of his own volition and not because of his being urged by someone else. New Thought respects the rights of the individual to live his own life, and in doing this, one must be left free to reach one's own conclusions. It may be said by some that, in their desire to see people relieved of pain, they think they are justified in urging them to take treatment; it may be quite in order to lay the whole question before people but it is not the part of wisdom to press or to urge them. It is far better to leave them free to reach their own decisions. Elsewhere I have said that the office of the healer is to help his patients to help themselves; and the chief factor in healing is the awakening in the mind and soul of the patient his own latent powers and possibilities, and it is through such an awakening that the mind is renewed

and the body made whole. If the patient understands this aright he will know that he can retain his renewed mind and his physical health only through the use of the new power, the inner mind that has come to him. It is possible to retain it only through using it, and the more one uses it the more one will have to use; for it should be known that when intelligence and energy are used to their full capacity for the accomplishment of good ends and purposes, there will be an ever-increasing influx, a greater intelligence, a greater life, since the supply is always sufficient for the demand when we are in right relationship to the Source of our being. No patient should ever expect the healer to do the work that only the patient himself can do. The office of the healer is to show the way, to call out new light, to encourage and inspire the patient, so that he may get an entirely new perspective of life.

There is a tendency among some mental healers to give definite form to their treatments, sometimes by first writing out a series

of treatments and then committing them to memory. This, at best, is unsatisfactory; the healer may use them for a few times with satisfactory results, but after a little they fail to give results, and the reasons for this are as follows: for the first few times one uses a treatment one is able to put into it a certain amount of inner feeling, and the thought with the accompaniment of feeling is effective, but anything committed to memory and repeated over after a time becomes automatic in its action and the feeling passes away; in fact, it becomes simply a vain repetition of words that have lost their life and meaning, and are no longer able to stir a patient's inner feeling, or even quicken his mentality. The giving of treatment must ever be a renewing process, not only for the patient but also for the healer; only as a healer lives in the newness of life is he going to be able to impart newness to another's life. There is a constant leaving of the things which are behind and as constant a pressing to those things which are before.

People lose the brightness and joy of life because they go round in a circle, living over and over again the things of the past, when they should be trying to get out of the present all that it has to give. Let the healer in giving his treatment realize first of all, in his consciousness, his relationship and that of his patient to the Source of all Life; that he is one with this Source, that he is one not only with the Source but with his patient; that the same life, light, love, and truth that animate his being animate also the life of his patient. After this inner realization there will be no difficulty in finding true suggestions for that part of the treatment which is to take form in thought; these suggestions will be filled with vibrant power because of the true feeling which preceded them; they will be effectual in their action because the mind will be thoroughly centered, and the Universal Will will act as the force to project them from the healer's mind to that of the patient. The healer will have set up not only a new vibration in his own mind

and body but a living vibration in the mind and body of his patient. A treatment is thus seen to be two-fold in its action; that is, a treatment wherewith the healer benefits and uplifts his patient also benefits the person who gives it. All mental treatment given when one is in the spirit of love and faith is positive in its action, and in this condition only positive, or true thought-pictures concerning life can enter the mind of the healer. There is no denial, only light overcoming darkness, only knowledge overcoming ignorance, only health overcoming disease, only power overcoming weakness, only faith overcoming doubt, and love overcoming hate; it is an overcoming from first to last, and no unreal, no unclean thought-pictures can enter the mind of the healer or be transmitted to the mind of the patient, for "All is of God that is or is to be, and God is good." This is the straight and narrow way that leads to that life wherein all unrealities pass away before the coming of the Sun of Righteousness, before the coming of that day when man

shall pass from death unto life, from humanity into Divinity, and consciously enter into the glorious liberty of an eternal son of God as joint-heir with Christ.

There are many people who, while believing in the efficacy of the treatment for so-called nervous diseases, nevertheless, when it comes to something which they speak of as real physical disease, believe it can no longer be of benefit and that only *materia medica* can do the work. But some time we shall all come to know that there is only one Source of Healing, and that we can not place any limitations upon that Healing Power, that it is, indeed, able to heal mind and body to the uttermost. Man is the instrument through which that Healing Power acts, and his knowledge of the law through which it acts may be limited, so that the instrument is unable to transmit sufficient life and intelligence to awaken the corresponding life and intelligence awaiting recognition in the mind of his patient. In our blindness we are continually placing limitations upon ourselves; through

ignorance we build walls which seemingly separate us from God and our fellow-man. Limitations are not of God; limitations are of the devil, the father of lies, and the devil is of man's own making; that condition of mind and thought which is called selfishness wherein a man believes himself to be separate and apart from God and his fellow-man. This is a state of outer darkness which later is to be dispelled by that Light which is to enlighten every man that cometh into the world. Hence, limitations exist only in order to be overcome; one form of disease responds as quickly to Universal Power as another. All disease is caused by sin; all sin is lack or want of conformity with the laws of God. Conformity with law destroys all sin; when all sin is destroyed there will be no more pain, disease, or death. Sin, disease, and death are all of man's making. Life and health, law and order, all have their beginning and ending in God. There is a law of the Spirit of Life which, when once consciously realized in life, frees us



from the man-made law of sin and death. The Founder of Christianity found it no more difficult to heal the so-called incurable diseases of His time than any other form of disease. He did find, however, different degrees of receptivity on the part of those He healed, one person being healed by touching the hem of His garment when all the doctors of that time had failed to prove of benefit; while for another person it was necessary to spit on the ground, to anoint his eyes with the clay, and tell him to go and wash in the pool of Siloam. It was also said that in one place He did not do many great works because of their unbelief. No, let both healers and patients know that there is no limitation to the power of God in the healing of the sick; that the only limitation that can exist is one's lack of receptivity; that, if one is receptive to the indwelling Spirit, then healing of both mind and body must ensue, "for if the Spirit of Him who raised Jesus from the dead dwell in you, He that raised Christ from the dead shall also

quicken your mortal bodies by His Spirit which dwelleth in you." The Gospel of the Nazarene is a Gospel of glad tidings; of a recovery of sight for the blind; healing for the sick; release to the captives and the proclaiming of the acceptable year of the Lord.

Chapter XVI

SELF-HEALING



## SELF-HEALING

IN another chapter we have discust the question of Healing as it applies to the giving of Mental Treatment by one person to another. In this one I propose to consider how one can best heal oneself. Elsewhere I have stated that adjustment to one's inner and outer life was the true solution to a whole, healthy life. Many who are anxious to acquire knowledge and understanding with a view to the real betterment of themselves often make the mistake of neglecting many things because they are small or insignificant and seem to have no real bearing upon what they are trying to do. The so-called insignificant or little things have far more to do with the development of character than one usually supposes, and it will be found that if the little things are attended to in a thorough

way that the habit of right thinking and acting formed in this way will extend itself to the greater things; that in order to do any great thing in a true way it is first necessary to do things right in a small way. The man who sets himself to work to overcome the little mistakes and errors in his life will find himself daily growing stronger, daily better able to accomplish what he sets out to do. We fail in the great things because we have given but little attention to the small things. Anything begun in a right way is much surer of being finished in that way than if one started wrong. Right words and right actions should be the natural outcome. If a man could feel quite sure that he was thinking right about all he intended doing, then later in the doing of it he would get a satisfaction and a pleasure that could never come to him if he were uncertain as to the truth of what he had thought.

Thoughts are the seeds of words and deeds, and every seed must produce after its kind. If one sows the seed of a weed, the

more he tills the soil afterward, the easier is he going to make it for the weed to grow. If one thinks a wrong thought, and later tries to make it plausible to others in word or deed, one is in much the same position as the person who cultivates the weed. People who think one thing and say or do another need never expect to escape the result of their own false or unreal thinking.

In order to heal oneself, let it be first understood, that healing can never be accomplished by any outer means or process. That one must naturally begin with the seed one sows and that one should never think it possible to reap a harvest of good from any other than good seed. We reap what we sow in exactly the same kind. Let us look at some of the things which stand in the way of self-healing—the little foxes that destroy the vines. When we are thinking, sometimes thoughts enter our minds to which we would feel ashamed to give expression in spoken words; that being the case, why should we allow them to find an abiding-place in our

minds? There is only one way of turning them out, and that is through establishing other thoughts of a higher and a truer nature and doing it at once.

We do not overcome anything simply by opposing it but through the substitution of something else. The real will always overcome the unreal, just as certain as light overcomes darkness. So we must begin by exercising control over our thoughts, thinking only those thoughts which if fully expressed, would prove productive of good. In our thinking it does not necessarily follow that because our minds are centered on getting all the good, and all the benefit we possibly can for ourselves, that there is necessarily wrong in that. The wrong would consist in the personal effort to get good at the expense of others without giving any real or just equivalent for what we are receiving. We have a perfect right to desire good for ourselves, if we are willing to pay the price for such good. Everything that is to make one stronger or better, healthier or wealthier



should come to one because of the price one has paid or is paying now.

When one breathes out, a certain effort is necessary in order to do it, but then one is repaid by the influx of pure air with practically no effort in receiving it on his part. If we get something for nothing then we are not adjusted to life's laws, so that even tho we may be in possession of that thing we are not its rightful owners because it is not ours, and sooner or later we must lose it. We may just as well come to know, first as last, that for everything we get in this life in a righteous way we must pay the price; and whenever we expect or require anything from any one else, it is because we are giving that ourselves. We should never expect of any one anything that we are not giving as freely ourselves. Kind words seem but little things, and yet kind words, to be real, must have come from kind thoughts. What we think and feel toward others we may legitimately expect others to feel concerning us; more than this no one should expect, and more

than this no one will ever really receive. For eternal law is absolutely just in all its rendering; with what measure we mete it is measured back to us again. It is foolish for one to use pleasant words and do what look to be good deeds if one's thought and feeling are not in accord with one's word and deed. It is barely possible that people may be deceived by them, but one never deceives oneself and each renders his account for all that he thinks, feels, or does.

In some degree one may cover up and hide from other people what one is, but one can never cover up or hide anything from oneself. Every one is judged by his own ideals, and the ideals which are going to judge him are those he sets up for other people. That is something that most people overlook, that the ideals they hold for others are in reality their own ideals to be lived by themselves for themselves. What, then, we may expect from others we must willingly give to others. Kind words and deeds should always be an expression of kind thoughts and

true feelings. Let us know once and for all, that everything we think, whether it be a small thought or a great one, is the seed that will bring to us exactly what we have thought and that if things come into the life that are undesirable it is simply because we have put into action, at some time, thoughts which are bringing to us their full return. The purely selfish thought in the mind of any one begets a harvest of selfishness from many others. We often wonder why people can be so unkind and so lacking in generosity in wounding our feelings, when in reality it is our own thoughts and feelings that have been the sole cause of calling out toward us such thought and feeling from them.

Life is exactly what we make it. Everything depends upon how we think and how we feel, because through our thought and feeling we become related to other people and establish either a true or a false relationship and our own health and happiness depend to a marked degree on this relationship. That which we are consciously think-

ing or feeling, no matter whether we give any outward expression to it or not, is a literal call to every one we are brought in contact with to enter into the same conscious thought and feeling and become one with it. In the light of this we can see, when thought and feeling are being directed aright, what an enormous power we must become for good, not only for the uplift of the self but for the uplift that we may bring to many others; and we can also see that the reverse of this must have its effect not only in bringing discord and unrest into one's own life, but all the discord and unrest it succeeds in calling out in the lives of others. Make the beginning true in the small ways and the little overcomings, and it will not be long before one is able to do the larger things.

When one puts on a pair of smoke-colored glasses, even on a bright sunshiny day, everything looks smoky and it is just as much so to the wearer of the glasses, as if the atmosphere were really smoky or cloudy. We have mental glasses that make everything

seem different from what it really is, glasses of gloom that shut out the light and cause us to see everything in an unreal way. We try to justify ourselves for wearing such glasses; circumstances have interfered with our lives, pressure of environment has been too hard, other people have been unkind or disagreeable, but our justification is as unreal as the gloom we have made for ourselves. Seeing everything in an unreal light tends to make us morbid, and because we have, in a state of despondency or gloom established a wrong relationship to our environment, we go on step by step, until we really seem to be obsessed by gloomy, unhealthy, discordant thoughts and unreal feelings.

It is just as easy to put on the rose-colored glasses and it makes one so much happier; the world becomes such a bright glowing world, and something of that which we see and feel, we are able to radiate to the lives of others. What is the use of worry or anxiety? What is the use of despondency and doubt? Of what service is fear or

gloom? They are all unreal conditions of mind that have made for untold mental and physical anguish. Why perpetuate anything or any condition that makes for unhappiness? That makes for mental or physical pain? We all have our burdens, and every man his own burden, but why add to them? One thinks his burdens too great to bear and having reached that conclusion foolishly goes and takes on still other burdens. Every unreal thought, every unreal emotion, adds to one's burdens in life.

Life is to be lived, and there should be nothing negative in the living of it. Nature shows us that there is a ceaseless activity, a never-ending growth. A negative, gloomy, despondent man is really a contradiction to life and its ceaseless activity; in that state of mind he is the greatest blot on the face of nature fulfilling no duty to himself or to any one else. Such a man can never be physically healthy; health comes from a harmonious activity of mind and body. We may have every good thing in life if we are

willing to work for it; work is necessary to one's salvation. No one's life can be rightly adjusted to God or man without such work. It is when one is idle that the most vicious and idle thoughts disturb the life. A man or woman who is engaged in some work that both heart and mind are centered upon, has little time for gloomy, idle, or unreal discordant thoughts.

One must learn to use everything that one is in possession of. Mental or physical riches are not intended to be hoarded up but to be used. All increase must come from use. All decrease and waste are the result of abuse, or of lack of use. People often say that they want to lead the best life possible but that they do not know how. Such a statement is not true; to some degree every one knows how. Every one knows that certain kinds of thoughts, feelings, and actions induce harmony, and that harmony is necessary for happiness; every one knows that certain thoughts, emotions, and deeds produce mental discord and unrest which result in un-

happiness and, therefore, no one need say that he wants to be this or to be that, but he does not know how. Whatever makes for greater peace, greater joy, greater harmony is, of a necessity, good. But as I pointed out before, things must be proved good through their use, and no one can get good from any thought or ideal which is never followed by action.

There is no time for idleness in life. When a person is asleep he is not idle, but only renewing his energy so that he may afterward carry on his daily work in a vigorous way. When a person is at play he is not idle, he is using mind and body, perhaps, fully as much as if he were at work; he is producing a change of mind, so that when he returns to his work, he will bring something newer and brighter to it. We see through our own nature that there is object and purpose in everything; and so life as it is lived by each individual must have its objective ends which are to be wrought out through purposeful action.



But one may ask, what has all this to do with self-healing? My answer is that it *is* self-healing; that whatever we do, and do in the right way, is continually making for greater strength of mind and body, while dissipation or abuse of one's energies leads to weakness and decay. Hence, all unreal thinking, and all false emotions, and the unreal expressions which flow from both, are destructive of both mind and body; not in the sense that one's mind can ever be entirely destroyed, or that one individual soul can cease to be, but in this sense, that one's natural development is retarded, that instead of life becoming easier and brighter one is confronted by new and greater obstacles all the time; that one's burdens in life, under such conditions, are continually assuming greater proportions and day by day life is being made harder to live. We are losing so much that rightfully belongs to us by refusing to see the good that is ours, by refusing, even when we do see it, to make it our own to enter into and enjoy it.

All things are ours, but for everything we receive in this life we must have rendered some service. There is time and place for everything that is real, but there is no time or place for the unreal. All that is unreal is negative, is nothing in and of itself. The negative-minded person may endow negative or unreal conditions with life, and power, and even intelligence, but after all they are only the bugbears of his own mind. They all belong to the outer darkness and are all conjured in one's false imagination; but while one is under their spell it all seems real. A nightmare or a dream seems real while one is under its influence; there are just as many unreal nightmares during the day as during the night, in fact, the nightmare of the night is the natural sequence of the false or evil imaginations of the day.

How shall we banish these unreal specters from life? What magic shall we use to destroy them? "Be not overcome of evil, but overcome evil with good." It is simply a question of overcoming and there is only

one kind of overcoming that counts, that is the substitution of the true for the false. When one is in a dark room there is no mental argument about the overcoming of darkness with darkness, or the overcoming of darkness with anything save light; the turning on of the light dispels the darkness. The turning on of a true thought dispels an evil one; the turning on of a true emotion banishes a false one. Every real thought, every true emotion gives the lie to the contradictory false thought or false emotion. When one has entered into the Divine consciousness, everything which in any way contradicts divinity is left behind, just as truly as when one is going to the light one's shadow is left behind. Every affirmation of truth carries within itself the denial of anything and everything that may seem to contradict it. There is no death, there is no evil. Death and evil are simply measured by degrees of good and of life. Man measures everything according to the degree of his development. Life and Intelligence

are but one tho there are varying degrees of outer expression. Life and Intelligence are both within and without the whole visible universe; sin and death exist solely in the unenlightened consciousness of man; they are not to be found as realities throughout God's great Universe; they are both of man's own making.

Eternal Life and Love, eternal Light and Intelligence, eternal Ideal and Expression are the only realities; the One is in the All and the All is in the One. All then that is real must have its source in the One and must of necessity partake of the same Life, the same Attributes, the same Qualities; the only question can be one of degree. Such a consciousness in the life of man brings with it all that heart or mind can desire. Such a consciousness is a living contradiction to any law of sin and death. Such a consciousness means the living under the law of the Spirit of Life: being guided and directed aright.

On the way to such realities there are many stepping-stones, many ways and means

necessary to a full realization. Everything used to the attainment of this end will partake, to some degree, of its original Source. Mental brightness, greater hope, fuller faith are all so many necessary steps in the upward way. Peace of mind, clear thought and reason, are aids in throwing light on life's pathway. Joy in one's work, concentration and perseverance are aids in bringing one nearer the goal. Loving kindness expressed in thought, word, and deed will bring us closer to God and man. The use of every attribute of soul, the use of every faculty of mind will bring about perfect expression, for it is necessary that the inner ideal should take form and be a true symbol, or fully represent outwardly that which already exists in the inner life of man.

The bodies of men and women will, in some future time, express a greater degree of perfection than was ever expressed by Spartan or Greek of the olden days; and each body will have a beauty and a perfection all its own. There shall be no pain to distort,

no disease to disfigure, no death to destroy, but only an ever-increasing life, for man shall then have that habitation, that body which is eternal in the Heavens, which is eternal in the Divine Plan when he has overcome, when he has put all things under his feet, when he has entered into the real mastery of his own life.

The Creator has given unto each of His children a Kingdom to rule, the Kingdom of his own life, a life filled with wondrous powers and possibilities, a life which must become filled with joy and gladness, a life which must express innate power through innate Intelligence. The Plan, the Way lives in each life; the Plan must be understood and the Way must be worked out. Each must understand his own Plan, his own Way; each must work out his own salvation. Every effort directed aright is one step onward and it will never be necessary to take that step again, for when something is realized once, it is realized for all time. Temporarily it may seem to be lost; the real riches of life

are never lost. Day by day, week by week, we may add to our possessions, but that which has once been acquired can never be lost. Life is accumulating; we can never lose but must always gain.





Chapter XVII

HEALING AT A DISTANCE



## HEALING AT A DISTANCE

ALTHO many persons believe in the healing efficacy of *present* mental treatment, yet some are not at all disposed to admit that treatment given from a distance may prove beneficial. And others, while acknowledging the fact that cures are effected through absent treatment, attribute such healing to faith in the mind of the patient, who, knowing that he is receiving treatment believes that his benefit is the result of it, while in reality it is simply the result of his own mind. I confess that this was my own belief when I first considered the matter, and for a long time I refused to give absent treatment because of conscientious scruples about receiving money while uncertain as to whether I was giving a real return. For more than a year I carried on a system of experiment—

the details of which it is unnecessary to relate here—until at last I became fully convinced that, under proper conditions, absent treatment was as beneficial in its effects as present treatment.

I grant that it is an exceedingly difficult matter for many persons to believe that any effective result can come from the absent method of giving mental treatment, if they continue to view human life as it has been regarded in the past. If we consider men and women as distinct units, each having a separate existence—entirely independent of any other entity—the problem becomes more complex and harder to solve than when considered from the spiritual scientists' point of view.

A Hindu Swami, referring to the saying of Jesus, "Love thy neighbor as thyself," said, "Thy neighbor *is* thyself." This fully accords with the Apostle Paul's statement that we are members of one another, and that in the Christ-spirit we realize this unity, or oneness, of life. If we can conceive of humanity as being one great body, to which

every individual soul is related in one way or another, then the action known as "absent mental treatment" is neither so mysterious nor so miraculous as viewed superficially, it may seem to appear.

I *know* that I have the power to affect different parts of my own body through centering thought on those parts or withdrawing thought from them; also, that I can increase or decrease, at will, the circulation of the blood, or life force, throughout any part of my physical organism. Now, if an individual is able thus to produce a definite effect in or upon any part of his own body, he, being an inseparable member of the great body of humanity, is able to produce an analogous effect on some other part of the larger whole. Whether or not he is *conscious* of this, he does inevitably produce such action, whether for good or for ill; so that joy or sorrow in one mind certainly affects the rest of humanity. Persons are often depressed without apparent reason; again, they are frequently joyous and happy without be-

ing able to perceive the cause that brought about such a state. But these emotions exist because of the relationship established by the individual with either deprest or joyous mental states of the great ocean of humanity.

The earnest seeker after truth should first strive to understand the law regulating his own being, because, whether he knows it or not, everything that occurs, little or great, is the result of eternal and unchanging Law. All the disease and discord of life flow from a lack of understanding of Law in its application to human affairs. Every inharmonious or discordant state, whether mental or physical, shows a lack of conformity to the law. These states should prove to the truth-seeker that knowledge of law is the first requisite, and obedience to its requirements the second. These essentials present, every discordant note would disappear from his mind and the perfect harmony of life become evident; for, knowing the law and its application to his own life, he would thoroughly understand the law that governs the entire body of hu-

manity. The whole force of his life would be so directed as to influence any part, and, to a certain extent, all parts, of the grand mental and physical organism of man.

In the giving of absent treatment, then, there must be something more than a belief in the mind of the healer as to the unity, or oneness, of life. He must have a realization that he is one with the All, so deep that it starts from the very soul of his being; he must know that all are God's children; that God's life and intelligence animate each and all; and that life and intelligence are restricted only by one's capacity to receive, the influx being ever as great as the demand.

The mental healer can not permanently give health, strength, or happiness to another's mind or body; but he can throw light on the way of life, making clear to the patient the true course. The healer sows the seed; God gives the increase. The treatment of another mind consists in awakening it to new desires and new aspirations, rather than in giving something that the person does not already

possess; because the arousing of certain desires and aspirations will cause the mind to turn to the Fountain-head, whence every need may be supplied. In the conscious effort to affect his patient, the healer realizes, first, that he is one with the Source of all life; second, that he is related to the *whole* of life and to every part or expression thereof; and third, that he is nearer to the life of the individual soul of another than he is to his own hands and feet. He talks mentally to the patient as he would reason with himself. The union between one soul and another—between one mind and another—thus becomes so complete that it might be said they actually *blend*. The thoughts, desires, joys, and hopes of the healer fill the mind of the patient so that the new, uplifting, higher ideal of life enters his mind. The very depths of his being seem to be stirred; and the soul, awakening, brings a renewing of the mind, which, in turn, quickens every action or function of the body.

This explanation of a subtle process may



seem vague and unsatisfactory to some, but to those who have realized the truth of these things it will undoubtedly appeal. It is difficult to take mere words, representatives of material THINGS, and endow them with spiritual meaning; only those that have eyes can see; only those that have ears can hear.

In giving either absent or present treatments, all formulas should be avoided, as they tend to throw limitations about the healer. The one necessary thing is to understand the needs of the patient. When one comprehends his own needs, he sets about to supply them. This should be the case in the giving of mental treatment. The healer, having attended first to his own greatest needs, may then, out of his own fulness, point out the way whereby another's lack may be supplied. He should not dwell on the evil (or negative) side; what seems to be evil is only the lack of true development—ignorance as to the true direction of the power of life. In giving a treatment the healer should have but one way in mind, and

that the true way. He only confuses another mind and makes an *entity* of evil when he denies its existence. It is not the denial of evil that makes an undeveloped mind strong in the truth, but a knowledge of spiritual truth of living realities.

Many persons are both intellectually and spiritually lazy—not wanting to do anything for themselves, but willing to have everything done for them. These people are continually in need of treatment; they are like a watch, which needs winding every twenty-four hours; they live on the strength they get from the healer, not generating as they should the forces of life for themselves; they are not willing to use their own powers of mind and soul, but think that, so long as they are paying a stipulated sum of money, the person treating them should *keep* them in health. Very often they are disappointed and they find themselves far from well, notwithstanding all the treatment they have received. A patient makes a great error when he relies exclusively upon the healer,

instead of trying to rise, so far as he knows how, through his own power. The patient that works conscientiously *with* his healer is the one that will express health the soonest. Let him, first of all, try to be bright; to look on the hopeful side of things; to think thoughts of health and strength. This mental condition tends to make him more receptive to treatment; and, when new thoughts and desires enter his mind, let him try to give them expression—not to put them aside and refuse to act upon them, but to act on every new and true impulse. The patient taking this course must soon give expression outwardly to that which already exists inwardly. Health of mind precedes health of body; the whole mind makes the whole body.

After all, the phrase, “*absent* mental treatment,” does not give the true thought. It is used to denote bodily separation only; there is no other state of separateness. There is not even so-called material separation; because the very materials that compose the body have no separation as between the body

of one person and that of another, no matter what distance the two may be apart. All mental healing, therefore, is really *present* treatment, whether the patient's body be close at hand or miles distant. There is certainly a communion—a meeting of mind with mind, and soul with soul—regardless of what we term respectively time and space. Therefore, let the patient drop all thought of separation between the healer and himself; let him feel that the treatment is going to prove effectual—that it is going to accomplish the desired result—regardless of time or distance. This will also tend to put his mind in a condition of receptivity.

The office of the healer, then, is to impart a true knowledge of life to the mind of the patient; to dwell on the affirmative side; to keep ever before the mind the absolute truth of Being—the absolute quality of Love; and to throw light on the path of life. This is the healer's sole office. Each soul is endowed with the faculties necessary to work out its own salvation, or, in other words, to come

into a knowledge of its own glory and greatness as a perfect expression of God, containing within itself the fulness of the Godhead. As Jesus said, "He called them gods, unto whom the Word of God came." When the Word of God becomes fully manifested in the life of man, then does he truly express the perfect image and likeness of his Creator.



Chapter XVIII

LIFE'S RELATIONSHIPS





## LIFE'S RELATIONSHIPS

SOME four or five hundred years ago a mystic wrote:

“Whate'er thou lovest, man, that to become thou must: God, if thou lovest God; dust, if thou lovest dust.”

What we put heart and mind into, that we become, that we express. Our habitual states of thought make us what we are. We form wrong habits and then we are amazed at the tyranny the wrong habit exerts over us. We do not understand that either true or false ideas formed consciously in mind continue to live on in the life. That anything done once in a definite way, whether it be right or wrong, is easier to do the next time; and becomes easier with each repetition, until, at last, it acts almost as a compelling force in the life. The action not only proceeds from the subconscious mind, but there

is something else to be reckoned with—the relationship that we have established, consciously or unconsciously, with other minds who feel, think, and act as we do.

I have said elsewhere that thought and feeling act as a magnet to relate us to people with kindred thought and feeling, and, consequently, there is the action of our minds upon them and of their minds upon us. When such a relationship is once established it is with difficulty that we get away from its influence. A wrong relationship can best be broken by the transference of one's thought and action in establishing a new and opposite relationship to the old one. People who think and allow their minds to dwell on poverty become related to the impoverished; giving out poverty in thought and feeling, they attract to themselves the poverty of others, and so a false relationship is formed.

A true relationship means a mutual giving and receiving of that which will better or improve the conditions of all concerned. But how is any one's condition to be improved

by poverty? Again, there are people who are continually talking and dwelling on disease and pain, whose whole minds are, as it were, focused on morbid or diseased anatomy, who recount each pain and ache to any one who will listen to them. They are simply morbid seekers after sympathy. The person or persons who become related to this class of people through following in their footsteps, thinking and doing as they think and do, need never hope to be well or strong so long as they continue such relationships. The only interchange which really exists between them makes for pain and disease.

Again, we have the fault-finding and the evilly disposed mind, which is always attributing evil or some ulterior motive to some one else's good. Such are, in reality, slanderers of reputation, back-biters, and generally unclean and unwholesome people. One should certainly shun any relationship with such as these, for they poison not only the mind but the body; happiness to such people is something unknown, and one should shun them

as one might a plague. Such a relationship stands in the way of all true development of mind or body.

Again, there are those who are narrow and bigoted, whose minds are filled with prejudice, who can never see anything from all points of view; who have one point of view that is all-sufficient; it is among such people we find the carping critic. It is the part of wisdom to have as little to do with this kind of thinking and this kind of relationship as one can. It should ever be avoided.

And, again, we have the weak, the vacillating, the person who does not know his own mind for two hours at a time, whose plans are one thing to-day and something else on the morrow; who is elated at one moment and correspondingly cast down at the next. The establishing of a relationship with this particular order of mind spells failure in any undertaking.

I have used a number of illustrations to show that the feeling, thinking, and acting of an individual in a false way, serves to set

up and establish a false relationship which will make for the destruction of one's health, peace of mind, and success in life. But while all this is true, no individual need allow himself to become related to life in any one of these ways; there is a true relationship which he may use in establishing himself to life, a way which will bring health, happiness, and success. It is the way of overcoming; it is a way which in every sense contradicts the other way; the old one is the way of sin and death, the new one is the way of life and health.

Begin by establishing right habits of thought and action, thoughts which when stored away subconsciously will come to your aid whenever you are in need, thoughts, which will establish a relationship with all who are healthy-minded, so that all people whom you may be brought in contact with may receive to some degree from you and give in return. There is a law of reciprocity, of giving and receiving; but we receive after the same kind as we give. Let it be known

that no man is living for or to himself; that his life must, of necessity, produce some action upon the lives of all human beings he is brought in touch with, and they in turn act on him; that he can not separate himself from humanity, altho he has the power of choice as to the way he wishes to become related to it.

Feeling and thinking constitute the starting point of all relationship; therefore, whatever one's feelings or thoughts may be, these conditions establish a relationship. Whatever we wish to become we must feel and think that we are in the process of becoming; then other people will come to our assistance and the way will be made easier for us. Be sure of this one thing that, when others oppose and try to thwart your ways of doing, there is something radically wrong in the way you are trying to go, something which needs a thorough reconstruction. The thing you are trying to do may be commendable in the extreme, but there must be something wrong in the effort you are putting forth.

Remember that like attracts like, and that if we are feeling, thinking, and acting right, then we should attract to us right feeling, right thought, and right action from others. If we are not doing this, then at some point we must be failing and it behooves us to look carefully into our ways and methods, because in all true giving or receiving no one is impoverished but all are enriched. One is not taking from any one else without benefiting that some one else. Mutual giving and receiving are the two points that form the whole of one of the great laws of life; and the only thing necessary to enjoy the benefits coming from the action of this law, is to stand in the right relation to it. No one can do all the giving; no one should desire to do all the receiving. The giving and receiving are the two ends of one law; shut off one end and you cut off the action of the other. "Give and it shall be given unto you." "Cast thy bread upon the waters and thou shalt find it," after few or many days. In the light of this we can see that we hold

our destiny, as it were, in our own hands; that we can become what we will to become; that we can do what we will to do; that when we work in harmony with life's laws we may reap the full benefit from so doing; that when we put ourselves in opposition to life's laws we bring the self into bondage; we are bruised, blinded, diseased, discordant, poor, and unhappy.

Right relationship demands that we should seek to know and understand the one way, the only way of life and then follow in that way. Sometimes we think that in the doing of this we may have to renounce or to give up so much that we think is giving us happiness. We never give up one jot or one tittle of anything that is worth having; all we do is to add to it a hundred or a thousandfold. Life is worth while when we make it worth while. All things are ours when we put ourselves in right relationship to them. Everything that heart or mind can desire is within reach, but heart and mind must both give out something of



the same quality as that which is desired, in order to make it the attractive power that will draw to us what we desire. Self-healing comes to us through the healing of other selves; success and riches come to us through aiding others to success and riches; happiness is ours when we are giving to others happiness. "Whatsoever a man soweth that also shall he reap."

Self-healing should mean the becoming every whit whole and, hence, it is not a practise extending over only a short period of time, but a daily effort throughout life. In case people may be deterred because of this unceasing effort, let me say this, that we live only one day at a time and it is the day that we are living that should concern us most. Each day contains its own possibilities. Each day, if rightly lived, brings something new to bear upon life. Realizing this one will never become discouraged by the fact of the ceaseless effort after true expression, for there is no monotony in the life when an ever-expanding ideal is continually

calling for larger expression. It is only the idle thinkers and the idle doers whose lives become monotonous, or the occasional person who thinks and acts in an extreme way; and it is because such extremes are followed by reactions that he suffers the monotony of having to do over what has apparently been done once before. There is no monotony in true living. Each day calls for a new adjustment to life, a new adjustment to one's own ideals. One is writing his book of life and on each page there is something new; something that shall help us to live life in a larger way. It is the ceaseless, untiring effort which counts and, I might say here, that all truly directed effort is untiring. People become tired because they are not doing things in the right way, and this entails upon them the doing of them over and over again, until they have acquired perfection in their doing. Anything that one dislikes to do, one will never be able to do well, and sooner or later everything we have to do must be done in a perfect way. If people could realize the

truth of this they would save themselves a great deal of mental distress as well as physical effort. It is the people that put both heart and mind into their work who succeed.

The world needs capable men and women, and the capable man or woman is the one who always tries to do everything in the best possible way. We may be aspiring to do a greater work than we are doing, but we should know that we shall quickest come to the doing of that work through doing in the best possible way the work we are engaged in. We should learn to rejoice in the work of our own minds and hands. If one is doing a small work and doing it in a perfect way one is rendering a truer service to oneself and humanity than if one were doing a larger work in a partial or imperfect way. No matter what kind of work a man may be engaged in, manual, mercantile, or professional, he can make his work honorable by doing it in the best possible way.

Remember, that health and happiness are both dependent on mental harmony and no

one can be a thoroughly harmonious being if he is not engaged in work of some kind and if he is not getting from that work real satisfaction. Possibly one may have never thought that work and love of work are the best medicine that one can take for mind or body; but any one can become fully convinced of the truth of this who will take up whatever work he may have to do and give both heart and mind to the doing of it. Nevertheless one should never be satisfied in doing anything short of a perfect work. This perfection, of course, is only relative, for the something which seems perfect to-day may not be so on the morrow since with the enlarging ideal one is ever coming to know how to do things in a better way and how to live life in a larger way. This being perfect in anything is simply using the knowledge we are in possession of to live or to do to the degree that we know; and it is because of doing this that we are shown a still better way. All becoming is through doing. Action is necessary to a strong, healthy life.

Cultivate imagination. No matter how true or how beautiful your thought-pictures of life may be, there are still larger revelations of truth and beauty. We should never look upon our imaginations as being apart from ourselves, something that we are unable to realize. The grandest picture that has ever entered into the life of man is capable of realization. The true imagination is best fostered by the conscious effort we are putting forth to realize or to become what we have always imagined. Doing this one keeps the mind free from unreal or vain imaginations which act only to retard one's development, to destroy peace of mind, to bring physical pain and disease of body.

Overcome the unreal by the true use of the imaging faculty. Create in mind thought-pictures that will give you a joy and a peace when dwelling on them. The greater things you are able to imagine, the greater things you will be able to perform. If you have great ideals know that they exist in your life because you are capable of fulfilling them.

They have come to you in order not only to show you what to do but how to do it. One may not always see the way to the accomplishment of the ideal at the time, but just as soon as an effort is put forth, the way is shown or enough of it to enable one to go on giving expression to the ideal.

I am trying to show that adjustment to life is a question of soul, mind, and body; that all the true feelings and emotions coming from one's interior life affect one's thoughts, giving them both color and tone, and because of this, the body images or reflects something of both soul and mind and becomes a true outer expression of inner thought and feeling; that it is in this way that one becomes adjusted to both an inner consciousness and an outer environment; that no matter what our plane of development may be, it is possible to effect such adjustment; that the purely physical or elemental being may become as truly adjusted to his environment as the most highly developed spiritual man is in his larger field in life.

The way is not shown to one and withheld from another, but in so far as we may know that way, we are all expected to walk in it. The Way, the Truth, and the Life is open to all who may desire to consciously enter it and walk therein. But it must be quite apparent that no one can do this for another; each does it for himself. Let no one find fault or try to lay the responsibility other than where it belongs. Each man must bear his own burden; each man makes his own burden; he may learn to free himself from it if he will, but until he does, he must carry with him the responsibility of his own emotions, thoughts, and actions. We may plead ignorance or say that we would have done the right if we had known it, but very often when saying this concerning ourselves we are quick to see the deficiencies and delinquencies of other people. What we are able to see lacking in others, we should be able to correct or readjust in ourselves.

The person who tries to live life in its best possible way will be shown the way.

“He that doeth the Will, shall know of the doctrine.” It is always in doing that increased knowledge comes. There is no such thing as standing still in life; people must move on whether they want to or not. Growth may become thoroughly symmetrical if we choose the lawful, the orderly way, or it may fail to truly represent what the Divine Plan intended, so that later on a greater effort must be put forth to reform, to recreate; for if it lies within one’s power to make mistakes and get inharmonious effects, it also comes within the province of every one to correct mistakes, to renew and reform either mind or body so as to make them conform with the ideal or Plan.

We but waste time over vain regrets of things done or left undone in the past. The only way possible for any one to overcome a past filled with mistakes is through using such mistakes as a means of avoiding others. The wise man or woman is the one who is taught by experience, who profits by mistakes, who leaves all the past with its vic-



tories or defeats behind, who presses on to that which lies before, and lets nothing stand in the way of progress. Every victory achieved in gaining self-control leaves you in better shape for still greater overcoming. There is no room for discouragement in life. People never succeed in getting anywhere if they are downcast or discouraged. Life is a battle that must be fought to the end—the end of the battle comes only when we have brought the whole life into perfect unison, and soul, mind, and sense are all at one. For man must attain true self-mastery; he must unfold to every power, to every possibility that has been written into life as a part of the Divine Plan.

Powers and possibilities which are as yet unknown must become fully disclosed and revealed in outer expression, before man can enter into a full consciousness of his sonship with God. The way is an ever upward and an ever onward one; we can make it an easy or a hard one as we will. We can be led by the Spirit within and have all the joy

and happiness that comes through harmonious living; or, we can be dominated by self-will and controlled by selfish desire so that we seem to be dead and lost to all true knowledge of our relationship to God and man. Such was the consciousness of the Prodigal Son before he said: "I will arise and go to my Father." But there is always awaiting recognition the consciousness of light and truth, so that in the deepest darkness when one calls for or desires light there will come a response to such desire. No, there is no room for discouragement or defeat. No matter how dark or how long the night may be, the morning comes, bringing with it the sunrise of new hopes, new desires, new aspirations.

Slowly, but surely, all humanity is on its upward way, the way which leads all to victory, the way which leads to health, the way which leads to God. Obstacles may seem to beset one on every side, but obstacles are only a means for testing one's strength and growing strong in the testing. Life to hu-

manity is becoming filled with a new feeling, a new wonder, a new glory. Slowly, but surely, the old things are passing away; slowly, but surely, all things are becoming new. The new day is here for all who are ready to step out of the gloom, out of the mist of a dead past and to enter into a kingdom of Light, Love, and Life that was prepared for man before the beginning of time, a kingdom that shall be forever and forever.



Chapter XIX

FROM MIND TO MIND



## FROM MIND TO MIND

Two subjects, Telepathy, or Thought-Transference, on one hand and the Law of Attraction on the other, are so intimately related that we need to have some understanding of what might be termed the law of magnetic attraction before we can fully understand telepathy or thought-transference.

Flammarion has said that telepathy should now be classed as a science; Sir Oliver Lodge takes practically the same position, and declares that telepathy is a scientific fact. A great many people will take exception to the statements of Flammarion and Lodge; but here are two men, both of them given to scientific research, who have spent years of their lives examining into this and similar questions. That they are, therefore, better qualified in every way to speak than people who have paid little if any attention to the subject at all, goes without saying.

We find, however, that while thought is

sometimes transmitted from one mind to another in a most remarkable way, at other times there seems to be no communication whatever between different individuals, even where there is a great desire to be able to transfer thought from one mind to another. I shall, therefore, deal first of all with the law of attraction, and show what is necessary in order to establish relationship or adjustment so as to be able to transfer thought from mind to mind. And I should like to say at this point that I have had many years' experience in this matter, and that what I shall say to you is drawn from my own experience rather than from anything that I have ever received from any one else.

Sometimes we come into the presence of a person, and almost on the instant there is something that attracts us to that person; again, we come into the presence of some other person, and, without any spoken word, there is something that repels us. There must be some definite reason for this, and that reason is not of a superficial order; it



does not by any means exist merely on what we call the surface of things. Because we so often, without a word spoken, feel insensibly drawn to one person and repelled from another person, this does not mean that one person is necessarily a good person and the other is an evil person; but what it does mean is that we ourselves are adjusted in such a way that we can sympathetically understand one person, but fail to understand the other person, altho the reason for this may not be quite clear to us. The truth is that, in so far as we are able to understand other people, we can become adjusted to them. Failing to understand others, we are too apt to attribute motives to them which may only have their origin in our own minds. It is not the part of wisdom to judge people from any such superficial standpoint, for too often our unreasoning thoughts may prove very wide of the mark.

When we are drawn to people, it is because we have either something to give them or something to receive from them—other-

wise there would be no drawing power; and when we are embarrassed by people, when we are repelled by them, we may just as well understand first as last that we have nothing either to give them, or to receive from them. Nature and the laws of life exact something from everyone. If you are not able to give something to another, or to receive something from another, what possible reason is there for the coming together of people under such conditions? There should be, then, something to give, something to receive. There must be, too, what we call sympathetic understanding, in order to cement the bonds of real friendship. If there is no understanding, you may like people in an indifferent way, but you will not come to care for them in any marked way. But to the people to whom we are instantly drawn we shall find that we exert a power for good over them, or else they exert power for good over us, and, therefore, there is a real necessity for cultivating their friendship; and there is just the same necessity for observing the

reverse condition. I suppose most of us have had the experience of knowing people who had never harmed or injured us and yet we either disliked or were indifferent to them. We may have tried to overcome this attitude of mind toward them, only to find that the harder we tried the less we understood, or were understood by them.

This should show that there must be some real purpose for the coming together of people in this world, and unless this purpose is in some degree fulfilled, we can not hope to get the best results from an effort to establish such a relationship which would neither benefit one or the other. Remember, that there is a law of giving and receiving, and that what we give, that we receive in return. Whatever seed we put into the ground, that seed will bring forth fruit after its kind, and, therefore, whatever we desire from others, we must be as willing to give to others.

Now, we may want a great deal from others, and we may give but little in return, but even if we receive all that we desire, it

will bring no true satisfaction into life unless we give in like measure, because for everything we get in this world, we must, sooner or later, give an equivalent, altho that is a law to which most people pay little, if any, attention. You may say that you know many people in this world who are receiving in great abundance, tho they are not giving an equivalent for what they receive. But you are measuring returns by days, or by weeks, or by months, or by years—and life is not measured in that way. Life is measured in an entirely different way. The seed sown may take years in producing fruit after its kind, but it is absolutely certain to do so in the end. “Whatsoever a man soweth, that also shall he reap.” Whatever we give to the world, the world gives back to us with interest, whether it be the something which is going to uplift and benefit the world, or something that shall bring sorrow and discouragement into the lives of others. Whatever it may be, the world metes it back to us again, measure for measure.

It comes to this, then: that we have the keeping of our own lives committed into our hands; we have minds to think and souls to feel, and through thinking and through feeling we can shape our lives as we will to shape them. No one can do this for us, but each individual must do it for himself.

Nature—all life—requires that first of all there shall be giving—not receiving, but giving—the giving of whatever we have to give, whether it be little or much, and through such giving will our store become greater. Whatever our possessions may be, through righteous giving will come an increase. I say “righteous giving.” The farmer that scatters his seed by the wayside is not going to reap any abundant crop from so doing. In the same way, the person who gives indiscriminately is not going to receive much benefit, nor confer much good through such giving. There is a righteous—a right—way of doing everything, and in the giving, in order to be righteous, there must be some need; if there is no need, then our giving

will not avail anything, either to us or to the person who receives from us. And so we find that we come in touch with people in many ways through giving; that giving is sometimes of a material order, and sometimes it is of an intellectual order, and again, it may be of a spiritual order, but all giving must be according to the needs of the people we are brought in contact with.

If, then, we have something to give, people will be attracted to us because of that. If we have something to receive, we shall attract to us the people who have something to give us. But, remember, this law is a perfectly balanced one—we must be just as willing to receive as we are to give. A great many people say that they delight in giving, that it does them so much good to give; but when it comes to receiving, they say their pride prevents their receiving. If we have too much pride to receive from others, then surely others should also have too much pride to receive from us, and we are doing them an injustice if we take any such position as

that. We should remember that the law is absolutely balanced between the two—that it is through giving that all receiving comes, and it is just as essential that we should receive as it is that we should give; because, in order to keep on giving, we must be as continually receiving.

We should try, then, to establish a perfect balance between the two. Giving should be done with real thought and feeling, because, when we put thought and feeling into what we give, then the gift is not a dead, empty thing; indeed, it is only when we put ourselves into the giving that the gift becomes a living thing. Therefore, we need to put our best thought and we also need to put true feeling into all our giving.

Now, because we have given with thought and feeling, receiving comes without effort on our part. In fact, just as it requires less effort in breathing to inhale than to exhale, so it requires less effort to receive than to give; for this is the law. "Give and ye shall receive."

Every individual stands related to human-

ity in this way: on one side he finds people less developed than himself, on the other side he finds people more developed than himself. He stands between these two conditions of life. If his vision, then, is centered on trying to help the less developed to a higher plane of being—whether that plane be material, intellectual or spiritual makes no difference—if he is helping to lift them to a higher plane of being, then, on the other hand, he unconsciously becomes related to people who are doing exactly the same thing for him, to people who shall lift him up to a still higher condition in life, to a still more developed condition. That is the way in which we are related, and you can see at once that we must give more attention to the giving than to the receiving—that the giving is always through an effort put forth on our part, and that the receiving is without effort. It comes to us, we might say, unsought. That is the lawful, orderly way of things. In this way, then, we are harmoniously related to humanity; in this way we are going



to attract to us people that we can help, and we are also going to attract to us people who can help us attain our ends.

One might say, when it comes to the question of our being helped by others, "Is not that view rather a selfish one to take?"

Everything begins with the self, and everything ends in the greater self, or the Universal Self. Man has first of all to understand something of his own life before he can have any true understanding of any one else's life; therefore, it is necessary to think of the self—we are told that the first great law of nature is the law of self-preservation. At an early stage in life each person seems to feel separated, to be detached from all other people; there is no sense of a brotherhood of humanity; there is no sense that we are members one of another, but uppermost in the mind is the instinct that the self must be preserved, regardless of anything or anybody else. That is the first step in the upward way, and it is a necessary condition to know and understand, before the larger

understanding comes. Everything, then, begins with the self. "Thou shalt love thy neighbor as thyself." We are not asked to love our neighbor more than ourselves, but only "as ourselves." We are not asked to do something for our neighbor or for any one else that we should not feel was also the best thing for ourselves. "Whatsoever ye would that men shall do unto you, do ye even so unto them." We see here the *self* note coming in: "Whatsoever ye would that men should do unto *you* . . ."

This is the true action of law. Therefore, the law respects the rights of the individual just as much as it respects the rights of the many. There is this perfect understanding of the self: that the self must become thoroughly conscious, first of all, of itself, and then of its relationship to the rest of humanity, and when it becomes conscious in the first stage, it is later going to become conscious in the succeeding stages in a greater degree.

The preservation, then, of the self, and

the care of the self, is just as necessary as the preservation and care of any other self or selves. It is merely when the self is given undue prominence—when the whole mind revolves about the self—that development is impeded. But when the mind loses itself, as it were, in feeling and caring and doing for others, then will come this same thought and care on the part of others for such a person.

But there is something deeper than our thinking that attracts people to us. Sometimes we are attracted to people by what they think. We meet with some one with a very bright, intellectual mind, some one who can take up any question and discuss it in a strong, forceful way, and we are interested, but after a time his presence begins to pall upon us—there is something lacking—there is some note that has not been struck, and we become conscious of that. Again, we hear a brilliant speaker, and while we are listening, we are much interested, but afterward we forget practically all that has been said, and we wonder why it is. Then,

again, perhaps, we may hear some one else who does not speak so well, and yet he leaves a lasting impression upon us. We ask: "Why is it?" It is because we can have mental development without soul development. You ask again: "What is the difference between mental development and soul development?" We may be able to think and reason and have very clear minds, and yet be unable to leave any lasting impress upon any one else's life. Why is it? Because the real dynamic—the real power—that moves our lives, is what we feel and that stirs us, not only to mental action, but to physical action, too, and, therefore, it is the most essential thing in life, not merely to think or reason, but to feel. When you feel, then you will become a power in the world, but you will never become a great power in the world until you develop inner feeling. Feeling is as much a development as thinking or reasoning, but remember, feeling is something that is deep down in every one's life. The reality of life

comes from what one feels. That is what the Scriptures mean when they tell us to "feel after God." We come in touch with people through what we feel. Through joy, through hope, through faith, to reach out and touch the same qualities in the lives of other people, is to cause an awakening—we are giving them something. A bright, hopeful, joyous mind does far more good in this world than all the medicine any one can take. It not only does far more good to the person who has that bright, joyous mind, but it does untold good to the world in which such a mind lives. Now this law of attraction calls out in other people what we have stored away in our own lives, but it calls out simply on the more superficial side—the side of thinking and reasoning. People will find that we are interested in certain things, and they will want to talk about those things and become interested, too. But when there is something that is very deep and strong and true in our life, then people are carried away—they are affected by it in the same way

that we are—we draw out from them what we have felt in our own lives. If we want people to have faith in us, have faith in them. That is the only way. If our minds are continually filled with doubt as regards other people, then other people will harbor all kinds of doubts in their minds about us. We are sowing the seed. What other people think shall come back to us, and we shall reap the harvest of the seed we have sown. So that whatever we give, that thing is going to return. Why not, then, give just that which is going to bring back an abundant harvest, a harvest that will bless the life, instead of bringing sorrow and pain as the result of the seed sown?

There is, you see, this something in each and every one of us, both as regards our thinking and feeling, which we might say is invisible and inaudible, talking to other people, so that it is not necessary to open one's mouth to be understood by some people, because often there is a sympathetic relationship existing between one soul and another.

Now, this feeling or sympathy existing between different individuals plays a very great part in thought-transference. When humanity as a whole becomes more developed, then thought-transference will become a very easy matter. It is already so, indeed, with some people at the present time. Feeling is the dynamic which moves the thought. Supposing we go to work and get our minds thoroughly centered, but with no force behind that centering, then our thought will not go out. If we feel something very deeply, and then center our minds upon it, then thought will go out and reach some other mind or minds. Certain conditions are necessary on the part of the person receiving as well as on the part of the person transmitting. The person who would transmit a message to another mind must have, first of all, the dynamic of feeling necessary for such transmission—the force necessary—and then, in a clear and concise way, the mind should picture the something that it desires to impart to the other mind. The mind

should keep itself thoroughly centered on that picture—should focus its thought on it, to the exclusion of anything and everything else. The mind of the person who is going to receive should be passive and sympathetic—making no mental effort even to receive. Very often, even where people are sympathetically related, the mind of the person who is to receive may become so active as to prevent any receiving. Again, almost like a flash of light, regardless of distance, one mind may receive thought from another.

You ask: “Of what particular benefit is a knowledge of telepathy going to be to any one?” and it is fair that that question should be asked. If there is no particular benefit in it—if it is only going to gratify some idle curiosity, then it would indeed be useless to know it; but if there is some decided benefit to come from the transmission of thought, then it will be well for us to know something about it—how to use it in the right way, because we can use it in a right, or a wrong, way. Every good thing can be put to a



wrong use, and the greater the good that any particular thing does when it is put to the right use, the greater evil it does when it is prostituted or put to a wrong use. Therefore, if we are going to use the transmission of thought merely to influence some one else's mind to get them to be or to do what we, for some selfish reason, want them to be or to do, it would be far better to have no knowledge as regards thought-transmission, because then we should not, to the same degree, be responsible. We are responsible for what we think and for what we feel, because what we think and what we feel are continually affecting the lives of other people. You can understand, then, how much more responsible we become just as soon as we begin to know something of the underlying law. You can see at once that if we are given knowledge, and we are using that knowledge for a selfish end, or to get some one else to do something for us—if we are using that knowledge to bring the force of our will to bear upon another mind so that

that other mind may not fitly represent its own thought and its own feeling, then we are exerting an influence on other people that is not only injurious to them, but will be injurious to ourselves. People have no right to cause others to do anything that they themselves do not wish to do. Thus, we have no right to interfere with the will of any person. Each individual must live his own life; he must, of course, respect the rights of everybody else that he comes in contact with, and if he does not respect those rights, other people will not respect his rights. When we will a person to do anything, then we are hypnotizing him to do the something that we wish, and no matter how good we may be, we are making his will subject to ours, and no individual will should be subject to any mind save the One Mind and Will of the Universe.

Little by little, as we have greater knowledge of truth, we shall see that with that greater knowledge will come the larger freedom, but, remember, that no freedom can

come to the individual if he is standing in the way of any one else's freedom. Therefore, we see how necessary it is in all thought-transference, in all telepathy, that we should respect the rights of others.

You ask: "How, then, are we going to use this power, instead of abusing it?"

We are always going to use it for thinking the best possible things about people, by trying to see the good in them, by feeling the good in them. In this way we are always giving other people a mental uplift. Let all the bad go—keep that out of your minds—but dwell upon the good. Whatever you think about a person, that you are helping to call into expression, whatever it may be. When you think of weakness and disease in a person, you are simply giving them the thought that they are weak and diseased; and if you put any degree of feeling into that thought, you are making it a still more powerful thought, because wherever we put the element of feeling, that thought becomes a greater power. Now, what right has any

one to hold the thought of weakness, or the thought of disease, or the thought of poverty, or any other false condition in life, over the heads of other people? Why not think of them as you would like to have others think of you? Perhaps you will say that you would like to have them think of you as being sick and suffering and in pain, for some people are morbid enough to like that sort of thing. If we like to be sympathized with, people will give us sympathy, but all such false sympathy will hold us down, and will hold them down as well. Whatever we want to express in life, we have got to think and feel, and we have got to think and feel it for others, if we want it for ourselves; because if we are thinking and feeling one condition of life for ourselves, and thinking and feeling another condition of life for other people, then we are going to be affected by both these mental conditions. We shall be affected in the right way by our own good thoughts, but we are also going to be affected in the wrong way by what we think

and feel that is wrong about any one else. We can not form any mental picture, and fill that picture with feeling, as against anybody else or for anybody else, without forming it in our minds for ourselves. It will live in the life and affect our lives and continue to do this at the time we are thinking it, and possibly for many years after.

We are responsible for what we feel, and we are responsible for what we think, because the thought-atmosphere that every individual carries about with him is just as real as the atmosphere of this earth, and sometimes, you know, the atmosphere brings depression. When it is gloomy, when it is cloudy, and wet, and disagreeable, we often have depression of spirits as a result. Wherever we have certain physical conditions, behind them we shall find mental conditions; so we meet people with thought-atmospheres that radiate health and strength, and give one an uplift; and other people with thought-atmospheres that depress and fatigue and take away even from the vitality of those

with whom they come in contact. How often we come into the presence of negative-minded people, and after being with them for a while, find ourselves devitalized. There are a great many people in this world simply living on the vitality of other people; they are too lazy to think or reason or do anything for themselves; they are always ready to accept what some one else thinks, what some one else feels, and they are always open to all sorts of contagion of the negative order, but do not respond to a higher order of living, because they have no sympathetic relationship with that higher order.

We can attract to us whatever we wish in this world. We can attract to us health, because through our thinking health and through the effort to feel it, we are becoming related to the healthy, wholesome minds of other people. This is not taking away anything from them; it is only getting into harmony with them; instead of taking, we are actually giving, when we unite our minds with any higher order of thought, or

when we unite our souls with higher conditions of true spiritual feeling.

We can, then, do what we will to do, when we will it in the right way. When we see clearly what we want to be, and then go right on being it, feeling it, and thinking it, we shall become all that heart and mind desires to become. "As a man thinketh in his heart, so is he." The more of mind and heart we can put into everything we do, the more wonderful will be the result.





Chapter XX

FROM DARKNESS TO LIGHT



## FROM DARKNESS TO LIGHT

ELSEWHERE I have said that law and order are universal; that the invisible atom or electron is as much a manifestation of law as our earth or the sun; that from the tiniest conceivable of things up to and including the whole universe, law and order reign supreme. No matter what phase of life we may examine, we shall find no chance, luck, or happenings, only law and its manifestation, only cause and effect. The law is one, but it expresses itself in countless ways and degrees, and because of this man has believed that there were many laws and that these laws were complex in their working. Nevertheless, unity, oneness, prevails from center to circumference. There is one Life, one Law that is all in all, but showing itself through diversity of expression or manifestation so

that no two things in the great universe are express exactly alike. All have their being in the one Life and all take form through the one Law, but the divine order which makes for the unity of each part with the whole makes also for infinity of expression.

Man in his growth and development responds as fully and as freely to the divine order of life and law as any other or all other manifestations of life in and of the world in which he lives. Just the reverse of this, however, is what he has believed true. Everything else in his world seemed to respond to the divine law and order but himself. Everything had its place and its purpose; everything fulfilled the end for which it was created; he alone seemed in opposition to the divine Will—a fallen angel who at one time had been a child, a son of God, but because of wilful disobedience had lost his high estate and had become a miserable sinner, a worm of the dust. His attitude toward God was much like that of the leper who, in drawing near to his fellow-men, had to cry out: “Un-

clean, unclean." Thus, the highest representative of God on earth came, in his own mind, to look upon himself as an outcast from God, as one who had fallen into the greatest depths of sin and degradation. Through sacrifice and burnt offerings, through sackcloth and ashes, through mendicant supplication and grovelling fear he appealed to that God, that one-time Father, to be merciful and to spare him and save him from himself. Yet, all the time, unknown to himself, he was fulfilling the law of life to the best knowledge he was in possession of; and the only high estate from which he had fallen came from his own partial way of understanding life and its laws. Intuitively he knew that his origin had been divine, and yet he was not expressing the perfection or the harmony which should come from divinity; therefore, he believed at some time he must have fallen. He was unable to realize that the divine Ideal, the Plan of a perfect life, had been written into his life from the beginning, but that every

ideal, every plan must take form or become express; that the ideal and the form is last and that in the working out of the ideal through law and order, the expression of the form is a gradual process, and one can not judge which the real ideal is until the form in the fulness of time is fully express. Man was always, is now, and ever shall be a son of God. He has never been less than this; he can never become more than this. The Image and Likeness of God was written into his life from the beginning. But it needs that man, like the seed, should perish in order that he may live. Man, like the seed, is encompassed by an earthly environment; and then, like the seed, he begins his long round of evolution, the gradual disclosing of the Plan. Groping first of all in the dark, he is imprisoned, as it were, by environment, having to struggle and overcome its pressure in his effort to grow toward the light, but in the same irresistible way ever tending from the earthly to the heavenly. His sin was the sin of ignorance. He knew that there

was something within him making its constant demand for greater light, greater knowledge. He knew, too, that he had a material body and if he followed the desires and habits that he had formed because of this body, there was a conflict ever going on between what seemed to be his dual nature, so that in his mind the things that he would do he did not, and the things that he would not do those he did. Because of this he thought himself a sinner against God and His laws, and because of this a sense of degradation and humiliation entered his mind. But all the time he was really responding to the law; all the time he was growing from the darkness and into the light.

Occasionally, when he overcame some wrong desire or habit, which he looked upon as being evil, there entered his mind the sense of satisfaction which always comes in overcoming, and so he took another step in his upward way. The pressure of environment from without made it necessary for him either to bring greater power to bear on

outer conditions in order that he might retain physical existence, or to effect a new adjustment to his environment. This inner power and outer adjustment were leaving their marks upon his life, the marks that show growth and development. These were surely being registered in his life, as the rings which come to the tree in its annual state of growth or evolution. The Plan is being worked out little by little, nevertheless, in the lawful and orderly way. There was no chance, no haphazard of law and order from first to last. There were many milestones in his way of life to be passed, but each marked a definite gain. Slowly and surely as the growing tree he was expanding into a larger life, into a greater consciousness. Slowly and surely he was leaving many things behind and pressing forward to a goal that he was not yet fully conscious of, altho there was an irresistible impelling force that made it necessary for him to press on whether he consciously desired to do so or not. He had his seasons of inactivity when



the whole life seemed to stagnate, when it might almost seem as if his movement were a retrograde one; but, again, there would come the unrest, the longing desire for something he was unable to define in mind, and with this unrest came renewed activities and a fresh ascent on the upward path, the whole course a fulfilling of the law.

The time came in his life when the old gods, the many gods of seeming good and evil, were relegated to the past, their influence and power forever gone, and with their passing there had come the knowledge of two gods, one God of Good and an opposing personality who worked and represented all that man called evil. He endowed both these Gods with attributes similar to his own. The old gods in their characteristics had been all of his own making; so with the new Gods. The God of Good represented all that was highest and best in man, all that was creative and upbuilding, but because man believed in "an eye for an eye and a tooth for a tooth," his God of Good took what he considered a

righteous vengeance on all his enemies. Men in their battles with their fellow-men believed in this God, that He would fight with them to gain battles over their enemies. At times He was a God of war, again a God of peace. The God of Good represented all the forces of light, wisdom, and creation, while his god of evil represented the outer darkness, ignorance, and disintegration. While he attributed the greater power to his God of Good, nevertheless, there was a constant warfare being waged wherein the victories were more or less divided. When a man lived according to what he believed his Good God to be, there was a sense of satisfaction and peace in his mind. He was conforming to his highest ideals of righteousness as represented by the God he believed in. When he disobeyed or failed to live these ideals, discord and unrest followed. Believing that he had been influenced by the power of evil, he shifted the responsibility to his god of evil who was made in a way the scapegoat for all man's sins and shortcomings. Man in a

partial way had been right in attributing to his god of evil the negative qualities of darkness, ignorance, and disintegration. He had been right, too, in attributing to the Higher Power light, wisdom, and creative energy. His mistake consisted in endowing his God of Good with many qualities which belonged to his god of evil. He personified both good and evil.

While dimly conscious of law and order, he was as yet unable to see that, throughout all human experience, all manifestation takes place through light and shade. The tree of knowledge is of good and of evil. Light and good are realities; darkness and evil but the absence of the real, the contradictories, and by their aid we come to see everything in its right relation. All evil is ignorance, and ignorance is overcome by knowledge, just as light overcomes darkness. There is no reality in evil other than that which the mind of man gives it; but for everything that is real there is the contradictory or the seeming.

The greatest lesson man has yet to learn

is that all things are good; that evil is no thing; that it seems to be but in reality is not. Evil is the outer darkness, ignorance, lack. Man's Devil is really the father of lies, who was a liar from the beginning and his place is in the outer darkness; no vestige of reality attaches to him either as a personality or a power. He came into being solely through man's knowledge of life and its laws. He will pass out of existence when man comes to know and to realize that God and His creation is all there is; that there is but one Life, one Intelligence in all, through all, and above all, working within and without all things; that from the one Life and Intelligence comes all there is.

As evolution continued in life there came to man in some degree the consciousness of God working through law and order, and with such consciousness the necessity for formulating laws wherewith he might regulate his own life. His conception of law and order was a true one but his effort to express that conception was at best only a

partial one. Instead of realizing that the law had been written into his own life, that it was something that always had existed and always would exist, something that he could neither make nor unmake, he set himself to the making of laws for the regulation of his own life and it was required that obedience to these laws should come from all men alike. Ignorance of the law was excused in no one, altho men and women were in different stages of evolution or growth, different degrees of intellect or understanding. These laws, instead of bringing order, produced still greater discord. With some it was much easier because of their greater development, and, consequently, they escaped the judgment and condemnation that fell heavily upon the lives of others. With the coming of the law came also the outcast and the sinner. Paul says: "The sting of death is sin; and the strength of sin is the law;" in other words, men made for themselves a law wherewith to judge and condemn themselves. Instead of realizing the Supreme

Law of the Spirit of Life, they made for themselves a law of sin and death. But, again, we are not to look upon this as an unnecessary work on the part of man; indeed, we shall see that, from first to last, knowing comes through his tree of knowledge, and he comes to understand the reality only through his living that which contradicts the real. Man's law was necessary in order to bring him to a true understanding of the eternal laws of God. When such understanding comes, then the dream or the nightmare of his own law will have passed away before the dawning of a new day. In his effort to fulfil his laws he has fought evil with evil; he has tried to overcome darkness with darkness. Most of his laws had to do with negatives, "Thou shalt not." The law was intended not so much to show people the right way of living as to keep them from what the law-giver supposed to be the wrong way. Into the occasional life, however, has entered the helplessness and the hopelessness of fulfilling the law, and such a one has called upon

his God of Good to aid him in the overcoming of the power or powers of evil.

The varying ideals held to by man mark the different stages in his growth and development. Ideals are the mile-posts by which the whole life of man is measured. All the way through the human life there have been some who have entered into far greater knowledge than the people of their time. These men, giving new and higher ideals of living to the world, became the means for other men, through thought, reason, and contemplation, to perceive the truth of the ideals taught and lived by their exponents. These ideals were an outer aid toward man's inner development, because if there is truth in anything, a contemplation of it serves to call into a living existence the same truth that is latent or potential in the life of the person who is contemplating it; and so with each succeeding stage of development there would come some representative or prophet of some new ideal or new order of things. In the fulness of time, or better

might I say, in the fulness of law and order, there came the beginning of the prophecy of man's inner life—the development of inner powers and perception; a truer understanding of man's relations to an inner consciousness; a closer appreciation of God through the indwelling consciousness. The dawns of this consciousness we can see coming from the first great prophets of Israel and later the time came when one of these prophets, realizing how little the world offered toward continued growth and development, compelled by the unrest of his own life to seek for a kingdom he had some consciousness of, the kingdom that was to come, gave up the world and the things of the world and retiring to the wilderness, separated himself from his fellow-man in order to enter into a larger life. But because he had a message, an ideal to give to the world, the people sought him in the wilderness; however, the time had not come when, as yet, his message could bring peace or rest to the soul. He stood, as it were, between the borderland of



the old and the new, we might say, giving the last despairing message of the old law; forsake the world and the things of the world, "flee from the wrath to come." There was one clear note in the message which foreshadowed the coming of the new: "He that cometh after me is mightier than I, . . . he shall baptize you with the Holy Ghost, and with fire." His was the final preparation for the coming of the Lord, the Son of Righteousness, the Light which is to lighten every man that cometh into the world. "But the Light was still shining in the darkness;" "There cometh one mightier than I, the latchet of whose shoes I am not worthy to unloose," were not the words that would be used by a conscious son of God. Nevertheless, the prophetic vision of that which was to be shows itself forth: "He shall baptize you with the Holy Ghost, and with fire." The prophet was able to foresee what he failed as yet to realize in his own life.

Clearly the old order was fast approaching its end. The law of man had been tried and

found wanting. With the advent of the Man of Nazareth came the ideal that the world had been waiting for, that man to a degree had always been conscious of, namely, that the seed of the woman should crush the head of the serpent. Esoterically, the woman means the soul. The head of the serpent is all that earthly wisdom or understanding which has to do with the gratification of purely sense desire and the accumulation of material things, all that wisdom and that knowledge which think the creation superior to the Creator, that wisdom whereby man tries to supersede with his own laws, the eternal laws of God. In the old order the law of man said: "an eye for an eye and a tooth for a tooth." Man's gods of Good and Evil were personalities living outside of man's world yet having power to influence his life for good or for ill; but man stood separate and apart, a detached something, influenced from without first by one of his gods and then by the other, never being at peace with either, always fighting the great

battle of life in the dark. Through his law he at last attained a certain height; he ascended into a high mountain and was able to see dimly into the Promised Land, but a deep and a rapid river ran between the mountain and the Promised Land. He had traveled life's journey as far as it was possible to go, in conformity with his own law, and yet there was the seeming impassable barrier to prevent further progress. So the old order closed in that darkness which precedes the dawn, and the new order was heralded in by the songs of the angels: "Peace on earth, good-will to men;" and the prophecy of Isaiah, the vision that was perceived in the far-away past, was about to be realized: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This, then, was the message.

A new Gospel, "the acceptable year of the Lord," had come; freedom for captives, recovery of sight for the blind. Henceforth for all who entered the new order, who had purged themselves from the law of sin and death, who had become conscious of their real relationship with God, the old things of the Old Testament had passed away; for them, behold, all things had become new.

The order that the High Priest, Melchisedec, represented in the far-away time, which was without beginning or ending of days, had come as a new consciousness to find new expression on earth. The Kingdom of God had been found in man's inner life. Henceforth that Kingdom of God was to be made manifest in man's outer world so that the saying of old might be fulfilled, that "the desert should blossom as the rose." The Logos, the Word, had taken form and become fully manifested in the flesh. The Word that was written into the constitution of the earthly Adam, had at last become fully manifested in the heavenly Man. The

first fruits had appeared on the tree of Life. A new ideal had dawned on man's horizon, and from this time on he would be judged by this ideal, while his failure to live it would be his greatest judgment or conviction of sin. Whatever sense of sin he had after perceiving the new ideal, had brought with it a sense of personal responsibility; it was no longer the old spirit of evil influencing him, but he saw it now as failure to comply with or to live the ideal, something that he and he alone had to realize. For a time comes in the life of every man when he knows that there is no power without judging or condemning him, that his own highest ideals are the real judges of life, and when he conforms with their requirements all is well, but when he violates his own ideals then he stands convicted in the light of them.

The coming sun shows its light on the mountain peaks first and the shadows still obscure the valleys; so only those who live on the mountain heights shall be able to discern the coming of the new day and only to

them shall it be given to know of the mysteries of the Kingdom of God. In the fulness of time when the crooked places have been made straight, when the way of the Lord has been prepared, the whole earth shall rejoice in the new day. It was not that to see and to know were given to one and withheld from another, but rather that growth, preparation, evolution were necessary in the life before it could become receptive to the influx of new life and light. Only the eternal law and order was being observed. The blossom and fruit were all involved in the Plan, but the blossom and the fruit were to be the last manifestations on the tree of Life. The first fruits simply implied still other fruits to follow of the same kind, of the same order and quality, but all should come in the fulness of time. The way that one took in his unfolding was the way that all must take. All should die in the seed; all should live in the blossom and the fruit. If through the eternal laws of life one had attained to the consciousness of a son of God

and a realization of eternal life then that which had come to one is that which shall come to all, for thus it is written in the eternal law that changeth not but that is ever working to one end and purpose that the Kingdom of God written into the soul of man must find full and free expression both in man's outer and man's inner life.

All must come to the unity of the faith. All must come to a knowledge of the son of God. All must come to the measure of the fulness of the stature of Christ. "If I be lifted up," said the Nazarene, "I will draw all men unto Me." The power that was to uplift Him was to be the uplifting power in the All-Life. But each one must come to this uplifting in its due order. Only as he had prepared the way, as he had gathered up the stones, uprooted the thorns and tilled the soil would the seed of the Spirit manifest itself bringing forth fruit after its kind.

In the old order man was at the mercy of forces and things external to himself, and because he believed in the value of things, his

sacrifices for sin were all external sacrifices. His religion was one of form, of creed, of ritual, and dogmatic assertion. Whatever inner consciousness he had, he believed to come through his observance of all the external requirements of his religion.

But with the coming of the new all is changed. God, the indwelling Spirit, became the ruler, the directing power of life. All outer things and even thoughts became subordinate to higher feelings, and the realization of the indwelling Spirit brought with it the assurance of life eternal, the mastery over things, the destruction of the law of sin and death which was now superseded by the new law of Spirit and Life. A new consciousness had come that, while ever enlarging, was to be an ever-ascending consciousness. Man's real book of life had been opened and henceforth whatever was written in it was that which was to endure. Sin and death could no longer defile its pages for the victory had been gained. All the hidden powers of the soul had been awakened. All



the possibilities of life had become apparent. Life was now being lived as it never had in the past consciousness. From the Spiritual center of being outward, everything was seen in its right relation. All things were subject to the soul. Dominion and power had been realized, first in consciousness, and then in the outer action—a dominion and power that had made man mentally strong and physically whole; had made everything in the outer life subordinate to his inner life; had made him the master, whereas under the old law of sin and death he had been the slave. This knowledge of the truth as it was disclosed within him brought conscious freedom, and placed his mind and will in harmony with universal Life and its laws, Omnipotence expressing itself through him in power, Omniscience expressing itself through him in wisdom, and Omnipresence, preeminent realization of the indwelling Spirit of God, manifesting itself both within and without.

The new order was filled with new joy, a joy that had something of the colors of the

rainbow, the glory of the sunrise. A new hope had come purified of all alloy, a hope that, while glorying in the present, nevertheless, realized that there were still greater glories to come. There came also a new faith that no longer wavered but was eternally centered in a spiritual consciousness, a new faith that will express itself in new forms of beauty, the real substance out of which will come the greatest creative work that man has ever been able to accomplish. And last of all came a new love which shall fulfil the whole law, a love that has its source in the Eternal Fount of love and wisdom, a love and a wisdom which shall radiate from the center of man's being to the great circumference of his world, a love and a wisdom that shall be absolutely conscious of its oneness with All-Life, that shall animate every thought, word, and act, and thus fulfil the perfect Law of Life. Living in this love a man shall realize a new Heaven within and create a new world without, a world in which there shall be no more pain and sor-

## FROM DARKNESS TO LIGHT

row, no more sickness and death, only light, love, and wisdom, a world in which God shall be all in all and the God-consciousness shall be the only abiding consciousness in the life of man—the true consciousness of sonship with God and fellowship with man.



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|-----------------------|--------------------------------|
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| II. The Rational Man  | II. The Son of Man as Idealist |
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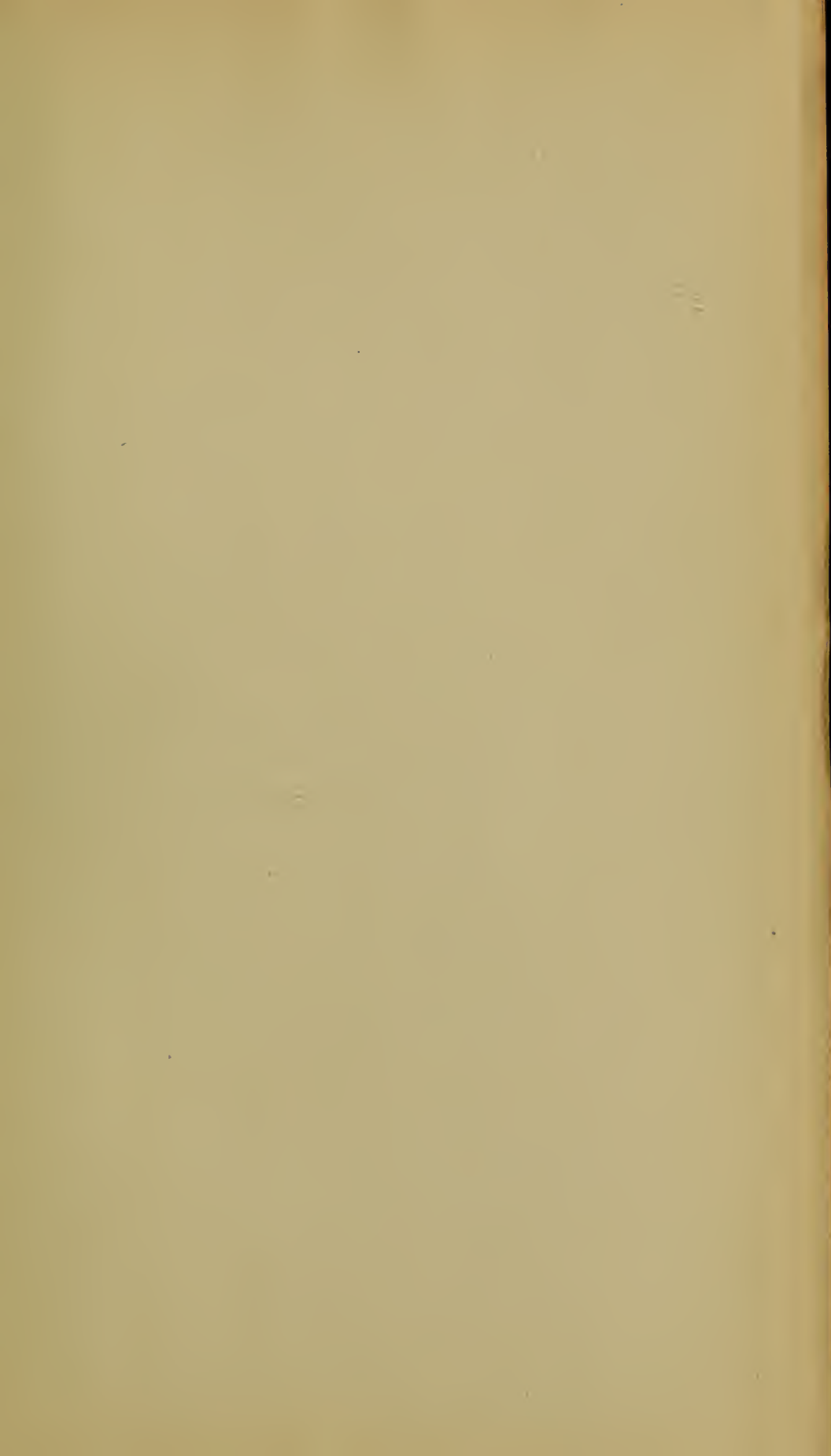
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