

Keeler's



COMMENTS

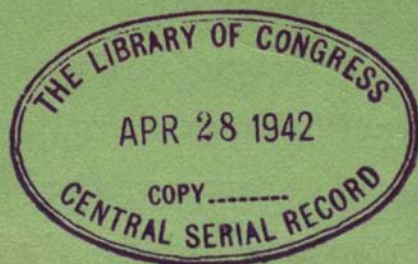
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In this issue . . .

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JUST HOW TO HEAL

WITH CHRISTIAN TRUTH



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Keeler's COMMENTS

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Thanksgiving, The Day And Ever

"For the fruit of the time of our toil;

For whate'er we have fought for;

Whether born of the brain or the soil

Be the meed we have sought for;

For the gifts we have had from His Hand

Who is Lord of the living,

Let there ring through the length of the land

A Thanksgiving! Thanksgiving!

—CLENTON SCOLLARD

The Science of a Metaphysical Treatment

The four dimensions of thought that lift the effort to treat silently and by prayer out of a possible dream of hope into the actuality of a healing treatment are:

First dimension, common to all is this earth, including the objects or personalities or conditions of daily life. Things and conditions in earth life regarding which we naturally think.

This is the applied point of Truth. We **apply** God's Truth to selected **things** or personalities.

The scientific attitude in this dimension is: Love things and fear them not.

Second dimension. The self, oneself. One's self is a part of each treatment. We cannot and do not think apart from self.

The scientific attitude in this dimension of thought is Peace and Poise when treating.

Third dimension is Spirit. Spirit is. It is present. We are of one Eternal Substance Perfect and Wholesome.

The scientific attitude in this dimension is to remember the Presence of Everlasting Good, God and dependency upon the aid of That Something which is above us all.

Fourth dimension. The Power

of Thought. All things can be brought into consciousness and all things can be accomplished in consciousness.

The scientific attitude in this dimension is Thought as the motion of life itself. Thought is dynamic. Thinking moves things and all life.

We have, then, (4) the **Power of Thinking** recognized as such, and (3) including unlimited and everlasting **Spirit** (2) **exercised in the Peace** of our own Soul (1) helpfully applied to **chosen conditions** in earth.

The **master dimension** is Unity. This is the truly metaphysical, the healing act. Much of it is (at first not of the conscious mind. These four qualities or essential dimensions of the mind **sum up** of themselves and become One and that One is peace and healing on earth resulting from heavenly sources.

To meditate upon each Dimension with the aim that they unite is to accomplish healing.

The degree of healing, that is **the value of the particular treatment** will depend upon the ability to meditate upon and to offer these Dimensions clearly and Truly.

This is why we are to ever perfect our knowledge, our perception and appreciation of (1) life on earth, brotherhood and service (2) our own silent work and faith (3) submission to God's Faith in us and praise of Him, our God consciousness (4) and it is why we study and accept our thoughts and the Mind as real and as possessing force

for Good within itself. Our Helping equipment results from strength our acquaintance with these four dimensions in thought and our skill comes from practice in their application. God does much. He perfects aim in Unification.

No treatment was ever given that did not include these four dimensional elements.

The Subliminal Mind

Lesson 2 of the Course

The Subliminal Mind is definitely the name of a certain level of mind.

It is the lowest level of the Higher Mind, and the highest level of that which may be considered the ordinary mind. It has characteristics of both. It is the place in mind and understanding where the so-called High and low meet. Therefore the first and fundamental law to be followed in its cultivation follows:

Any act of thought, feeling or aspiration that unites, or that seeks to unite, the Divine and the human in man increases one's comprehension of the Subliminal Mind, unfolds its faculties and develops the individual.

To say or think that God is in

man is, in its degree, to fulfill this law of Subliminal unification.

To say that God is a far Cry above and outside man, is to deny the Subliminal and to some extent to lose the exercise of its faculties. Sometimes denial is done with high motive. Low things are done with high motive also. Our aim should be to clear and cleanse thought-acts and so avoid confusion of limited thinking.

To worship the Absolute is to extend one's mind in the direction of the Unexpressed Cry. Should we succeed in completely accepting the Absolute, we would bring ourselves to the plane of non-expression. We would become dimensionless.

To state the matter bluntly, we would commit suicide, for we would divest ourselves of our bodies. It is undeniable that there are no bodies in the Absolute. Were that not true and were we able to measure ourselves, we would not be in the Absolute.

In spite of the seeming all-encompassing meaning of the term, the Absolute, it is LESS than the Mind, less than any mind that can think of it for, logically, the Mind that can think of the Absolute is greater than the Absolute and can contain it.

It is well to meditate upon the Absolute, to contact it, to lift our minds to it, to in that way use and exercise that dimension of the Mind that appreciates the Absolute.

But our first and most important activity and aim is to become and be a whole, sound and perfect **human being**.

I am distinctly not teaching the Absolute doctrine as cardinal. I am not declaring that the Absolute is of first value in our lives and consciousness although of course it has its own values.

I am teaching Christianity.

Make no mistake: Christianity deals with the Christ, and the Christ is eternal. It is the CHRIST IN MAN that is the first

doctrine of Christianity.

Jesus is the exemplar of the Christ IN US.

Before His time, we were taught extinction, Nirvana, distant spiritual futures, salvation by our own efforts; and that all this good is to come sometime later.

Jesus was a human being. That is undeniable. He suffered even as you and I. He was reviled, spit upon, executed illegally by a mob, by fanatics, by religionists of a kind.

Yet and notwithstanding, he demonstrated at every turn and in every instance that He was Divine; He exercised Divine powers to such an extent that He occupies the first place as a man before the world today, two thousand years later.

Jesus was BOTH human and Divine.

He taught that He did what He did because of His own choosing and for the purpose of glorifying God from the standpoint of a HUMAN BEING. Jesus was not an angel. He was an eating, preaching, bleeding human, with mother, with friends and enemies. There is no denying this. There is no need of denying it.

Nor is there any possibility of denying His Divinity, His Higher and Divine powers.

He did not preach the Absolute. He preached the immediacy, the nearness, the readiness of a perfect life here on earth, an Eternal, Everpresent Now. He began preaching by saying that heaven is "at hand." He taught brotherhood and true neighborliness and that the way to know God and your true selfhood was to "do unto others as you would that they do unto you." And He did not tell us that we were to die first, or be dissolved into the Absolute in order to do this.

He laid it plainly before us that our first duty is wholeness right where we find ourselves here and now. As to his baptism, he said, "Now." We will always be in the Now and it shall be regal to us.

His teaching saves humanity, and saves humanity in its perfected present state.

The man Jesus was what He was because of the Christ that INDWELLED within Him. He said that He was the Son of God and the Son of Man.

These lessons have the distinctiveness of teaching what the Indwelling Christ is by considering that Indweller from the standpoint of Higher Thought according to the rules of science.

I am not denying the values of the various points of view of others, other doctrines or other

teachings. I am setting forth the truth of the Christ in us, considering the Christ level of knowing and of comprehension and powers as a distinctive level of our minds.

The Subliminal Mind is the Christ Mind, the center of true consciousness, the pole of all real thought.

Are there two minds? How many we four or five minds?

No.

But there are different aspects of our minds. We can look upon it from different sides. We can approach it from different directions and, in doing so, learn of its completeness and obtain an improved conception of it. That some of us cannot obtain in any other way.

To say that we have hands is not denying that we have a body. There is the body and there is that part of the body that we call a hand. There is the wholeness of mind and there is that part of it that is pure Divinity Indwelling in us **as human beings.**

The human being is not depraved; the human being is soiled. Humanness is a gift of God—and that statement is Subliminal, and to make it will help man to understand God-in-me, and for you to read it and to accept it as your own will help you understand God-in-you; and, man

han that, it will help both of us to understand and adjust with God in each and every other individual.

Adjustment is the highest exercise of practical intelligence applied on this earth. We are not in worldliness. We are not subject to mortality. We are subject to Mastery and to the heavenly Law, and we comprehend this Good more easily through the comprehension of and subjection to the Christ in us. Thus by one stroke, by this one simple effort, we escape the complications of mortality and come into the fulfillment of the Christ and so are redeemed from doubts, diseases and failures, for all suffering ceased upon the Cross. We were there taught that all suffering is voluntary and entirely unnecessary for those who conform with its ending.

Jesus was executed, but the Christ was untouched. It cannot die, nor can It suffer. It knows only Good.

This Christ-like sublimity in you cannot suffer. To know it is to defeat all possibility of suffering.

The human hand is a fine illustration and symbol of the Subliminal. It is of flesh; yet it is the finest instrument ever created in and of so-called matter. It is at once soft and tender.

Nothing can bring a finer or surer contact. Yet it possesses greater mechanical properties and flexibility of anything ever devised by man. And being soft and delicate, yet it is stronger and more firm than steel.

So is the Master, the Sublime in us, balanced, poised, instantly capable, unimprovable, at hand, ready and ever willing. Beckoning, calling, never dominating, patient, strong, healing.

Certainly we can learn of it through scientific and systematic approach and so rise above all necessity for science and system into Life itself — human life, masterful life, the Christ-like life, the heavenly life here and now.

To think on these things is to come steadfastly into the virtues of them.



"This going back to one's origin is called peace," Returning to the root means rest," "This going back to the root is called preservation, and he who is in preservation is enlightened, and to be enlightened means to be royal, and to be royal means to be celestial, and to be celestial means to be of Tao." [Spirit]



Every man is a volume, if you know how to read him.—Channing.

Heart Disease When It Is Not Heart Disease

It is generally and broadly understood by the medical profession that when thumpings of the heart cause great mental anxiety about having heart trouble there is no heart trouble, but that those who actually have organic heart trouble, the heart itself being injured or diseased, never complain about their hearts.

This means that symptoms give the sufferer little or very inaccurate information about his physical trouble and that his physical trouble may not be a physical trouble at all. Nervous people have heart trouble, but they don't!

Nervous people have anything and everything the matter with them, I agree to that, also they suffer. Suffering is mental. Neither a brick nor a board can suffer for they have no minds with which to suffer.

Now "nerves" are from the Truth standpoint mental states. They are mental states that are, at least for the time being, so far developed that they are beyond ordinary conscious control. And suffering is suffering whether it is to be called mental, nervous or physical and it is to be healed.

It is not necessary for us to argue whether suffering or di-

sease is real or unreal. The fact before us in each and every case is — there is something, some condition, real or unreal, true or untrue, which we do not want, and the Truth is — **it is a difficulty**, whatever it is or may be, **can be healed**. Fundamentally, we should be interested in healing it instead of analysing it. Plainly you do not want it. All right. Let's get rid of it.

In Truth we say that there is a disturbed condition within the deeper subconscious emotion itself in every case of disease. That disease is dis-ease, that is well named and that this dis-ease can be reached by constructive states of mind that are devoted to ease, the very opposite of dis-ease and especially this is true when ease in life is raised in the devotional mind to be the very Principle of Being Easiness. We heal by pointing out that realizing that basically life is Peace, God moves Easily. Such a Truth is axiomatic for if the opposite were true, dis-ease would have wiped out the universe long ago. In healing we ram ourselves with the Dynamics Principle instead of the more less dangerous flutterings of fear or of fear's disturbances. We establish Faith and Truth within our souls, our Emotion Self

and we have developed methods in our Divine Science of applying Healing Truths specifically and directly. We overcome emotionalisms by Devotional Emotion, prayerfully controlled states of Living Truth, and because of the Law of Love and Service one can through prayer do this healing for another.

We teach that fear and the practice of constantly permitting ourselves to be disturbed are immoral. They are contra-Christian. To be right with the Laws of Truth is to be righteous.

Refer to the quoted excerpt at the end of this article.

Science calls over-work, which is really but a form of fear, "effort disease," yes, too much hurried over-effort, fear effort. The words "neurocirculatory asthenia" are not Greek, they are good M. D. Nor do they say anything differently than this—"neuro" equals the word "nerves." "Asthenia" is a word meaning lack of strength. The patient is nervous and his blood is not circulating strongly but (see the last paragraph) if he will not over-work or over-emote, and please, what is the difference between over-exertion and over-emotionalism, he would not have nerves. One never has one without the other.

We in Divine Science heal the

emotionalism and the false idea that the world in its worldliness pursues a person and prods one into doing more than he thinks he can do and we restore the interior self to its own manhood power which we recognize as being present and God-given and which we call the true Inner Self, the Subliminal Self.

The medical profession has its psychiatrists, which again is but another word for mental healers, who tell patients to go and rest and they expensively coach these patients into different and better modes of thinking.

In Divine Science we apply Truth. We do not insist that these already tormented people who cannot rest should just rest, we do not offer a little rest here and a little rest there, which of course would be somewhat helpful, but we directly apply God's Complete Rest to the very Soul of the patient. Well, how do we do it? My answer is that if you are not filled with Faith and True Knowing about these things and if you cannot pray effectively you will never know how we do it, for by doing just that we reach our cases.

The above remarks resulted from reading the following article by International News Service (August 20, 1940). After all, there are no real antagonisms, there never were even though

natural man is inclined to be combative (warlike). He is also inclined to be devotional but in essentials all men agree and in these essentials medical science and Divine Science agree—

"Sir Thomas Lewis, one of Britain's foremost authorities on the diseases of the heart and the related circulatory system, according to a report to the Journal of the American Medical association, has just published a treatise, 'The Soldier's Heart and the Effort Syndrome,' pointing out that this ailment is not a heart disease.

"No damage occurs in the heart, but the person who develops this condition is severely disabled. Many of the symptoms resemble those of heart disease. Very great care is needed to distinguish the 'soldier's heart' from a genuine weakness of the heart.

"Sir Thomas himself has suggested the name "effort disease" and other authorities have suggested such terms as these: 'Disturbed action of the heart,' 'Neurocirculatory asthenia' (nerve and blood circulation weakness) and so on.

"Disturbing mental conditions upset the autonomic nervous system that regulates the heart and circulatory system action.

"The patient feels difficulty in breathing, fatigue, exhaustion,

palpitation of the heart, headache. He perspires easily and profusely. His pulse, normal in sleep, is easily speeded up, especially after any physical exertion or emotional disturbance.

"But these men would be useful in industries and other essential occupations which do not involve great physical exertion or emotional strain," says Sir Thomas Lewis.

Late Cases, Excerpts from Reports

No. 507 — "It has been some time over a year since I last wrote you, and I am most pleased to report that my healing at that time was permanent and the past year has been a happy and successful one."

No. 1044 — "My heart is full of praise and thanksgiving for the wonderful good Mr. Y. has received from your treatment. He has improved in every way, and I wish you would treat him for another month."

No. 1049 — "Your splendid work was instantly effective. I wrote you before, within an hour after I telegraphed you, I felt keen relief and in less than twenty-four hours I was entirely free from all pain and the good I felt normal and healthy. Words cannot express my profound

gratitude to you and your wonderful work for this beautiful healing. The pain had been intense since the extraction almost a week. God is so good to me, I am grateful."

No. 1052—"Thank you for the immediate relief from pain. I can continue to work at my job."

No. 1012—"The least I can say is that I am certainly satisfied with the way my old fears and worries and complexes have disappeared. Being busy in my work and other things I completely forget that I have you working for me. Life has been going along so smoothly that I never turn my thoughts inward as I used to. Every now and then I suddenly realize that old problems are no longer with me. Old problems simply melt away and it seems strange to even be talking about things that don't exist. It is clear with me that the old troubles of mine were only imaginary.

"I am happier than I have been since I was a child. There is something about my feelings now that carries me back to my childhood. In all my troubled days I had forgotten there is such a thing as peace of mind, but now I know what it really is.

"You deserve all the credit, Dr. Keeler."

No. 1025—"L. came through fine. Brought her home Wed-

nesday . . . Thank you so much for your speedy help. Would you continue treating?"

—○— The Creed of the Optimist Club

By Our Own Christian D. Larson
We Believe That —

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

Healing Insight

The Lessons of these Courses will be accurately classified as to subject and science and will properly be related each to the other. This lesson is on Direct Knowing and a meditative method of its accomplishment.

Classification is a mode of instruction in itself and its advantages are very useful, but there is a certain lack of flexibility about strict classification that I shall avoid in this series of Lesson-Letters which will be written in a rather free, easy, and very informal style.

The contents of these Lesson-Letters will later be indexed thoroughly and they will have their proper place in the instruction as a whole.

One reason for these Courses in general and for these Lesson-Letters in particular is that I wish to teach truths of modern metaphysics in a much more intimate and heart to heart manner than would be possible in a book. The lecture platform does not furnish the closeness of contact either, that I find possible for me in these Lesson-Letters.

Frankly, I wish to tell all I know about these things and I wish to set my findings and experiences down on paper for those who can appreciate, make use of, and understand them.

Now to the heart of the matter, this so-called secret power of healing and of, shall I say, foretelling.

I foretell, I predict, and I heal every day. I have done so all my life, from probably about eight years of age, and professionally from my eighteenth year.

To me this is all very natural. How others can possibly avoid doing it I do not know. How they can bear to exist without it is beyond my comprehension. I am really anxious that others shall do these simple things that I do, particularly so because it seems to me that everyone wishes to do them.

What I shall say is the result of a mature life's experience.

Please do not implore me for "readings." You will never receive them from me. I teach in insight, that is my agreement with you. My only other use for insight is in the actual giving of treatments, and I am teaching that in these pages. Let us endeavor to understand each other and so give and receive full value.

I expect you who study these lessons to use healing and insight in your daily lives and hope many of you at least will take up the work of insight

healing professionally. I intend to coach, encourage and instruct you every step of the way. I heal, and I want you to learn to do it, that is the basis of our communion by means of these lessons.

There is something pleasantly contagious about this study. We do not learn from words, we learn from the spirit of our endeavors and also **directly from the Spirit**. You will learn because of studious application, and from practice, but I expect you also to catch the healing power and this ability of direct knowing, and by its own good contagion to unfold in it.

Frankly I do not know the difference between giving a silent mental treatment and being intuitive. When I am positive toward the one I wish to heal, toward the one I seek to serve I heal; when I am receptive to the one I wish to heal and serve, I read, that is, I am intuitive. Therefore, as I know these matters, to learn one is to acquire the other, to do one is to do the other. To heal is to "see" and to "see" is to heal. But, I never "see", that is, if I can prevent it. "Seeing" is your term, dear public, not mine. Seeing is one thing, knowing is another. My aim is to know. Call it direct knowing because there is no intermediary, no reasoning, no

means used in it. The term direct knowing expresses the ability because actually it is instantaneous.

Let me clear up one other matter. If you believe anything believe this: though you learn direct knowing, it will not make you a saint. The desire to be a saint and practicing and living saintly things, and the love of God will do that.

You and I can have direct knowing and we may use it for many things, it is a sort of specialized mental ability remarkable both for what it can do and in high and masterful unfoldment.

Let us deal with facts rather than idealisms, or opinions. The facts are in themselves of the greatest interest and value. I consider all this healing and direct knowing to be true and actual Christianity, but it is not necessary for you to consider it to be so, nevertheless the text teaching of its technique is given by Jesus. True Christianity is a secret hidden thing. It is a Kingdom of the heart. Positively it is not mysterious, it simply is to be accomplished in the heart—mind, in the secret recesses of your own thoughts. You do none of it whatever on the visible or material plane, but by it you learn to master the visible, the material plane.

You have probably had some experience in foreknowing, you had a dream that proved true, or that proved to be partially true. You have had hunches. Everyone has these experiences. Everyone has impressions. Very well, you are to learn to have impressions clearly and reliably **at will**.

If you have ever had one experience of the kind you can have another.

If a mental experience can happen, it also can be brought about by will.

Please accept these above two conclusions. Come over in your own mind from the doubting side to, at least, the possibility side of the matter. Come over for your very own self, bring yourself along, bring your entire self.

People talk these things all the time. Very well.

1. Then they exist.
2. You are going to have them.

Take these mental steps, convert yourself. Learn that all real mental advances are acts of decision. Do not merely read these Lessons. Go after this thing, get it. Decide to get it.

No man has an ability that you cannot have.

A mind is a mind and you are one, and the mind knows. You know. Now you are to learn to

read by means of your consciousness that which you know within. You are to learn to bring into your consciousness the thing you wish. Your mind already knows it. If your mind does not know that which you wish to know now, God knows it for you. Face this truth. Make it yours. Your consciousness is given you as a means with which to know things, not for the purpose of doubting the ability to know.

God loves you. He knows, and He is present. Learn to be present with Him in consciousness. You are always in His presence in fact, but you are to learn to be present with Him and with His knowing FOR YOU in your consciousness.

This is a spiritual way of learning. Dwell upon those statements in peace and with interest, and you will find that intuition will open and improve day by day. I am not adverse to preaching the Gospel, but I am not preaching in this instance, I am simply stating fact. I am setting forth one method of acquiring insight, intuition will guide you to the higher. By this meditative method God's simpler and most accurate form of Divine Insight. Divine Law brought into action. The choice is always with you. All this is a form of God's Love.

Perhaps I can make the value of spiritual meditation upon the fact of the presence of conscious direct knowing plainer to you by telling you this—

So far as I know I was born with a certain degree of insight. I had some direct knowing along certain definite lines as a child. I cultivated this as best I could as I grew up. During my sixteenth to twentieth years I studied many of the various forms of insight as a science so far as possible, and I had excellent library facilities with which to do it, but my greatest increase of the ability to read, to foresee, to determine ways to heal, to find the truth in answer to a given question, came from reading spiritual literature and from doing so realizing that:

Spirit is everywhere.

Spirit knows.

Mind is Spirit.

My Mind is Spirit.

God is Spirit.

My Mind is Everywhere.

Through and because of Spirit I can know that which I wish to know.

There is nothing between me and the thing I wish to know other than knowing itself. There is no obstruction in Spirit, all is Intelligence everywhere equally present.

Spirit is Love and Service. There is duty, joy, and happi-

ness in knowing.

I came to realize that actually any given man in China, we will say, is Spirit and is intelligent, that I am Spirit and that I am intelligence, that all the so-called space between that man in China and me is Spirit. Therefore, there is actual contact between that man and me in Spirit. Spirit knows.

I accepted this with all my body, mind, and soul. I proceeded to use it. I observed the Laws of Spirit in using it. I proceeded to do good things for and with that "distant" person in a truly spiritual way. In Peace I offered him his good. In Peace, in a practical spiritual Peace I also accepted from him the good he had for me. I practiced Spiritual Brotherhood actually and in my heart.

The result was I came to know that man, generally any selected man, and his needs. Spiritual brotherly service and exchange executed silently by me became real through ever increasing and ever more discernable impressions.

Then, can you not understand, I found that I could accurately and faithfully know, and of course tell others, the answer to such earthly and material questions as we all wish answered about our loved ones such as, "Is he well?" "Is he free from

want?" "What can I do for him?" "What Spiritual thing can I offer and bring to him that will eventuate in his daily life?" "How can I heal and help him?"

Experience brought more complete and finished degrees of these impressions.

Can you do this, you ask. Certainly! How? Work at it. Do the best you can with it. You want things to do. I have told you things to do. Do them and you will have results.

I will tell you many other ways and I will help you find the way that is best and easiest for you. But, you will probably have to change some of your opinions about these things and try ways that are new to you.

To answer another question or two. We will turn all the dream experiences and all psychicism into Master Direct Knowing. There is no reason why we should waste time in limiting ourselves to small or side issues. We wish to know the best thing about any one thing or institution or person, at will. Much of this knowing is very practical and not difficult to acquire. Especially it is easy to acquire when it is practiced with the effort to silently heal.

Recapitulation

Your practice is to—

Meditate upon the continuity

of Spirit,—

Offer silent encouraging good wishes to a distant individual.

Then silently ask questions with the aim of helping that individual.

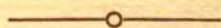
Be willing to receive impressions.

Note the impressions you receive.

Get acquainted with what goes on in your own mind while silently wishing good for another.

Be patient about it. Be peaceful. Persist. Take plenty of time in the whole matter; that is, never hurry.

All this may appear to be very ordinary and commonplace to you but it will be found to be the basis of the entire practice although we will approach and deal with it in many other ways.



Wisdom consisteth not in knowing many things, nor even in knowing them thoroughly, but in choosing and in following what conduces the most certainly to our lasting happiness and true glory.—Landor.



A man's religion consists, not of the many things he is in doubt of and tries to believe, but of the few he is assured of and has no need of effort for believing.—Carlyle.

Some True Stories

A little over five years ago Fred Fehrwagner walked out upon a high bridge to commit suicide because he had no money. Life had ended for him, or so he thought. He was engaged to be married, but life had come to a standstill, there was financial lack and no way to go on. He would end it all, as though life ever could be ended.

But there was Something he had not reckoned with, Something he knew nothing about. But this Something knew about him for he was stayed from jumping from that bridge by an overpowering impulse. He was topped by an impelling sense that he should return for one last word with his fiancée.

He found upon his return that a letter had come for him. He did not care to open it, he was alone. Anna, his fiancée, determined to open it, also she had it immediately translated, luckily, from a foreign language. It announced that Fred had received a totally unexpected fortune. This ends as all stories end, and as life itself "ends," they lived happily ever afterward.

Charlie Chaplin, a successful stage actor whom many of us had seen and enjoyed many times in "An English Music Hall," refused time and again to

submit to moving picture tests. His friends persistently persuaded him. We know of his great success. Did his friends bring that about or did Intelligence in the phase of Truth-for-him bring it about?

The great Klondike gold find occurred because two men, greenhorns with no experience in prospecting, had the temerity to dig for gold right where they were living. They were laughed at by a family of expert gold finding miners who lived near by. The greenhorns found the first of the Klondike gold and became enormously wealthy. What impelled them?

MD's admit in their medical journal talks that only about forty-five percent of diagnoses are correct. This is not a criticism. It is a statistical fact. Why is it that these minds, trained by years of intensified intellectual study and practice are admittedly not quite half right in their decisions?

More statistics—sixty percent of the decisions of successful business men are wrong, so experimental psychology states. Yet through trial and error they manage to succeed.

Why should these errors occur intermixed in the minds of earnest men along with a lesser

amount of accurate decisions? And only one business endeavor out of ten ever succeeds. Note the number of grocery stores that you see started in your part of your city and show me one out of five that remains three years.

Is man born to battle his way through life in mental semi-darkness? I do not believe he is. Then why these unpleasant facts? why this "trial and error" struggle and fight to get "through" not on with life?

I answer.

It is because mankind-in-the-ordinary believes that struggle is necessary and that life is hard and that it requires hard work and struggle to survive. Such is the pattern of public opinion. They do not succeed easily in life if they succeed at all. But note they succeed in following the pattern of their own opinion.

I submit that personal opinion and lack of faith in life itself will not bring either success or surcease.

But I maintain that there is an over guidance that all can experience and that there is a Truth-Knowing upon which every individual can base his life in success and health and that this better Understanding can be acquired far more easily than can the intellectual educa-

tion that is customary and prevalent today.

The man who is most greatly respected in life is Jesus and He is respected for the **kind of intelligence** He displayed. And He never attended the good schools of His day.

There is an accepted place for intellectualism, the trained common consciousness, but by that it is not the only kind of knowing. I am not necessarily speaking of religion or any sectarianism when I speak of Jesus. Neither intellect nor prejudice should be permitted to interfere with any form of true intelligence. But why study the Master? Who did the things, everything He set out to do, Who laid down the rules of thought and acts that never fail?

He provenly called the World the Truth, Light. "He came unto His own," but "His" own, those He loved, "received Him not." His ways were rejected then as now. Rejected by whom? By the many? Ask history, the many were never right for the many still struggle. But the few "whosoever" accept the Truth live happily.

Is the way of Light meant for you?

Jesus came "as a man in the likeness of sinful flesh." He lived and lived as all men appear

ive except for His Knowing, this Direct Knowing.

This Knowing is like light. It penetrates everywhere and overcomes darkness, and it overcomes without effort as light the darkness. Light and darkness meet, only light remains. So is life, yours and mine when it is true life.

There is no such a thing as a shaft of darkness. Darkness never has penetrated light.

I tell you that mankind lives in Light and Knowing, and that this Light is not as the light of a candle that permits us to blunder a little way through life day after day unless we accept the self-inflicted patterns and beliefs and habit-doubts that the world instead of faith would impose.

I tell you that there is illumination within the peaceful mind of faith, that man is a God-endowed creature of Light and Knowing, not of darkness, that the doubting man alone can draw dark curtains before his eyes or across his path. Man is normally destined to glory not only in some future existence but here on earth.

"It shall come to pass that at evening time it shall be light."

... "Even the night shall be light." "The Lord is my light and salvation," and "will bring forth righteousness."

Now righteousness is simply

rightness, the best for you. It is not a matter of world accepted personal morals Mrs. Grundy, it is a matter of the acceptance of the fullness of selfhood.

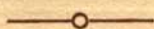
The Bible says that people fail "because there was no light in them."

Fifty times in the New Testament the word "light" is used as a substantive illustrating true intelligence in the one sense of Direct Knowing.

We all have some intuition. We all Know sometimes therefore. Direct Knowing is undeniably present. It occurs consciously, unconsciously and sometimes in spite of consciousness. Man is not alone, no man is alone. He lives in Truth and Protection. There is a beneficent guiding Presence, and we can accept this Presence consciously or unconsciously. Fundamentally, we are to do this by intensifying our interest in it and by practiced conscious and prayerful acceptance of it. We can practice its use. We can become Christians in fact regardless of name. We can be practical and True in every step of life.

I shall deal with this subject of intuition, sometimes called answer to prayer or Guidance, this Direct Knowing, in the Comments by systematic instruction and encouragement in its culti-

vation. It is yours. You are born with it. It is Truth in consciousness for you when you find it in answer to prayer. It is God's Gift in your daily life when it comes to you in the passing hours. Its effect is not luck except it is all that the word luck usually means with the additional factor that it is recognizable luck that can be brought about, in a word, Accepted.



The Sublime Presence

To the Sublime Self none are hateful nor are any persons worshipped before God. It is the ability of the liberated Self to appreciate Divine Love that brings the love of others. All is done through Him. His being is the Creative Pivot through which we reach all and particular.

Those who take refuge in Divine Law are never destroyed.

In Wisdom there is no illusion. Illusions of defeat, hate and reward disappear. There is liberty. There is Peace. There is Power.

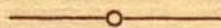
All passion becomes love for God and for His Law and this one love is the source of content. It brings fame or obscurity according to one's conscious choice. We are free. What extreme we will becomes our own, also Selfhood endows us.

The pose of the real Self destroys all darkness, it becomes Light and penetrates all things. It is wisdom and it is understanding. Of true self-sovereignty, let Him tell you. Give the word and you shall receive the lesson, your prayer will be answered. In this way you will be liberated from all that is inconsequential.

Constantly remember the Presence. Nothing untoward can occur to you while in Presence. The robber cannot strike, the maligner cannot speak, the child will not cry.

Remembering the Presence to the end of time is perfection. Remembering the Presence at the time insures perfection. The Presence is the All-Ruler. We know this will have no worry nor cause for worry. Therefore be at peace and call upon Him.

Man enters this Path of Enlightenment from every side. All byways lead to it. Your entrance is at the point where you now are. Demerit not yours but trust your purity to the Creator of Good and proceed without more ado.



Dedication

We have, then, recognition of the Master, dedication to Him, the faculty of knowing Him and the willingness to serve Him.

any of these involve dedication.

Dedication is a conscious giving. Dedication to the Master consists of giving to the Master. We may give anything or all things to Him. That giving is done in our hearts. It is an act done entirely in the secret place of our minds. Therefore in serving the Master we find ourselves back to a place, The Place, the Silence.

The giving of things, of objects, matters little as such, for it is the heart that gives and it is the heart, one's Soul, that is given, this giving is the only service.

We can give our Soul, our deeper Mind, only by serving. We serve the Master. There is but this one act—the silent act of serving in the one place, in the Silence.

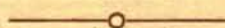
We give our money; we give our friends, our children, our loved ones; we give ourselves; we give our most precious thoughts, our silent secret thoughts to the Master.

How? In what way? We give in thought, in soul, in intent.

WHATEVER WE DO WE DO FOR THE MASTER. Be it high or low, an act seen or unseen, it is secretly a conscious SERVICE TO THE MASTER -- not for self, nor for any other, but for the Master. If we stoop, it is

for the Master; therefore we do not debase ourselves. All heroics are for the Master; therefore there are no heroics. Great things become little, and little things become great. Every act becomes ennobled, but the deadly levels of the mortalities of life become the plains of heaven.

This silent service is a simple act applicable to every issue of life, bringing earth to heaven and heaven to earth — an act and a life understandable to whosoever will.



And this question about space and where the various planes of life are. The answer is they are here, all of them. They are not stratified one above another. They interpenetrate. This is true even of material substances. A gallon of water will take into itself 600 gallons of ammonia. And one can put more carbonic acid gas into the tanks of the drugstore soda fountain than they could put into the same tanks if they contained no water. You may not believe this, but you drink it just the same.

Notice

Three subscriptions received before Christmas time including renewals will be accepted for \$2.00 as has been the custom year by year.

The First Part of The First Thanksgiving Proclamation

Whereas, It is the duty of all Nations to acknowledge the Providence of Almighty God, to obey His Will, to be grateful for His Benefits, and humbly to implore His Protection and Favour: and whereas both houses of Congress have, by their joint Committee, requested me "To recommend to the People of the United States a Day of Public Thanksgiving and Prayer, to be observed by acknowledging with grateful Hearts the many Signal Favours of Almighty God, especially by affording them an opportunity peacefully to establish a Form of Government for their Safety and Happiness."

—G. Washington

"The fountains mingle with the river

And the rivers with the ocean,
The winds of heaven mix forever

With a sweet emotion;
Nothing in the world is single;
All things, by a law divine
In one spirit meet and mingle—"

Why not Thou with the
Beloved?

—Shelley

Faith is not reason's labor, but
repose.—Young.

Reminiscence

From the issue of my magazine, "The Constructive Thinker" of April, 1915 (twenty-five years ago)—

"The week of June 13th has been allotted W. Frederic Keeler at the San Francisco Exposition's Metaphysical Headquarters. There will be a lecture on Sunday and classes every day."

Henry Harrison Brown lectured that week also and he introduced me as a "young newcomer," after eleven years of Divine Science in New York City and one winter in London.

In the same issue it says "The Baldwin Institute will be opened April first and will hereafter remain open the year 'round. Everybody is welcome at the Home of Peace and Higher Thought." This was at Baldwin Long Island, New York.

And in that same issue "The Church of the Indwelling Master became legalized (incorporated) as a religious body by the Supreme Court of New York State, February 19, 1915. This was legalization before in the State of Ohio for about fifty years. Also we have received rights to heal."

The end. The end is God
There is nothing beyond God
And we can think without limit
—all the way to the very End

We believe in . . .

The Supremacy of Good; God is Good.

The Truth that the undesirable is never necessary in the life of mankind.

That prayer heals and guides those practiced in it, and we believe this without prejudice against any other forms of helpfulness whatever.

That man is both human and divine and united by so as one whole, thence normally arises wholesomeness, as divine qualities manifesting in terms of constructive human life upon this sacred earth.

The Church of the Indwelling Master, a Church of Truth.

The modern American movement of Applied Metaphysics which is now closely approaching centennial.



This magazine devotedly believes in, supports, advocates and is a member of the International New Thought Alliance, whose headquarters is at 1317 F Street, Northwest (American Building, Room 306), Washington, D. C. The Alliance includes many societies of metaphysical and spiritual purposes and gladly accepts the membership of individuals who are in agreement with its principles. The fee is One Dollar a year and includes its Bulletins for the given year.

The second of its Declaration of (nine) Principles follows:



"We affirm the Good. This is supreme, universal and everlasting. Man is made in the image of the Good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of this image."

