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COMMENTS

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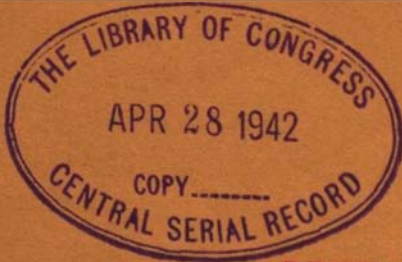
In this issue . . .

An Informal Lesson in Truth

*Obtaining the Equipment for
Christian Truth*

War!

FILE



DECEMBER, 1940



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Keeler's

COMMENTS

About Applied Christianity, the Victorious Faith, Direct Knowing (Intuition), and the Greater Power of the Spiritual Empire of the Mind. Published by W. Frederic Keeler, P. O. Box 426, San Diego, California—for those who wish to know the Truth of the Indwelling Christ. Issued the FIRST of each month.

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ADDRESS—Keeler's Comments,
Box 426, San Diego, California

Peace and Good Will

Soul of the Shepherds, listen once more,
Angels are singing now as of yore;
Though Hate's evangels shout from each hill—
Still chants God's chorus: Peace and Good-Will.
Feet of the Magi, follow Love's star,
Spite of the turmoil and horror of war;
Heart of the Shepherd, bid us be still,
Till our hearts echo: Peace and Good-Will.
Babe in the Manger, in our hearts grow
Till the sweet music of heaven we know;
Song of the shepherds, in our souls thrill
Till earth shall answer: Peace and Good-Will.

—Henry Victor Morgan.

The Subliminal Mind

Lesson Three of the Course

Subliminal Thinking

A successful life largely depends upon the right use of and control of habit and, finally, in its perfection in the elimination of habit entirely.

Materialistic science defines man as a creature of habit and suggestion. The mind of the animal man finds that all its limitation consists of habit and the results of suggestion. This study is dignified by the name "newer psychology". Marvelous things are told of it, yet it is all a play of the pitting of one limitation against another, either looking forward to the final elimination of all limitation or abject in its belief that the drama of limitations constitutes all there is of life.

Yet a moment's reflection should disabuse us of such a faulty conception.

Think for a moment with the Subliminal Mind in you and upon its plane: Life is ever expanding; it is given us freely. I arise. I go forth as I will. Onwardness is the direction of my feet. The Urge to Joy is with me and the desire to do. Again and again I know that I can do as I will, or that I can rest should I so desire. Indeed I am Free.

One can discover no limitation in the above thinking. There is no dependency there, no habit inflictions, no fixations or inharmonizations. Indeed it is not only possible to think and to do with the Subliminal Mind—and all of us do so—but to recognize admit, and appreciate that we have subliminal moments, urges and aspirations is to win not only more of them and their kind but actually to attract and unfold within us Freedom itself and the powers and faculties that result from it.

Inspiration — the mother of poem, invention, heroism and art—has no compromise with habit or mortal mind limitation. What habit, what suggestion, what world science or routine could give rise to inspiration? Inspiration is Free; it arises from direct contact with, and the actual presence of, the living God in us whether we are conscious of that fact or not.

Yet we are told by clammy mortality, sometimes offered us falsely as the Christian religion, to exercise the habit of repetition (and repetition is habit) and to affirm and demand on the basis of human will and so bring

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Keeler's Comments is published for the well as some of my learned friends have suggested, in order to prevent me from ceasing my work. I am, however, in a position to freely use within contents with the same purpose.

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inspiration and Freedom, as though either were subject to limited methods.

How are we to free ourselves from mortal frailties, habit and limitation? We easily do this by giving importance, accent and attention to principle, to our aim, to our intentions, instead of to our method, instead of giving it to the mental mechanics of our acts. I tell you that DEVOTION to the God-in-us, that the Freedom that we SEEK and hold before us liberates us, not the repetition of the idea or the demand of mortal mind, no matter how gloriously we may name that demand. The Law is Love and it is to be exercised in Peace.

The mortalist has not polarized his thought aright. He has remained within himself and upon his limited plane by believing that it is his demand that is effective instead of the Principle toward which he has aimed. Yes, the arrow hits the target but the bow did not make the hit; the man, the archer, made the hit and the less he thought about the bow the more intently he thought about the target, the more sure the result. It is the poised and intensified aim that counts in marksmanship, not the machinery of it.

That which aims at Freedom, at Peace, at an Harmonious Life, is the Subliminal in us. The

Higher Mind, firm set in its Freedom even in a moment of normal Inner Poise, accomplishes it. If, instead of this, the mind shall stoop to praise itself and one process of self-doing hinder another, it will lose itself in the whirl of its own habit, whether those habits be scientific or not.

Devotionalism is a real and powerful mode of the Subliminal Mind. A direct devotion to heavenly life on earth secures that heavenly life on earth.

Let a man fix his mind upon being a country grocer without the possession of a degree of intelligence whatever he will become a country grocer. Such a man will declare himself a success. And he is a success in his own mind. But what a limited mind, and what a limited success, a mortal-mind success!

The same man, believing Success itself as a Living Principle, would fulfill God's intention for him and know Life itself regardless of any grocery whether his or another's. The grocery would be and must remain incidental.

In mortal thinking, the grocery was the object.

In Subliminal thinking, the Principle of Success was the aim.

It is as easy to attain Success

it is an objective thing. Things follow success. Success is a state of mind. Attaining the principles of life, the objects, conditions and circumstances of life serve the thinker; the thinker never serves them. The true thinker, the Subliminal thinker, serves Principle; whereupon all objects and conditions serve him.

With his every thought at any and all times he seeks, recalls, praises and accepts in the Silence of his soul, in his heart, deeply within his secret life, his

own God - extended Freedom and Powers.

That he does whatever is before him to do in his own best way is a true matter of course, but he has learned not to be subject to that which he finds before him; he is subject to the Sublime in him because that is his AIM.

And that is why he studies the Sublime in him and in his fellows and, more particularly, that is why he devotes his affections to the Truth and schools his mind in the Higher but intensified practical purposes.

—○—

Obtaining the Truth-Healer's Equipment Spirit

We come into an understanding of and the power to apply Spirit in healing by—

- 1 Meditating upon the qualities of Spirit.
- 2 A process of subliminal addition that occurs of itself and that arises within as the result of such meditations.

The result of such practices if carried out with some habitualization is that the thinker attains the ability of thinking upon the plane of Pure Spirit, that is at times when he desires to do so, he actually thinks Spirit instead of thinking thoughts about Spirit.

The practice of dwelling purposely upon the qualities of Spirit actually grants the seeker a free use of the Spiritual Dimension of thought.

The Spiritual Dimension of thought is limitless because Spirit is limitless.

Spirit is everywhere equally present, therefore we never increase or change Spirit, but we do increase and unfold our consciousness of Spirit and the ability to apply the marvelous powers of spiritual factors in our daily lives.

Meditation is a mode and a principal mode of attaining higher and dynamic phases of

knowledge, and has been so recognized during all the ages.

There are two distinctive ways of acquiring knowledge. We can acquire it from without, through our experiences with things, objects, or personalities; or we can acquire it from within.

The Occidental peoples are not too thoroughly acquainted with the ways of coming into knowledge from within. Let me illustrate.

The Oriental, including He of the newer western civilizations, is prone to read books. He reads them by dozens and hundreds. Should he desire information upon a given subject he goes to the public library or to the bookstore and returns with an armful of books. These he reads and then returns for more. From each book he receives an idea or two. The book probably offers hundreds of ideas, but the usual reader "catches few." The more books the latter reads the more he expects to learn. Many books, hours of reading, much learned — possibly. The same use of the mind is exercised on his travels. Many cathedrals and museums in many countries, and all contacted hurriedly with little meditation, viewing much more than thinking.

On the road he passes through wonders and spectacles of na-

ture at about sixty miles an hour, looking but not even seeing. A check up at Yellowstone Park revealed that sixty per cent of those who drove alongside of beautiful Canyon when asked by experimentors how they enjoyed the Canyon, asked what it was. They had passed it with the same hurry and non-seeking speed, they traveled long miles to Yellowstone to see, but saw not.

For the mind to obtain many ideas fleetingly is for it to retain and evaluate few. This is a mental law.

On the other hand, let us take a look at the American Indian and his method of learning. He has no books. He views nature and his whole world as well, standing or sitting for hours looking upon the hills and valleys and the ways of nature. He does much meditating, he muses and receives his inspirations because he largely seeks inward culture from his thoughts and mental states about what he sees and about what he thinks as well as from the things seen. In this way he comes to a mastery of his environment for instance, the desert upon which he lives happily and sustaining abundance, but upon that same desert the white man promptly perishes.

The greatest illustration of

method of learning from within that used by the typical Oriental teacher. This teacher will give his student one idea, but one thought, one mantram, and will lead him to go away from things and deeply into the desert and there repeat the one thought which is, say, "God is Peace," for four thousand times.

After doing this without hurry and with the aim of learning from so doing, then and only then to return and tell him, the teacher, what he learned. This is learning from within under the guidance of the instructor but not by being dominated by him.

It is recognized that in this method the Inner Teacher is the one who instructs and fills the mind of the student.

After all, books are things. They are inert objects. The typed word is dead. It is the mind that is brought to the printed word that is alive and the more the mind thinks and dwells upon the thoughts that flow through it the more it learns. Outer things can but incite or activate the Inner Truths that always dwell within. We must bring to the objective world an interest in learning, else we receive nothing from it. Silent, deep interest is mental activity and it leads one directly to the Great Teacher.

All thoughts and ideas that

arise from deeply within the mind contain life-giving and true Knowing.

Surface thoughts either distract or entertain and bring comparatively little value.

There is a simple rule of movement that tells us the difference between Inner Thoughts and surface thoughts. It is this: thoughts from deeply within come to our consciousness slowly and unhurriedly. They dwell, they remain, and they please, they bring with them an upward and onward urge, in their completion they inspire.

Surface thoughts that are without point "light and fly like the birds." They tend to rush by.

This rule is dynamic. It relates to power and to motion — The more rapid the mental motion the less its power.

There is a constructive value of differentiation also. The Inner Thoughts never torment, they contain no doubts. And like all thoughts that are well received, they bring increasingly more of their kind. This, too, is a law of mind.

Therefore the more we quietly meditate the more we become engrossed with meditation and the more joyous it is, also the more vivid are the Truths it brings. About the time one comes to enjoy the habit, one

finds one's whole life changed, to say the least, and decidedly for the better.

To bring unfoldment of the consciousness of Spirit and of its powers, as has been said, we meditate upon its qualities and its ways, whereupon its qualities become actual faculties well placed in the mind for conscious use.

These are some of the qualities of Spirit which we shall consider for purposes of meditation and its consequent fulfillment of the consciousness of Spirit:

Spirit is limitless. It extends everywhere. There is no outside. It is unlimited as to space and as to time. There is no distance or time in Spirit.

Anyone can think of that which is timeless for there is no necessity for clock or calendar in thinking. A thought about "the many years" can be as easily accomplished as a thought regarding a minute of time.

Spacelessness in thought is shown by the fact that it is as easy for a person in San Francisco to think of the City of London as it is to think of the house across the street.

That quality that is in our mind actions which is free from time or distance is Spirit.

We can think these things, therefore we can think Spirit.

There is no question as to

whether there is such a thing as Spirit or not. We can think without measuring. Very much we are then either thinking about spiritual qualities or it, are actually thinking Spirit so can of course study and become and be that which we think of.

Spirit is everywhere equally present. Being changeless, there are no differences in it. To think about changelessness as a quality or a thinkable aspect of Spirit is to think spiritually.

Spirit in you is exactly the same as Spirit in each and every other person. There is something that is conceivably equally alike in all. That is Spirit. We are One in Spirit.

To apply this spiritual thought that Spirit is the same in each person and that Spirit being equally present everywhere and in everything means that space between you and another person regarding what you may be thinking is all Spirit, therefore you are actually in touch with any, and with all, and through Spirit.

There is the idea that individuals are different, no two alike. I admit this to be true, what has individuality to do with Spirit? That something may be different does not detract in the slightest against Spirit which has no differentiation.

Know now that we are no

g logic in metaphysical thinking as its basis. Logic is systematized mortal thought about things. There is nothing against but logic is not Spirit, nor is it superior to Spirit. We at least can be intelligent enough to do our thinking and our meditating upon our chosen subject for short periods at least for purposes of acquainting ourselves with that subject.

This is Spirit time, a time for spiritual thought. We are to learn of Spirit by considering spirit, not of its opposites

whether they be real or apparent.

Note this: To meditate upon the oneness of Spirit in you and the Spirit in the world-called distant person and the sameness of Spirit all the way between you and that person is to be actually in **Spiritual contact** with that person. The fact back of this foregoing statement is that such meditation and realization in the Spiritual realm of our minds develops the power to intuitively Know regardless of distance.

A Few Words About War

By Daniel Boone Herring

E c c e H o m o

The following is a headline in today's paper (Los Angeles Examiner, Sept. 9th, 1940):

"PACKED CHURCHES PRAY FOR CURSE"

It is dated Bucharest, Sept. 8th.

Yesterday was a day set apart here in America by the president of the United States as a day for prayer for peace.

A few days ago there was a news story and radio comments of a day set aside in England for prayer for "Divine Intervention."

How childishly naive, how terribly tragic!

I suppose the ones who pray for "divine intervention" and

who pronounce the curse — imagine that some fretful deity will cause some cataclysmic terror to confound their enemies — some violent convulsion of nature will overwhelm their enemies — and justify themselves. . .

How fragile the masks men wear. And how vividly the TRUTH OF CHRIST shines thru it all — over all this slaughter of the innocents — stands the Eternal Christ of Divine Love and PEACE — but even he — not even God himself can do anything for these distraught malefactors — but weep. Jesus wept. . . . No wonder. . . .

How long O Lord how long

until we awake to understand that there is BUT ONE PLACE ON EARTH where God can Divinely intervene — and that place is the human heart. But one place on this whole earth where miracles occur—and that is in the human heart. . . .

These cataclysmic climatic events are but the inevitable aggregate of little hates—little personal grudges — adding themselves with the inhuman and mechanical exactness of gravitational pull — until the sum of that aggregate of hate finds a VOICE — a speaker — as Moses found a speaker in Aaron—as God found a speaker—a voice, in Jesus. . . .

For years Great Britain and the United States and other nations sold war material, iron, airplanes, ammunition while the buyers sent destruction out of the air on innocent women and children, blasting hospitals, homes, hovels, indiscriminately —and no christian voice arose out of either Great Britain or America for it to stop—but suddenly the chicken comes home to roost—the sellers of war find the war over their own roof tops —an inexorable law of LIFE presents the bill for accumulated hate and vicious conquest. . . .

And so the headlines read— "Nation prays for "divine intervention" — "Packed churches

pray for curse" — and all call themselves "Christian". Selah.

The kingdom of divine intervention, of peace, of justice, of love and brotherliness is WITHIN YOUR HEART—Mr. or Miss or Mrs. reader — if any divine intervention ever comes on this earth it will have to come through YOUR HEART — if any miracle ever saves this United States or America from itself becoming the victim of its own selfishness and deceit — it will have to come as a divine intervention through your own heart — your own heart shall have to look up and seek — and ask for — not for vengeance, but forgiveness — the meek and lowly fisherman of Galilee comes not save to man and contrite hearts—over burdened with the sin of their own shortcomings — . . . Imagine YOURSELF with chest pulled out with pride — a swashbuckling sword strapped about your loins — clanking up a church steps to pray a curse upon another who is only the victim of your own secret hates . . . Se

This is a day for the individual to meet (or at least face) his God.

Peter drew sword in defense of Jesus — but the Son of God said—"Put up thy sword in sheath; shall I not drink the Life hath given me?"

Well — BEHOLD THE MA

we drink today the cup we have ourselves prepared — if it beectar — it proves how wise and amble we have been — if it be the hemlock — it proves only how completely we have forgotten God our Father — and how far we have strayed from any semblance of Christian living.

We in America still have a choice — we may accept what God hath wrought through Jesus Christ — or contend with what man has made. It is wholly up to you — who read — and the decision is within your own heart — where the miracle of God occurs, where the divine intervention happens — will you choose — for yourself — or will you let some enemy compel their choice upon you.

From the I. N. T. A. Bulletin re its July Congress

Those who attended the Congress were of one mind in the conviction that the Alliance had achieved a great advance. There has been nothing like it in the history of the New Thought Movement. The unanimity, good fellowship, and the consciousness of the presence of the Spirit of Truth in the gatherings, were evidence that the Lord was in the midst of His people.

—William Farwell, Christian Assembly, San Jose, Calif.

I find many earnest seekers after Truth making the mistake of waiting until they know more before they begin to practice the little they have learned. We grow by doing; one does not go far if he does not use what he knows. Evidently Jesus meant this when He said, "If ye know these things, happy are ye if ye do them."

Let each ask himself, "Do I dwell in the secret place of the Most High? Is my every thought stayed in God? Do I endeavor earnestly to live the Christ Life?" If one can answer, "Yes," then he is a leader in his own sphere and all is well.

—Dr. Nona L. Brooks, President, Divine Science College, Denver, Colorado.

The qualities that are predominant in children are: faith, imagination, intuition. Until the child starts to school these faculties are allowed more or less free play except when conditioned by ignorance of someone in the child's world.

But too often the mature man has only the husk of wisdom, gained through a negative philosophy. He is no more complete as a spiritual being than the child or the youth. When the average person of maturity enters the study of Truth, his two inevitable tasks are to gain faith and acquire enthusiasm which

will enable him to follow and illustrate Jesus' statement: "By their fruits ye shall know them."

The complete man, then, is one who has successively passed through certain stages of unfoldment and retained from each the dominant characteristic of it. The person who retains the faith of his childhood, the ardor of his youth, and arrives at maturity with wisdom and insight, is an integrated man and can begin to demonstrate in a manner worthy of a son of the Living God the true works of a spiritual being.

—Gordon Erickson, President of the Youth Fellowship, I. N. T. A.

In singleness of purpose and oneness of mind this Truth Movement stands before the world bringing the most applicable presentation of Christianity that has ever been given the sons of men. It is seeking to make you realize and appreciate the indwelling activity of God in yourself as mind, life, love and health.

—Raymond Charles Barker, Unity Center, Rochester, N. Y.

In the past, Christ was, in the genealogies, stepping Bethlehemward. Every time a new descendant in the covenant-line was born, the voice of prophecy

shouted: "Christ is coming!" Thus the shout was repeated and repeated until at last the Angels and the Magi and shepherds and the watchmen the Temple answered back to the shout with the gladder and louder shout, "Christ is come!"

—David Gregg,

—○—

Matters Brought Before Me in the Regular Way on One Day (October 7)

Treatment for success of a lecture on a technical subject.

Success as chairman of a man's city club.

Some desire for treatment the idea of over-work.

"The sore throat has cleared up." Now treatment for a pain in the head is requested.

The sale of a grocery store desired.

Treatment for being rushed day by day.

Treatment for another who has needed a job for two or three years at which he is competent.

A report that an insane mother has been healed so far as everyone can decide including the MDs.

A report of the wonderful work in which a newly made widow has taken the passing of her husband. These reports are really quite common as regards such events. I can say that those who are supposed to

able to meet such events, which are as we know, of a kind that we all have to meet.

What to do about a fine woman whom the doctors have told for at least two years that she is unable to die any minute and who has made that idea her principle one in life and who is still a happy, fine woman but really needs someone to prepare her light meals.

A quest for the treatment of war.

Treatment for a brother who has headaches of the migraine sort.

Treatment for an employee who has not only a fair salary but every kind of opportunity in his present job and who rather prefers a more exciting life.

Treatment for a woman who is losing her mind and speech. I think this case is what the doctors call hysteria.

Treatment for the sale of a house, and whether an offer for the total of \$4,800 is sufficient or as much as can be procured.

Whether a woman who has married a drunkard without knowing of the drinking and divorced him should re-enter the marriage and remain a slave or a savior to second hand alcohol.

Whether a good business should be sold by a newly made widow of whom everyone is trying to take advantage. I say

she can keep it and succeed.

How things will go in the East Indies for a business man there.

The war as it affects that country and business to be analyzed.

Whether a wealthy man shall give money to help a country that is in need on the basis of a greater spiritual happiness for himself as well as help to the country.

Treatment that a building shall rent because it means so much to the health and necessities of two persons.

Treatment for eyes and whether there should be an operation for cataracts.

Whether a woman shall come from a foreign country to America to have her child and which of two or three doctors would be best.

A report about an improvement in a cold.

The need of greater wages for service a poor man is giving a rich one.

Another report about a cold improving and changing.

A report of an improvement in a lame leg.

Treatment desired for marriage after a report of a healing of physical trouble.

A request for some facts about Phineas Parkhurst Quimby.

A report of one of the common cases of a rather chronic exhaustion, tiredness.

A request to know how to stop drinking coffee.

W. F. K.

Truth in Christian Healing Practice

Informal Lesson-Letters in Truth—No. 1

So far as metaphysical or prayer healing is concerned—

The cause of disease is indirect emotionalisms.

Common conscious thoughts do not cause diseases in the body or distresses in life.

It is only when conscious thoughts are repeated a great many times so that they are become habitual, hidden and, more than all, emotional, that diseases are caused. The cause then is not a thought condition, it is an emotional subconscious condition.

Also thoughts that one thinks as well as experiences and conditions in life that one meets or contacts always injure disease-ward provided that they are unpleasant and disagreeable to the thinker or to the one who experiences them to the extent of causing deep emotional feelings.

To repeatedly think **against**, (against anything) causes disease. It makes no difference what we think against or why, excuses do not mitigate against disease cause. There are no excuses in Truth. Things simply are, life is, or it is denied.

To deny anything in a deep emotional manner is to suffer from the actual denial of life it-

self. I consider this to be the best and truest sentence I ever wrote as well as the statement most needed by those who either for themselves or others wish to know how to heal.

I will endeavor to make the matter plainer.

To think "I am going to have a tumor" will never produce or cause a tumor.

Yes, I know that it is a popular belief even among those who call themselves Truth Students to believe that to think "tumor" either can or will cause a tumor. All I can say is that I, me, a lifelong practitioner of metaphysical Christian healing, such a statement always strikes me as about the most sorrowful one I can hear or read. It tells me immediately that the speaker has not grasped the first principles of actual healing. I am of course referring to healing by prayer or spiritual endeavor.

Learn this: thoughts are things **only things**. Things, seen or unseen, are inert. Things, things, can be transformed into other things, every process of nature transforms.

Emotionalisms are always destructive. They kill. They generally in very subtle manners and in imperceptible

rees until they are quite completely transformed in bodily registrations as physical diseases. When one's thoughts that are destructive become first transformed into emotionalisms they invariably act as causes of disease. Of course in metaphysics we know that diseases are not always physical. There are mental diseases, domestic diseases, financial diseases and those of various environments. When we understand the word disease as dis-ease we fully describe all earth troubles. Every trouble that can come or appear to come into daily life is healable by Prayer and Spirit. The idea that God put us upon earth, or places us anywhere to suffer is, of course, ridiculous.

The cause of diseases is within the individual no matter what its cause may appear to be exteriorally. Ask yourself, "Did this occur to you? Is it in your life?"

If the answer is yes, no matter who may appear to have brought it to you, it is **yours**, not mine, not John's or Mary's. **You** are to be healed of it. Pointing mentally at the other person and saying, as all mortal mind says, "He did it," does not free you from cause. This is a cheap and most common excuse. Heal the cause. You cannot be out of it. If you convince yourself that

your excuse is any form of repentance or any mode of healing you have but succeeded in fixing its disease causing activities more deeply in your subconscious.

We never sidestep in healing. We think straight through to and with Principle.

About that tumor—I will tell you as a metaphysician what causes tumor.

Tumors are caused by hurt-shocks. Being deeply "hurt" by something that shocks one is the most probable cause of tumor.

Being deeply hurt is an adverse emotion. You may say, "Why, of course anyone could be shocked and hurt by such an experience." Excuse again, and one that as usual has nothing to do with the matter at hand as it confronts the practitioners. "He did this" or "he did that." "It changed the course of my whole life." "I cannot withstand such things." That is just it. You have the tumor.

But permit me to return to a Principle in Life. No thoroughly spiritual person can be shocked or disappointed. Such persons never have been.

Whoever completely digests within their very soul and being the Truth—I said Truth, not opinion, that God is All Knowing, and that All includes this earth-life—will be so filled with Faith

and spiritual poise that shock and disappointment would be impossible. God never shocks nor disappoints. It is personal opinion that has become **fixed, deepened** until it "possesses" one to such an extent that shocks and disappointments affect the fixed or embedded opinion.

Yes, I know, we are all more or less subjects to shock and disappointments, but that does not change the healing Truth. True Selfhood does not consist of opinions, its basis is Principle.

Do you know that soldiers naturally fear battles, but that most of them forget all their fear when actually in the battle. The lack of fear is a power state of mind. But power is not spiritual nor life-giving unless it is the Power of Principle. I am not advocating battle, on the contrary just the opposite, but note that when the embattled soldier needs the utmost Protection he is free from fear, at that time he has advanced at least to the spirit of self protection. He says that he does not have time to fear, well he does not fear.

To return to our patient with the tumor. Far from being a "belief in tumor" as usually understood by that phrase, this is what occurred, at least it is a description of what has usually occurred in these cases.

The tumor was first noticed about two years ago. It grew slowly. There is probably some fear of cancer but I state plainly that all the fear of cancer or could be by any means induced in this world will never cure cancer. If cancer were cured by fear, half the population of the United States would have it. I say diseases are not cured by direct thought, however, they are healed by the direct application of Principle which is quite another matter.

Now in our particular tumor case—about two to four years before the first appearance of the tumor this lady's husband deserted her for her best friend or she lost by death a much loved child, or someone set fire to her house and destroyed it or any other "or" that caused **personal hurt and shock**, generally a very personal shock occurred.

She never thought of tumor therefore thought did not cause the tumor. The tumor "came," "things just happen," they do not just happen. There is always a cause. Everything is sequential. Many things are consequential or correlated. Deep mental shock oftentimes relates metaphysical healing and is an actual demonstration of sin causing disease as Christianity teaches. We are to

With not disappointments, we
 e to promptly dissolve our fears
 Faith.

And why should Christianity
 any actual phase of Truth not
 ach that we should be busy
 with life, with peace and poise
 r ourselves and for those we
 ve to such an extent that our
**Strength in Principle is greater
 than even our personal loves?**
 With such Strength we can love
 ur own fearlessly by knowing
 at first they belong to God,
after that to us.

We are living God's life here,
 the Life He gives us. We are not
 in Truth or in fact living the life
 of personal possessions, and we
 cannot live the life of any other
 person, although we can always
 help others by prayer.

Build your house and enjoy
 building it and enjoy living in it
 for that is all you will ever re-
 ceive from it, that which you re-
 ceive day by day. If that house
 burns it is burned, is it not?
 Weep if you must, and be done
 with it, but don't you dare damn
 God and all life in your own
 heart and hold to a disappoint-
 ment there, because neither you
 nor others have sufficient health
 to withstand the ravages of
 fighting the ways of life on this
 plane, neither need you accept.
 Keep your Peace. Be not moved
 except by the Good.

I say that the simple fact of

Truth is that we live the life **God
 has given us** here on earth or
 we suffer for not doing so.

Our patient committed an or-
 dinary sin of shock, or disap-
 pointment. This happened some
 years ago. A chronic disease re-
 sulted. Chronic diseases are old,
 long time diseases. They may
 occur in a moment deeply with-
 in, but they outwork in time.

What do we do to heal this
 tumor? We do just the reverse
 of that which caused it.

We turn to Faith and Peace
 and proceed to reestablish Prin-
 ciple deeply within the hidden
 recesses of self, technically with-
 in the habit or subjective mind
 level. We do this not by popu-
 lar psychological trick, but by
 prayer.

In healing we must go further
 than the subconscious and
 reach not the emotional self, but
 the Emotional Self, which is but
 another name for the Subliminal
 Self, the sublime self. Christian
 healing is accomplished deeply
 within. There is no such thing
 as surface healing. We practi-
 tioners do not heal by smooth
 talk. Let suggestionists do that,
 that is one way of mortal mind
 treatment. The metaphysician
 reaches individual cause with
 the Universal Source.

God is unchanged. No shock
 has affected Him. This patient
 is a son or daughter of God. His

flesh is God's very Word for God created it. There is God's Flesh in this patient or there is nothing. God still Creates. There is His poise and His Poise within for this patient. The Real Self of this patient is untouched. The practitioner exercises Faith **for the patient**. He can do this because the first law of life is Faith and Service and there is no limitation to Service. We are one. It is all a spiritual sharing of Spiritual and Fundamental Truth.

The practitioner does not think tumor. He probably does not say repeatedly, "there is no tumor." He is not a fool. He is not talking to a lump. He is dealing with a situation by means of prayer. He relates God to the real inner and to the entire Self of the one for whom he works in Spirit. He deals with Principle knowing that inert substances follow Principle.

I cannot give you an affirmation for tumor or for anything else.

Listen to facts — any stated **words** that I may say or write have a real meaning to me. But what does a word or an affirmation as such mean to you?

It is the **meaning**, the **inner** and actualized meaning of words and thoughts that heal. States of mind heal. Convictions in Principle heal.

What does the word love

mean to you? I do not know therefore I shall not give my patient an affirmation, based upon the word love for it is one of the most misunderstood words with varied meaning in the languages.

But Love as God knows is real and true.

You can heal this case with Love provided you have True Love in your heart for the patient.

You are not a child. Why command upon words when Spiritual Principle alone heals?

Pray. Well, learn how to pray.

Affirmations are empty without prayer and often misleading.

In a given case the man who loved his house. Well, it would have been better off far if he had simply appreciated the house and had **Loved** God as the Giver of it and had not forgotten God when it burned.

To love sticks and stones is in the form of a house and to lose them and die therefore is an exhibition of spiritual ignorance. Love Life, have Faith in yourself and in God and sticks and stones will serve you and you will not lose them. You cannot lose that which you receive from God.

But do you receive that which you love from God or do you merely possess it? Do you

and own him or her? If you are in danger of losing or her.

is a grievous and dangerous to forget one's true Selfhood and Kingship.

Life is spiritual. It is big and grand. It will not and cannot be imprisoned in selfishness, not even in your very own good selfishness.

You might possibly be mistaken about your own, your very own self-sure goodness. You may have God's Goodness for a while. You have lost nothing except selfishness, yet, a housed selfishness, or a personalized selfishness that exteriorized your own selfishness.

I make it plain. Freedom is freedom. There is nothing to compare with it in one's heart.

Your loved one has a right to live, to die, to go, to come, to change.

If you wish to retain that which you love in your life, stop being worldly about it. The world ties and imprisons. But Spirit gives. It eternally gives Peace and Freedom.

Be at ease.

You heal by being at ease.

Yes, this one before you is very ill.

You had best be at Ease before God **for this one who is ill**, if you expect to heal him.

In healing we do just the op-

posite of that which the world demands. It is the world mind that is sick. We do not practice sickness in order to heal sickness.

No, your patient does not need sympathy. Your patient is afraid.

The Truth fact is your patient is a man of God, Strong in Faith. God has Faith in Him.

You are to prayerfully minister Faith, I said Faith, and that is just what I mean, Faith in him, God's Faith, not your personal beliefs or personal sympathies. Do not rail and go distraught. Desperation heals nothing. Desperation is itself disease. It is for its time acute insanity.

Again and again I say it is not words, not mechanized affirmations, not beliefs, that heal. It is prayer, and more specifically prayer by a person trained in healing prayer, that heals.

Anyone can train themselves in healing prayer. God will help them do so if they will make the slightest repeat efforts to do so.

There is no mystery about healing. The mystery is why people remain content in selfish thoughtless gossip and resentments having their backaches and hospitals when it is much easier to accept God's Goodness in one's heart and be happy.

My Great Good

There is the Great Good.

It is my Great Good else it would not be Good.

It is here for me.

How am I to come into its realization, how may I take it out of the bank of Spiritual Potency into hand? And into my daily life?

By choosing it, for to choose is to have faith. One cannot choose that in which one has no Faith.

But I am to choose that it, the Great Good, my Great Good come to me, not only come into my conscious mind but that it come in living conditions of of earth-life expression, for the Great Good extends itself to the uttermost of visible ends.

This, all this is my choice.

Arriving at my Peace in that choice it has become my Masterful Decision moving all things for me unceasingly throughout day and night.

Spinoza taught that mind and matter were one substance.

Leibnitz that individuals were soul-units (monads) and the only things that really exist.

Bishop Berkeley taught that mind is everything, that we know of nothing other than mind.

Emanuel Kant that there are **things - in - themselves that are above all change;** that a real

church is a community of people bound in thought who are to follow the **Indwelling Law** taught that time is mind-matter. Ouspensky teaches that all things know.

And Bergson that intuition is the one direct knowing faculty. Euclid has been largely disproved, but our best and latest philosophers are substantiating the Supremacy of Spirit and mind, and this is in agreement with every finding of advanced modern research. The more scientists study matter the more come to know that matter is some form of intelligence.

—○—

"It is universally known that all things have relation to God and truth, and this is a proof that all things exist from love and wisdom; for everything that proceeds from love is felt as good. Thus the delight felt from love is each man's good; but everything that proceeds from wisdom is called truth, for wisdom consists of nothing but truth upon which it sheds joy of life which is perceived as truth to good. Love, therefore, embraces all varieties of goodness, and wisdom all varieties of truth, both the former and the latter are from God, who is love and therefore good itself, and wisdom and therefore truth itself.

—Swedenborg.

What Practitioners Know

Sometimes people become just naturally. Why not? Nature creates, restores, preserves.

Also faith, the sufferer's faith heals, the law of Spirit is reserved for a few chosen individuals. The ways of life in themselves democratic, they are for all.

Common belief in the practitioners, in healing, in God's goodness heals in some cases, and so does auto- or self-suggestion or some other suggestion—sometimes.

Hot or cold water, mud, climate, a change of location, anything, everything may heal. The tendencies of all life is toward healing, ongoing, living largely. Let us be thankful for all this, out—

This is what the experienced practitioner knows, and he knows it beyond all possible doubt:

The practitioner of Christian healing knows that time without number he has entered upon certain states of mind, of thought, for and relative to another person who is suffering and witnessed the immediate healing that followed. He offers one or more of God's Principles, His Joy, His Peace. He exhibits these living phases of Divine Law and Love to the one he

would help silently and in prayer. He lifts the whole situation out of the turmoil of worldly fear and desperation by a practiced prayer and concentration up and into the powerful impersonalities of the Creative Realm of life, until in his, the practitioner's heart, there comes the Word, an indescribable completeness, a satisfaction of an act done; whereupon the healing occurs.

Knowing all these other things that aid God's children he nevertheless comes to know this great fact that there is a way to think that includes Creative and Preservative Activity in daily life and in direct answer to his effort. Call this prayer, call it what you will. The establishment of fact is that there are states of mind that are in themselves correlative to healing, to obtain the one is to demonstrate the other. To obtain this proper state of mind, to indulge in thought that is so inclusive that it contains not only the one who is thought of but also the Creative Action of life itself heals.

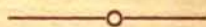
The right thought is at one with the healing, this at-onement, atonement.

The induction or bringing about the Thought, the State, the Prayer becomes so definite that it is reducible to a science,

a science that permits practitioners to discuss cases in their own meaningful language and that has become standardized in thousands of text books. It requires a certain amount of training in order to read these books in their true and scientific sense. There is nothing strange about this. The untrained person cannot understandingly read the text books of higher mathematics, medicine or any other science. We all know that law students must first learn how to read law, that the unqualified person would read things in the plain print of the page that do not exist there according to its science.

But all can learn who really wish to learn. Think of it—We can share the creative purposes and healing actives, the converting and reconverting actives of very God. And we, you and I, who are devotedly willing, can do this without making a demand, without the exercise of the slightest judgment or criticism. We can do it impersonally and while at ease for it is a sharing, nothing more or less, a sharing of God and His Love with another. Oh, if you could Know this and take part in it and witness, for instance, that the child freed from its fever gets out of its bed and calls for its toys you would Know that there

was no suggestion there, no visible means used, there is a Silent Empire in which we truly live and in which we actually have our Being.



Each knowledge is Science based upon the perception and understanding of a truth. It should never be confounded with learning, which means the adoption of certain theories and opinions on the strength of more or less logical speculation. One cannot really know anything except that which we are able to perceive without external or internal senses.

—from "Ex Oriente Lux"
by Alfred H. H.



Christmas is a festival that appeals to everyone because everyone can understand it. We all seek the renewing, the New Birth it signifies; Jesus was born to let the Christ be born in us.



I will honor Christmas in my heart and try to keep it all year.—Charles Dickens.

NOTICE

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

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 prejudices against any other forms of helpfulness whatever.

That man is both human and divine and united by so as one whole, thence normally craves wholeness, 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 Bulletin for the given year.

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



We affirm health, which is man's divine inheritance. Man's body is his holy temple. Every function of it, every cell of it, is intelligent, and is shaped, ruled, repaired, and controlled by mind. He whose body is full of light is full of health. Spiritual healing has existed among all races in all times. It has now become a part of the higher science and art of living the life more abundant.

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