

THE
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EDITED BY CHARLES BRODIE PATTERSON



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CONTENTS

	PAGE
The Spiritual Science of Life	1
Self-Control	15
Power of the Will	27
Faith and Works	37
Mental Causes of Physical Disease	47
The Giving of Mental Treatment	57
Relationship	67
Mind and Body (<i>Part I.</i>)	85
Mind and Body (<i>Part II.</i>)	95
The Forgiveness of Sin	107
Good and Evil	117
The Teachings of the Bible	127

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VOL. I.

MAY, 1897

No 1

THE SPIRITUAL SCIENCE OF LIFE.

In bringing this subject before the readers of The Library of Health, in the initial number, I propose to discuss the fundamental laws that govern and give form to human existence—the great principles that underlie the Spiritual Science of Life; and these, briefly stated, are: the principle of unity, as shown in and by all created things; the principle that there is one Life in all forms, natural and spiritual; that there is one great Law of Life—the law that all power everywhere works from within outward; that this law, when recognized and understood, reveals to us the real character and meaning of life, and enables us to use power for the highest good on all planes—physical, mental, and spiritual; that this one Life and one Law proceed from one Source—that is, God—and consequently that man, by means of his reception of this gift of Life, is related to God as a son to his father; that the highest manifestation of the Divine Life known to man is in Christ; and that the Bible is a symbolic history of the soul.

In inquiring into any subject, if our minds are biassed by narrowness, prejudice, or bigotry, we come

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to wrong conclusions; therefore, dear reader, in taking up this study of the Science of Life, I invite you to approach it in a spirit of open inquiry; to read each paper through; and with a clear mind, free from the trammels of preconceived opinion, to decide for yourself as to the truth of what is written.

In the unfolding of these principles, and the ideas relating to them, some things may at first seem mystical and visionary. In each case, no matter how sincerely others may believe these things, it is essential that they should appeal to your own inner consciousness as being the truth, and satisfy you both spiritually and intellectually before you can make them a part of your own being. Not until you are thoroughly convinced that the fundamental principles of the science are true can you erect upon them a structure that will endure. But, if we build on the foundation of true understanding, the time will come, sooner or later, when the work will be recognized as both grand and beautiful. In the hope that ere long the spiritual principles with which we are to deal may themselves have proved the truth of what has been said, and make all things perfectly clear, let us first be sure of our foundation. Let us see that we are not building on straw or stubble.

Spiritual Science teaches that there is but one Life pervading the universe; that this one Life animates all things, or gives of its own essence to all; that all visible things are but the expression of this one Life; and that all things are guided and directed by one Intelligence.

This one great Life comes before us in two forms, or degrees. One is natural, or physical; it is seen in the world outside of man. The other is mental and spiritual, belonging to the human mind—to the soul and spirit of man. Now, the unity of this one Life, in these two different and contrasted degrees, is shown by the unity of law that works within each. In the outer world, natural science teaches that the forms of the universe, on earth and all other planets, suns, and systems, are guided by certain fixed and unalterable laws, and that the laws that govern the whole creation in its movement also guide and direct its every part. This action of law producing the unity of nature is familiar to all.

Taking a step farther, turning from nature to human life, Spiritual Science teaches—what is necessary to see—that, as truly as God's law directs the way of our planet in its yearly revolution round the sun, so in the inner life this same infinite law, as disclosed to man's inner vision, directs the way of the soul as it revolves (through the circle of its earth-life) about the Light of God. This action of life without and within—the one law producing that order and completeness of existence we call the unity of being, and this unity of God in nature and man made manifest by the action of one law—is the foundation-rock upon which rests our study of the Spiritual Science of Life.

Two of the oldest religions in the world, namely, Brahmanism and Judaism (as set forth in the Vedas and the Old Testament), bear testimony to this unity or oneness of life and intelligence. The Ve-

danta of the Brahmans teaches that: "He who is in the fire, and He who is in the heart, and He who is in the sun, are all one and the same; and he who knows this becomes one with the One;" and that only as man's mind enters into the eternal (Brahman, or God), does he attain to liberty. The Hindu refuses to call himself a sinner: "Ye are the children of God, sharers of immortal bliss. Ye are divinities on earth." The Vedas teach that: "God is everywhere, the pure and formless One, the Almighty and All-merciful. Thou art our Father; Thou art our Mother; Thou art the Source of all strength; Thou art He that beareth the burdens of the universe." In other words, they teach of God as being the All-in-all—the Author and Finisher of all things.

The Old Testament may be considered the authority upon which the Jewish religion rests, and we find therein such statements as the following: "For I am God, and there is none else." (Isaiah xlv. 22.) David speaks of the impossibility of man ever becoming separated from God's Spirit: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." The Hebrews generally refer to God as Jehovah, this name meaning: "He who exists of Himself, and gives being and existence to others." The New Testament confirms the foregoing statements. It de-

clares that: "In Him we live and move and have our being;" that He giveth to all life and breath and all things; that He "worketh in you both to will and to do." Over and over again is God declared to be the All-in-all—"in all, through all, and above all." The premise, then, of the Spiritual Science of Life is the omnipotence, the omnipresence, and the omniscience of God. Mark well the meaning of these words—all-powerful; ever-present in all things; all-knowing and all-seeing.

If this unity, which is thus confirmed by the oldest forms of religion as well as by the most advanced scientific thought of the day, could be realized by the world at large, it would bring untold blessings in its train, for we should know of a very truth that—

"All is of God that is, or is to be,
And God is good."

In this statement, that God is good, and that, as the Creator of all things, all that He has created was and is good, we are brought to a consideration of that which we recognize as not good—to that which we call "evil." In the course of these papers, this idea of good and evil, as these two conditions appear in the world, will be fully discussed. In the meantime I will say that life as a whole is an expression of the mind of God; that the life of man is a thought of God, the Creator. The thoughts of God are perfect. In the plan of God everything is designed for some good use, and it is the perversion of good, and that only, which constitutes what people term evil.

All wrong conditions of life, then, are simply the result of wrong human thought. Solomon said: "As he thinketh in his heart, so is he." "To him that esteemeth anything to be unclean, to him it is unclean," said the apostle Paul. The prophet Isaiah also said that the evil that would come upon the people would be the fruit of their own thoughts. So is the student of Spiritual Science taught to look within for the explanation of life.

And now, following out this idea of unity, we come to the question of man in relation to God. We find Adam spoken of in the New Testament as being a son of God. We find Christ saying: "He called them gods unto whom the word of God came." We also find Paul saying: "Beloved, now are ye sons of God." We hear him speaking of man as being "heirs of God, and joint heirs with Christ." I quote these sayings to show that both Old and New Testaments recognize the sonship of man to God. In every soul that cometh into the world God has wrought His own image and likeness; and the salvation for each consists in its recognition of, or its own unfolding to, that image and likeness of God. It is the higher selfhood, not the lower, that is the image and likeness of its Creator. Image and likeness are not of the body, but pertain to the soul. Our bodies represent only what we think ourselves to be. The body is thus the index of the mind, and it is possible to read the mind of man because he gives expression to his thoughts in and upon the body. The Bible is a record of soul-growth, or unfoldment.

From Adam to Jesus it shows all the varying stages of that development. Viewed in any other light it can never teach us the way of life. In the Adam, or earthly man, we have the infancy of the soul—when everything appeals to the soul from without; when it is led by the sense nature, which is referred to as the “serpent.”

The sense nature is that which all animals possess, but which in man is more subtle than in any beast of the field. Now, this lower nature is not evil in and of itself; it only becomes evil when it seeks to usurp a place that does not belong to it. Besides the sense nature, man has intellectual and intuitive faculties which belong to his mind and soul. It is possible to put these to a wrong use, producing results which affect life to its injury. In these distinctions between mind and body we reach the inner kingdom, wherein we study the real nature of man. As he comes from God, man is a spirit. As he enters human life he puts on the physical, mortal nature, and by experience and growth becomes a complex being, having his vital centre in the Divine and his exterior life in nature. Thus the Mind of God is latent in every soul, and this Mind should guide and direct every soul. But if we allow the lower sense nature to control, and are yet conscious of a superior power impelling us to a higher mode of existence, we recognize the strife within us. It is what the apostle refers to when he says the carnal mind is at enmity against God; that “it is not subject to the law of God, neither indeed can be.”

Now, with regard to the disagreement between the inner and the outer life, Spiritual Science teaches that everything subject to the law of God is perfect; it conforms to the law of its being. When man turns from the higher and is guided by the lower nature, by the sense or by the intellectual nature, he is imperfect; something is lacking. He does not conform to the law of his being. If I should take an apple, cut it into three pieces, and hold up two and call them an apple, you would say that it was not complete; that it did not conform to completeness until, by adding the third piece, unity should be restored. So it is with the mind of man; he must be ruled, not from his sense nature inward, into his soul, but from his spiritual nature outward, into his carnal or earthly mind, before lack of conformity can be replaced by perfection.

The physical man is of the earth earthy, and of that man it was written: "Dust thou art, and unto dust shalt thou return." The spiritual man is the image and likeness of his Creator, without spot or blemish. What this science is trying to make clear is the fact that man is a spiritual being now, and what he needs most of all is a knowledge "that it is the spirit that quickeneth; that the flesh profiteth nothing;" that the lower and sense part of our nature must ever be in subjection to the higher; that we must consciously recognize the mind of God as being an active power within our own being—as being the only power that should be obeyed. When we dwell in the lower (the seeming), vain imaginations exalt themselves against

a knowledge of God and of good. What we need to do is to control our thoughts, and to bring them into subjection to the higher will. When the mind is filled with pure thoughts, floating outward from the soul, all things become pure. When a mind is filled with love toward God and man, that love taketh no account of evil. If we could realize now that to be spiritually minded were life and peace; if we could see that we are spiritual rather than physical beings; if we could see that we are "debtors not to the flesh, to live after the flesh," we should pass from death unto life, without having to wait for a dissolution of the mortal body. We should have attained to life and to immortality. But, because we are blinded to a knowledge of our spiritual sonship to God, we grope about in the clouds and darkness, seeking for life and health and light in material things and finding them not.

Jesus the Christ pointed out the only way in which we can attain to a knowledge and a realization of our sonship and the life and immortality to which every soul that cometh into the world is heir. He declared that God is Spirit, and they who worshipped Him must worship Him in spirit and in truth. He said that we must "seek first the kingdom of God and His righteousness," and that all other things necessary for our welfare would be added. He told us where to seek this kingdom; he said we could not find it by observation; that it was not in one place, nor yet in another; that the kingdom of God is within; that dominion and power were to be found there alone,

and that if we should seek them we would surely find them.

Many religious doctrines teach of a heaven far away. Spiritual Science tells of a heaven within our own being, where God delights to dwell. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Harmony and heaven mean exactly the same thing. When we are harmonious within, that state of harmony must express itself without. This is according to law, and in no way can it be reversed. All things work from within outward; never the reverse. God does not act upon man from without, but from within. God is not a Being afar off, but dwells within the soul of all. "He worketh in you both to will and to do." Heaven and hell are conditions of mind, and the so-called places are but of secondary importance. A man might live in a hovel and be more harmonious and happy than a king in his palace. The kingdom of heaven is within. "All, all lies within"—the way, the truth, and the life. The Christ is to be sought within, not without. Truth is not to be found in the reading of books, nor in a study of the arts and sciences. Truth alone can be found as it is revealed to us by the light of the Spirit in our inner consciousness. It is evident that this science would lead away from the external to the esoteric; it would lead to the setting aside of forms and symbols, or would relegate them to their proper sphere. It would teach that that which is first on this plane of phenomenal existence becomes last.

In the past, visible effects have made greater impression on the minds of men than the causes that have produced these effects. Mankind is ever looking into the physical, or material, for cause. Causation lies beyond anything and everything the purely physical man can know of. True causation has its source in the Infinite and Eternal Being whom we call God. There is no causation save that which comes from the one supreme Source. That Source is the beginning and end of causation. It is the first and the last, the Alpha and Omega. Whatever may seem to array itself in opposition to this causation is purely of an imaginary character. It is the false conceit of men who think that they have mastered the secrets of the universe. It is the wisdom of man that "to God is foolishness." An intellectual conception of God is an impossibility. God can alone be discerned through the spiritual part of our being. As the love principle is developed from within, the knowledge of God will increase. The only begotten Son, who is in the bosom of the Father, will show the Father to us; for we must remember that the Christ must be found within. The Christ is not external to us. Jesus stands forth pre-eminently as the type unto which all mankind must conform, but that conformity to type must take place within our spiritual nature. No matter how earnestly we may strive after the truth, truth is alone to be sought and found within. Truth can be obtained only at the fountain-head. Truth and freedom are synonymous terms. The truth, we are told, shall make us free, and it is

through freedom again that we may know the truth. True happiness can only come through a knowledge of the truth. Knowing, then, that happiness is not to be found in external things, why should we continue to seek for something where it is not to be found? Why should we bend every energy of mind and body to any project that must end in failure?

What mankind has been pleased to call "reality" is the foundation that is fleeting and temporal; the foundation that, if built upon, must pass away. The true foundation can alone be found in the spiritual. The kingdom we desire to come into is not one made with hands. The temple wherein God dwells is not a visible temple. Do not be deceived by the symbol of things. Know that back of the symbol is something greater. Back of every external thing there exists a cause greater than the thing. Do not worship the letter and miss the spirit.

The visible declares God's handiwork, but it is not God. Back of the phenomenal universe exists a power superior to the thing that it created. That power alone is to be worshipped, and we worship it most when we are showing forth the principles implanted in our souls. God is worshipped through neither words nor acts. We worship God when our thoughts are in harmony with His purposes concerning us. Words and acts are simply the external symbols of the thought. Like phenomena, they are last, not first.

It is not well to attach importance either to our words or deeds, for by so doing we become self-

pleasing to the eye, the things that gratify the taste; yet none have ever found satisfaction in these things. Throughout the ages certain things have followed as a result of this mistaken course. Sickness and disease have been bound inseparably with sense pleasure. Pleasure and pain have walked hand in hand. You cannot have knowledge of one without knowing of the other. This is the history that the ages tell. When man fully realizes his spiritual origin, he will know that these things can never satisfy; that the spiritual nature does not thrive on the things of earth; that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

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No. 2

SELF-CONTROL.

It would seem as if there could be no doubt that each and all of us desire to be successful in life. Our views as to what might constitute success doubtless would vary greatly, and what in the light of the present we might consider success, at some future time might appear to us as little short of failure. It is written in the nature of man that his ideal of to-day shall change, and not be his ideal of to-morrow; that as he unfolds to possibilities and powers he gets glimpses of new possibilities and powers, which in turn produce renewed aspiration and desire. Attaining to one height of knowledge and understanding, he sees still greater heights to be attained. If he realizes that action is life and inaction death, he will not falter in his upward and onward path, but will surmount difficulty after difficulty, knowing that through this struggle he is attaining to the dominion and power which are his God-given birthright.

In ascending a very high mountain it will often be found that one side is steep and precipitous, and extremely difficult of ascent, requiring the utmost ex-

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ertion of mind and body to reach its summit, while on the other side the ascent may be made with comparative ease. Any one who has delighted in climbing mountains will remember such experiences.

What I have said in reference to the climbing of mountains holds good as regards life in general. There are two ways of surmounting the difficulties that confront us in life. One is to go ahead blindly, regardless of consequences, without taking thought as to the best ways and methods of procedure, thus learning through bitter experience the right way. The other, which is the easier and better way, will be reached through the understanding and good judgment. The first will pay no attention to the law that governs and controls all things; while the second way would be that of conformity to the laws of being. And so with some people in this earthly existence: they pay but little attention to the control of their thoughts, words, and deeds, while with others it is considered a matter of the utmost importance.

The expression, "Self-control," is so common that at first it may almost seem to require no explanation. It appears to belong to us all; to be used by all; to be known by all as a faculty with which we are thoroughly familiar; but from the point of view taken by Spiritual Science, a great deal that passes current as self-control is nothing more than a very poor counterfeit, showing that many who think they know all about it fail to understand it even in the slightest degree.

Considering the subject in its highest light, then,

we will ask, first, what self-control is, then how it is acquired, and in conclusion the necessity for it. The idea of control brings before us the idea of force; the idea of something to be controlled. Force is everywhere. In its lowest degrees it is displayed outside, in all forms of matter, while its highest action is found within, in the being of man. Force, wherever manifested, is power. Carrying within itself the elements of creation, preservation, and destruction, it requires direction and control.

Take fire, for instance, as an agent in the kingdom of nature; it comes from the sun with power to produce conditions that promote the good of life, or strong to rend and destroy it. Thus in its action it may be the motive power of industry and travel; it may be the cheerful centre of comfort in our homes; it may be the raging flame that sweeps all these away from us. In itself this element is altogether good, but its effect for good or evil depends wholly upon the power of man to comprehend the force he is dealing with, and his ability to control it. Without control, fire destroys life. Under control it becomes a power in the hand of man by means of which he accomplishes great results.

How to control and to use this and other forces of nature is the great question of natural science, in man's external life; while how to control the force of his mind and spirit, the force of his interior life, so that he may use it as it comes from God for the highest purposes and not for the destruction of himself and others, is the great problem of Spiritual

Science—the question which, if rightly answered, lays the foundation of man's spiritual progress. This control of the life within is what we mean by self-control, and to answer our questions concerning it as a faculty of being, we must, in the beginning, define what we mean by "self."

Life, as we see it on every plane of existence, is good, and nothing but good; but, as to its form, life is changeable, and all about us, as the method of progress, we see one form of life displaced to make room for a higher, each higher form displaying qualities superior to those of the forms below; and we also see that it is through the use of these higher qualities that the still higher forms are generated. This natural action shows that life is a growth, and that it has its own degrees of development. We look for perfection in tree and plant, but it is the perfection of the kingdom to which they belong, not that of a higher or lower kingdom. The same is true of animals. The perfection of one is not the perfection of another; and, again, that which is good and praiseworthy on the animal plane of existence, when uplifted to the human is no longer good or true, because it fails to express the greater design of being.

In speaking of the control of human life, I shall use the terms "lower" and "higher" self. First, a word in regard to the lower self and its control; for, ever upon the lower planes the life of man meets with and is ruled by a certain lower form of self-control. This is merely a surface matter, however. It consists often in the mere control of words. Anger

and bitterness may rule within the mind, but they are suppressed and not allowed expression because silence is more to the advantage of the speaker. There is a control of appetites and desires because of greater benefit to be derived through this control. There is a control of the desire to do others harm that is exerted because of the fear that evil consequences will react upon the evil doer.

All this, which is familiar in our outer life, has nothing to do with the higher self-control. The lower is a relic of the animal kingdom; the higher self is a possession in advance of all that has gone before. The soul, recognizing the two and seeing how opposite they are in character, questions as to which will bring to it the greatest benefit. The leading concern with the animal is with the one thought of self-preservation; and so the lower self, seeking to perpetuate itself, follows every course for its personal gratification. It desires the things that will bring happiness and worldly prosperity, regardless of their effects upon others.

In a way, the lower self seems to be separate and distinct from others, and, being concerned alone with its own advancement, anything that interferes with its personal enjoyment is looked upon as an enemy. The happiness of others is always subordinate to its own, and interest centres in having what it desires for itself. This gives some idea of the lower self-control. It is what, in common speech, we call selfishness.

Leaving that side of the question, we ask: What

is true self-control? The true self realizes that life is of and from its Creator; that its inheritance is not alone for itself, but is also the inheritance of all souls; and that, in order that the greatest good may accrue to itself and others, it must express and define the divine ideal. It must unfold to the possibilities that are within; it must express perfect control in accord with unchanging law. Before there can be true self-control, we must understand our relations one to another. We must abandon the old thought of the personal self as being something in itself, separate and distinct. We must see that every soul is related to every other soul; that we are members one of another; that good alone can come to us as we seek to impart it to others; that it is through giving we receive. Understanding, then, the relations we bear to one another, we shall know that the things that truly bring us gain should bring it alike to others. The knowledge of the true unity of life must always precede self-control. We know before we act.

So self-control on the higher plane takes us back to the inmost thought—to the motive, which is more than word or deed. It is comparatively an easier task to control our words and acts than to control our thoughts, but it is with thoughts that we have to deal. These make us what we are, whether good or bad; our thoughts make us strong and whole, or weak and diseased; they make us noble and true, or degraded and selfish. Words and deeds often act as an outer mask. They deceive others, but, no matter how grand or noble they may seem to be, if false they

do not deceive ourselves. To the real self our motives appear in their true character, and are estimated at their real value. And so we see that the control of self is the control of thought. Then how are we to control our thoughts so that nothing but good may be the result? This seems not an easy matter. This power of control is not something that comes to us without desire or effort on our part. It comes through the understanding of our relation to God and our fellow-men. It comes through a realization of the unity of life and intelligence. It comes through the recognition of the supreme intelligence that dwells within us. It comes through the knowledge that we are not separate, detached, or alone, but that man is a part of the whole; that we are inseparable from the whole; that we are one with all things; that God dwells within us, and that we dwell in God; that, no matter what comes in this life, no matter what trials and temptations beset us, all things are working together for our good and for the good of all we love; that every bitter experience is but a lesson needed to show us the higher and better way—to teach us the value of self-control as a means of avoiding the things that cause us sorrow and pain; that there is no personal self to be gratified at the expense of other personal selves; and that the good of one is the good of all.

Believing and knowing this to be true, thoughts of kindness, of love, of power, of wholeness and completeness, will enter the soul and find an abiding-place there. The true thoughts will dispel the false

ones, as light dispels darkness. Thus shall we attain to that perfect self-control, that control of the higher self, which is our higher, God-given inheritance—the only true and lasting inheritance of every soul.

This true self-control is the will of the Divine, the God-will reigning supreme in the souls of men. It is the will of all power. It is the only real will of the universe, and that will and that power may and must become manifest in every soul. It is not confined to you or me. It is universal. It is for all who will unfold it from its own centre in the spirit of man; it is for all who will seek after and be guided by it. In one way we seem to acquire it from the outside, and by effort. In the truest sense, however, we unfold to it, as it lies latent in the soul. We are constantly seeking after this inward power; yet it always has been ours. It is a gift; yet we must find it. We possess it now; yet it seems afar off, because we allow our minds to be diverted from true controlled thought and to become filled with the false images which drift in between us and it—the false imaginings that promise so much but from which we derive so little.

These images of the lower plane are the things which, seeming to be real, array themselves against our knowledge of the good and the true. They are the things which fill the mind with darkness, selfishness, and hatred of the good. They are the things which cause divisions and estrangements among souls. We cast down these false imaginings, we put them behind us by bringing our thoughts into sub-

jection to the law of God; and the only way by which we can do this is by constant regard for the welfare of our fellow-men—by absolute regard for justice and truth. Thoughts concerned exclusively with the personal self we know to be unreal and untrue. The thought that exists in the mind solely for universal good, or the good of others, must be true. It is only through thinking and caring for others that we find our real selfhood, and lay the basis for attaining that control of the innermost life-force which the soul requires as its means of advancement. It is only through giving that we receive—that we grow in true power. In losing our lives, in losing the forms that they take upon the lower plane, the higher qualities of being rise into new forms of grace and beauty, transforming our earthly existence, giving us a truer sight of the world about us and a clearer vision for the greater life forever opening within and above our souls.

And now, last of all, we come to the necessity for self-control. It is not alone necessary for our advancement, but it is absolutely necessary for the welfare of others. The city that is set on a high hill cannot be hid. The development of true self-control in even one person cannot fail to have a great effect in the world. It is the greatest evidence of power, and power is desired by every one, upon all planes—physical, mental, and spiritual. It seems a simple thing to say that self-control is right thinking and nothing else. But when we realize that all force is within, at the very centre of being, and that it works

from the centre outward into life, we do see for ourselves that this working outward is by means of thought, and that the force of human nature can express itself in no other way. Life belongs to and concerns us all. What one person does affects the lives of others. The thought of others, therefore, is the guide to right thinking—to thinking for the good of the whole.

All true self-control must follow along these lines. All self-control is a part of the law. It is an expression of the law of life, and that law, which proclaims the unity and wholeness of life, is the voice of God, speaking outside in nature, and within in the human soul. When the law is heeded, growth follows. The Scriptures tell us that for every idle word man shall give account. We give the account of our thoughts day by day in the lives we lead. If we desire peace of mind or health of body we have only to control our thoughts—to control them really and wholly at the centre, where they first take shape within us. By this means comes all the good that is in life to-day, and by this means only shall the world attain its true desire for growth and the unfolding of power. As the poet says:

“One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.”

This, then, is self-control—to think only what serves the general good. Its attainment must be reached by practice, but practice grows possible

when we realize the difference between the higher and the lower self, and when we allow the soul time and give it mental help to make its choice. All true life tends upward from darkness to light, as the plant rises from its old form in the earth-buried seed to unfold its flower beneath the sun. And we help the blossoms of all life when, with thoughtful study of Divine law, we strive for the true control of our individual thoughts.

THE LIBRARY OF HEALTH

VOL. I.

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No. 3

POWER OF THE WILL.

How little we know of the God-given powers with which we are endowed—powers and possibilities that lie dormant and unused in the earthly existence of the soul! We speak of the will as one of the faculties of mind. Is it not something more than this? Is it not the most interior sense or consciousness of life in man? Yes, it is the innermost movement of force in man. It is force itself in its voluntary human expression. It is the impulse that lies behind and within the mental faculties.

The will is the real love—the highest degree of our nature, and is not to be confounded with desire. What we term desire is but the outermost shadowing forth of will—the wish for things of time and space in their special forms here and now, for houses and lands, for the comforts and joys that material wealth brings. Desire is of the mind, while will is of the soul. Will is that greater power that includes desire, and all transient form. All mental faculties belong to and are born with the soul. The mind is the result of the exercise of these powers of the soul

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in their outward movement, influenced by the resistance of nature. The mind originates nothing. It is changeable—a constant growth. Its working power (awakened from within) is exercised, injured, or perfected by the action of life outside. Swedenborg says the will is the love. He speaks of the Divine love as the feminine, intuitive principle of the Divine, with wisdom as its exterior, related, masculine element, taking its outer place as the power of execution. If the will is the central impulse of man's being, the other degrees lie outside.

And yet the mind has its use in the direction of will in its relation to external life. It is to assert the higher understanding. Its use is to put the impulse and power of the will, or love, under the control of thought—of wisdom. "Be sure you are right, then go ahead." (Davy Crockett.)

The will manifests itself in the external world. It requires place, circumstance, and life to work against. It expresses itself only as it is related to the life of man. The mind is the will's plane of choice. It can exert itself for purposes high or low, as it chooses. It can disregard life or the good of others. It can attain its own ends against any other's need, and against any obstacle; or it can submit itself to the idea and control of justice and recognition of right. The will is thus the one great power of existence. It is life used to develop and increase existence. On this plane of choice, the will meets with resistance, opposition, hindrance, or assistance from the action of the mind and from the force of circum-

stance. Man has not "free will" as to the absolute arrangement of affairs about him. The force of other minds, opinions, and judgments prevents his shaping of affairs to suit his desire, or his wish for what seems best.

Men often say they have found other forces too strong; they could struggle no longer; they had not strength of will to overcome what came against them. Spiritual Science teaches the true power of the will. In itself and in its power of choice the will is perfectly free. It needs, however, the relation of other human wills in unison with itself to accomplish its own best results. But what we call temptation is an opportunity for choice. The will is related in two ways—outwardly to human life, inwardly to God. The outward opposes itself to the inward. Once turned inward the will finds nothing between it and the Infinite. In the outward movement the will meets many obstacles, and is divided between many interests. It is moving toward the plane of change. In the inward movement there are no obstacles. From any point it moves directly to God, its Centre and Source. From this Source it draws as it chooses.

When man realizes that he is at one with the Divine, that he can call the Divine will to his aid at any moment, no power of the lower nature can stand against him. The trouble is that, when the moment of choice and action comes, the will does not strengthen itself by realization of the nearness of God. Spiritual Science teaches the mind to recognize this nearness as a relief from all suffering, as

the means of cultivation of the power of the will. It also teaches that the mind, when seeking to be wise and to guide the will to highest results, determines what is right and wise by consideration of the good of others. The will is individual within; in its outer expression it relates itself always to the life of others. All regulation of the will, therefore, comes through the thought of life as a unity—a whole. The divine will in man is that which works for the good of all, while the human or transitory will, which is in opposition to the divine, is that which works for the personality regardless of the good of others. The first is an eternal power; the second is but a transitory, mental state through which we learn to distinguish the real from the false. One is the reality, the other the counterfeit.

I have written at length of the will because of its importance in shaping our lives. Health, strength, and all other things necessary for our well-being must come through the power of the will when rightly directed. When I will to be well and strong, my will is at one with the divine will concerning me, because health and strength are natural conditions, or the true results following from obedience to the laws of being. All human force is divine in origin; the true or false results depend on its direction or misdirection. When directed aright we have harmonious results which bring peace to mind and health to body. It is essential that we should know that the soul has power within itself to regulate and control its own thoughts, which in turn control the physical organ-

ism. The physical organism is not the man, but the machine. Visible human bodies are not men and women; they are but the expressions, the pictures, the images of the souls that dominate them, and as the soul unfolds to a knowledge of its true selfhood it makes it visible through the quickening and renewing process which takes place in the body. The body becomes transformed through the renewing of the mind. You can readily see that if the cause of sickness and disease exists in mind, it must be worse than useless to pay all your attention to doctoring its effects. We may succeed for the time being in producing changes, which seem to be beneficial, but in no way have we changed the real cause, and until this is accomplished we cannot expect to banish permanently diseased or discordant effects in the body. A diseased mind will show forth in a diseased body.

The question of how to be well is one that must ever be of interest to all, as it vitally concerns the happiness and well-being of every soul. It is comparatively easy to advance interesting and plausible theories concerning almost any subject. Theories, however, are often barren of truth. A fact is something more than a theory; it is a theory demonstrated. All the statements set forth in this Library to establish the doctrine of health and strength through knowledge and mental effort are not vague and unsatisfactory theories relating to things of which the author knows nothing, but each and every statement carries the susceptibility of truth within itself; and I most emphatically declare that these things have

not alone been proved by myself, but by hundreds of others, in whom I place implicit confidence as to the truth of what they tell. And I declare with equal emphasis that the results obtained by myself and others are denied no soul; that health is as free as the air we breathe, when we comply with the laws of our being. You ask, What are these laws? Are they the laws of hygiene, or of physics? No. What we term the laws of hygiene and physics play but a minor part in the development of mental and physical health. They are but the outward symbols of inward things, and the symbol can never bring health and strength to soul and body. We may observe every outer law, and yet be diseased from head to foot.

The law of God must be made manifest to man from within. Things work from the centre to the circumference. We reverse God's order when we endeavor to work from the circumference to the centre. When we conform to outer law, without any knowledge of the inner law, we are working from circumference back to centre; and we find that the results thus obtained are far from satisfactory. When we work from within outward there will be no effort made to comply with the outer things; it will be done naturally, without taking anxious thought in the matter.

Cleanliness and temperance, as regards eating and drinking, will be the natural outcome of mental cleanliness and temperance. It will not be compulsory obedience exacted by an external law, but the true, natural result that will proceed without effort

or friction, because of conformity to the higher dictates of our being. No health of body or strength of limb can come through a recognition of or conformity to any so-called law without. Every physical condition—whether it be health or lack of health, strength or lack of strength—is the expression of mental power, or lack of it. Our thoughts make us what we are, not the material food we eat; and it would make no difference to me if the whole world should declare differently. My confidence in this truth would be unshaken. I know whereof I speak.

Let us now proceed to consider some of the things needful to make health manifest. You will doubtless observe that in my subject I deal exclusively with mental states, or conditions of mind, only noting their effect upon the physical to show how thought is made manifest through physical expression. It is gradually becoming evident to both the religious and scientific worlds of thought that law is universal. It is also slowly dawning upon the mind of man that there is but one life-force, one Supreme Intelligence, and that all law and order proceed from this supreme and self-existent power; that everything is a manifestation of this power; that everything is guided and directed by it; that the law which governs the universe is the same law which governs every atom in the universe; that the life in the minutest of things is the same essence, the same quality, that is in the highest of things; and that there are not many lives, or many different kinds of life, but that one life is immanent in all.

Now, as the soul of man has knowledge of this, realizing its true significance and perceiving its relation to this Source of infinite life and intelligence, it will become conscious of a freedom and power never experienced in the past. It will become conscious of this "Infinite and Eternal Energy" as being the only power that can give health and strength, and all things needful for their development. The power will not be something perceived as being apart from the soul, but one that acts from the very centre of our being. When we realize this of a verity, then will come the knowledge of eternal life for the soul, for "to know God is eternal life." When the inner perception of this most wonderful of truths becomes clear, then will enter into the soul a desire and a longing to express more of this wondrous life—to make manifest more of this infinite intelligence.

The working, then, from the centre to the circumference begins with acknowledging the one God as being the only living and true God, and seeing and knowing him as acting from within your own consciousness—your own soul. This knowledge of God, at first, may appear vague and even unsatisfactory, but do not give it up. Sooner or later it will become a spring of living life, bringing joy and peace in its train.

I have spoken of this as being the central thought—something for the soul to dwell upon. We will now enter more fully into detail as to how health may be acquired. First we will speak of mental temperance. There are many who suppose that temperance

ing one thing of you and some another. We have a record of how it was with John the Baptist. He cared for neither eating nor drinking, and the people said he had a devil. Jesus did as those about him, and they said, "Behold a glutton and a wine-bibber!" Be temperate in all things.

Besides temperance, we require fearlessness—a fearlessness that will ever stand, regardless of consequences, for that which we know to be true. Never be ashamed of anything that you fully believe, in your own mind, to be right. The approval of your conscience is far more than the approval of the multitude. There is absolutely nothing in the world to be afraid of save the disapproval of your own conscience. Your trust is not placed on the Giver and Sustainer of life when you are fearful concerning anything. Fear of some kind is the root of all disease. Have faith and trust in the good and you will know no fear.

THE LIBRARY OF HEALTH

VOL. I.

AUGUST, 1897

No. 4

FAITH AND WORKS.

As a positive force in the world, Faith is yet but little understood. It is confounded with so much that is not faith that it is difficult to say just what it is and just what power it exerts. Faith is not belief; neither is it a blind acceptance of things received from other minds regarded as authorities. Faith can never be founded on the knowledge of some other person, for the foundation of Faith is personal knowledge, not belief; and that knowledge must have its abiding place in the minds and souls of those possessed of true faith. Let us first understand that the foundation upon which faith is based is positive knowledge. We have faith in people or in things because of previous knowledge concerning them, and our faith is made evident through external action. If we should declare that we had faith in a certain person's integrity, and when an opportunity arose to establish that trust through something committed to that person's care, and we did it with hesitation, it would show that we did not have faith in the man, but only a belief in his integrity.

We say that we have faith in the power of God to

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give us health and strength and all things needful; yet, after making such an affirmation, we allow our minds to become anxious. We know that he has cared for us in the past, but our minds are filled with unrest concerning the future. Is this faith or belief? I have often heard people say that they had great faith in Spiritual Science as a healing agent, and have known them to recommend their friends and others to take mental treatment when ill; yet, when these same people succumb to sickness, they are not willing to follow their own advice, but call in an M.D. This may be faith, but it is not even so large as a grain of mustard-seed.

The faith that would trust other lives to any system of practice, but would not lead its possessor to adopt that system for himself, is even worse than unbelief. A man's faith is evidenced by his works. The things in which we have an abiding faith are made manifest through our works. It is in the outward action that faith finds its fulfilment. A tree is known by its fruit. The true impulse must find its outer expression.

How much would Jesus have accomplished in this world, when seeking for disciples, if he had met with such answers as these?—"Master, I have faith in you and in your work, but I pray thee excuse me. The thing you propose to do is not popular. Besides, while we have great faith in you and your mission, we are not quite sure you are going to make a success of it." Now, we all know that this would not have been faith; neither would such a course have been fruitful of results. But because of their faith in the

man and His mission they were ready to leave all and follow Him.

If, after the crucifixion of Jesus, his disciples had said to one another: "Now, we have faith in the things the Master taught; but it seems unwise, in view of what has transpired, to go any further in this matter," would their faith have made any impression on the world? But their faith and works went hand-in-hand, and when they passed away from this field of action their work still lived on, a monument to their faith. Who are they who have had their names handed down through the ages? The half-hearted, luke-warm people? No; neither sacred nor profane history has any place for them. Neither their riches nor their social position could save them from obscurity. They may have been highly honored in their day and generation, for wealth and social standing always demand and are usually accorded respect by certain numerous classes of people. But, after leaving this world, how soon are they forgotten!

It is principle that counts, after all. It is the picture of Socrates, standing poorly clad and bare-footed while instructing the young men of Athens, that comes down to us through the ages, and not the record of the most famous aristocrat of his day. The world respects principle that is exemplified through works. It is true that it likes to honor it at a distance. It is not safe for any one living in the present, and having faith in and adhering to a principle not commonly accepted, to count too much on the honor and respect of the world. The world uses a telescope

through which it looks down the vista of the past and views principles at a distance. The general public has a habit of stoning you to death for daring to know more than it does. But you may find the next or some future generation gathering up the stones again to build you a monument, when you will live again in the world through your works. It pays, therefore, to take a firm stand for advanced principles.

Mere numbers are not the all-essential thing in associated effort; but every true Scientist, who has derived spiritual and physical help from his faith in the Science, must desire to see others profit in the same way. The sooner we lose ourselves in thinking and doing for others, the sooner will our faith become a living one—and a living faith is one of the world's greatest needs. "The harvest truly is great, but the laborers are few." Has not God committed to each of us a work? Is it not expected of us that the talents with which He has endowed us shall be used for His honor and glory? Then let each of us realize that we have an object in life—the unfolding of our God-given powers; and that this can best be accomplished through the unselfishness of mind that works for the good of others.

Love and hope, united with a living faith, will overcome the world; they will cast down every barrier and make us more than conquerors. And the good we have accomplished will remain to bless other lives long after we have passed from this plane of action.

The state of mind in which we are accustomed to dwell is the one that in time will become our perma-

ment habit of thought. As such, it will tend either to build us up, spiritually, mentally, and physically, or to produce the opposite effect. It is the mind that acts either for good or ill; hence it is well to acquire that fixed mode of thought which will be productive of the greatest good.

We have it in our power so to relate our minds to other minds that we not only have the benefit of our own thoughts, but of those of all others thinking along the same lines. If we wish to express health and strength, we must relate our minds to the currents of thought that give these blessings. But we can never do this as long as we picture their opposites in mind; for we are thus relating our minds to discordant currents of thought.

We all desire health and happiness; in other words, we pray for them, because desire is prayer. Desire, on our part, sets in operation forces that will attract to us the things we wish. In order, however, that the desire be fulfilled, we must first be sure that it is necessary for our highest welfare. Secondly, we must have absolute faith that it will be granted. Apply this to everything in life. With faith will come rest and tranquillity of mind. Unconsciously, perhaps, we are all praying for things that tend rather to make us poorer, in a certain sense, than otherwise. We are imaging, in our minds, things that we think may befall us in the future. We see trials and troubles ahead; we fear that we may be sick, or lack the necessities of life; and thus we put into operation that which will attract to us the very things we apprehend.

“Take my yoke upon you,” said Jesus, “and learn of me, for my yoke is easy and my burden is light.” A great many people think that with the yoke comes a certain kind of bondage; but the yoke is to help us bear the burdens of life easily. Jesus says that this yoke will make the burdens light. What, then, is the yoke but true desire, true humility, faith, and trust? True desire images in mind the things needful; true humility accepts them with due thankfulness; true faith is that which rests assured that the prayer will be answered. Begin in early morning, when you first awaken, to image in mind beautiful, kindly thoughts. The day rightly started means far more than you can now realize. It means that you have enlisted on your side all the forces that work for the good of man.

You will find that the little things which heretofore you have considered annoyances will neither disturb nor trouble you. In your contact with people you will feel more kindly disposed toward them; you will see more of the good in them. Thus you will go through the day giving out blessings to those about you, and in turn receiving blessings; for as we give, so shall we receive.

When night comes, you will retire with a peaceful and restful feeling that the day has been well spent. Your dreams will be bright and happy, for even in your sleep your mind is related to that order of thought. These things are not visionary; they are more than theories—things that any one can prove. By some they may seem impracticable; but they carry with them results that we all greatly desire.

It is possible so to relate ourselves to our environment that everything will affect us disagreeably; all kinds of sounds will jar upon our nerves; we will be disturbed by little things that other people do; our minds will be filled with worry and anxiety concerning everything; and we will make ourselves unhappy and every one about us miserable. All this comes of our imaging in mind the contradictories of truth.

On the other hand, it is possible so to relate ourselves to our surroundings that nothing can disturb our tranquillity of mind. Sounds, instead of jarring upon us, will have just the opposite effect. Every kind of sound is but the outcome or expression of force in action; but if your mind is inharmonious, all noises will seem to you to be discordant. It is just as easy to give a mental treatment when there are noises on every side as when all is perfectly still, provided that the healer is in a harmonious condition of mind. When we are disturbed or restless, let us stop a minute and think; let us see that this state of unrest is within ourselves; let us see what contradictory has taken possession of the mind. Then let the light exclude the darkness; affirm the truth.

Self-treatment consists, first, in seeing and knowing that you are related to everything in the universe. Everything you are related to is good, whether it be infinitely small or infinitely great. In the second place, we must be positive. The picture in mind must become a vivid one, which will stand out in bold relief; in other words, we must think strongly. The reason why some people have more vitality than

others is because of their strength of thought. Think strongly, and you will act strongly.

Words spoken by a negative-minded person make no lasting impression for good; there is lack of the strong imaging faculty and of life-force. No matter how little you know, know it with your whole mind. It is better to know a little and know it strongly—to feel it vibrating throughout your whole being—than to know a great deal in a negative way. The little you know and use rightly will be more productive of good than the great deal some one else knows but fails to make use of. If you find the muscles of the body contracting, you may be sure that there is contraction of mind. The mind must be restful and peaceful in order that it may mirror the thoughts of universal life and truth.

Sometimes, when we are surrounded by minds that are thinking the contradictories of truth, we may find it difficult, at first, to rise above their thought. Take, as an illustration, the thought of sea-sickness. Many people attribute this sensation to the pitching and tossing of the ship; others find an apparent cause in the odor of the bilge-water, the smell of the oil in the engine-room, and various other things. As a general thing, however, sea-sickness is produced by homesickness; the passengers have left many things behind which are very dear to them. Emotions always react upon the stomach. But, you say, if homesickness is the cause of sea-sickness, how is it that when people are returning home they become sea-sick? Many people are not sea-sick on account of any home-

sickness on their part, but because their minds are acted upon by the minds of those about them. The thoughts existing in mind create about us a thought-atmosphere which may be more deadly than sewer gas or any other noxious thing to those who are in a negative mental state, or to such it may become a life-giving atmosphere, as our thoughts become pure and uplifting.

True thoughts are living entities, more real than anything that eye can see or touch can feel. We must not look upon ourselves as weak, degraded, or sinful; for by doing so we express that state of mind. We must ever regard ourselves as doing the right—not that we will do it in the future, but that we are doing it now.

Avoid hurry and worry, for by these your mind becomes scattered and you cannot accomplish half that you otherwise might, by reason of fatigue. Some people spend all their lives in trying to have everything adjusted in their homes according to some system they have devised, and if anything becomes misplaced it causes them a great deal of worry. With all their systems, however, they do not succeed in finding happiness or contentment in the things of the outer world. Rest and peace are from within.

By holding fixedly to all thoughts that make for health and strength, we begin to experience the true action of the will, and our thoughts will then begin to be expressed outwardly on the body. Do not allow your mind to flit from one thing to another. Have some purpose in view for everything you undertake.

If you are ill or weak, do not expect that you are going to be made well and strong by simply thinking that you are well. Something more than this is necessary. You must keep the mind in a restful, tranquil state; you must banish the thoughts of fear and doubt by faith and trust. You must think strong, true, uplifting thoughts. Give the body the nourishment it requires; keep it clean, and then pay as little attention to it as possible. Let your mind rise above the physical. Feel the power of God in your soul; feel that this power is actual, and is working to bring about your highest good—for it is the power working within you to will and to do, and you are one with this life-giving Force. Be bright, hopeful, trustful; think thoughts of health and strength. In your conversation, never dwell on the negative side; never talk of sickness or disease. Talk of something that will make people better for listening to you. The person that allows his mind to dwell on sickness or disease may be spiritual regarding many other things; but he will never fully express health or strength in his own body. Furthermore, the action of his mind on the minds of others will be far from beneficial, and will go far to undo the good he may have done in some other direction. Keep your mind on the bright side of everything, and talk only of subjects that will uplift—that will cheer the hearts of others—and then you will be doing a real good in the world. You will not only be helpful to yourself, but to others.

THE LIBRARY OF HEALTH

VOL. I.

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No. 5

MENTAL CAUSES OF PHYSICAL DISEASE.

Before taking up the question of mental causation and its effects in the visible world, we must know something of the method of operation of mind. The mind itself belongs to the inner world of man's being. Outside of us, spread visibly before us, lies the world of nature, the world of physical effects. It is all that we see. It is light and darkness, earth and air, the rock, the plant, the animal—and the physical body of man. Opposite to this lies the mind of man—the faculty of thought, the faculty of human reason. But the mind of man is not all. There are higher degrees of being, called the soul and the spirit.

Life itself is a unity. It is the breath of God, the being of man. It is "the divine in the human." In man the body is the outermost; the spirit is the innermost. It is the point at which life begins. It is the vital spark of being from which all the other degrees of life are born and from which they radiate outward toward nature. This divine force, moving outward from its centre to adjust itself to the condition of

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mortality, takes different forms, and that which we call the mind stands between these two related opposites—the world without and the world within; and its office evidently is to connect the life of the spirit with the forms and processes of life outside: for these two, the outer and the inner, are inseparable, the one having no reason for existence and no meaning or value except as a garment or a means of expression for the being of man.

The spirit of man is the centre; the world of nature is the circumference and surface of the sphere. The centre is a single point, from which force radiates in every direction. If this force from the centre went outward with movement unbroken and true, each increasing circle would be perfect in development, and the surface of human life would be as perfect as the centre itself. But life, like the earth, is full of hills and valleys. It has its deserts, its tidal waves, and its cyclones; and the mind has to meet all this opposition and assert its progress as best it can in spite of it; hence, life is not in perfect order. It does show the imperfect conditions of sickness, disease, and death. Now, Spiritual Science teaches that the cause of all action and of all condition is to be found within, and that the perfect and imperfect results of life come chiefly through what we call our imagination—the mind's faculty of making images or pictures for itself. All day long we are silently looking at pictures within ourselves, seeing places and people and conditions of things and hearing our own words and those of other people, no matter where we are physically, or what

lies about us, or even what we are doing. In fact, whatever word we speak aloud, or whatever we do from hour to hour, presents itself first to the mind and is pictured therein by means of its power of imagination. We see beforehand the things we shall do. We image them to ourselves before we act them out with others. Yet, common as is this faculty of imagination, we do not ordinarily allow it its rightful place in the general movement of life, and especially in regard to other people. When we speak of the imagination, or of imaginary diseases or conditions of life, we are apt to pass them over in a very light manner as something hardly worthy of consideration. And we say of people that they imagine this, that, or the other thing, as if this imaging were a trifling matter. Only when we stop to consider the question thoughtfully, from our own experience, do we come to perceive that everything in the world must appeal to man through this imaging faculty; that everything must be imagined before it can be wrought out.

There is scarcely another faculty of mind that takes such prominence as does this. Every thought man thinks contains within itself a picture, and every picture that appears before man comes from his own thought. Everything visible in God's universe is but a picture resulting from this imaging faculty. The mountains and plains, the oceans and rivers, the worlds, suns, and systems, are the images of Infinite Mind set here in material form. "Day unto day uttereth speech, and night unto night showeth knowledge."

The knowledge of God—perfect, divine knowledge—takes form first as an image in the Divine Mind and is then set forth in the visible speech of creation; and this is the majestic illustration of the law we are discussing—the law by which man's imagination controls his outer life. Man works as God works. The finite mind, desiring to express its own conceptions of mental images, builds our villages, towns, and cities—builds huts and houses. These are all mental pictures worked out into material form, and, as they stand, are representations of the minds from which they sprang. As the finite mind unfolds and comes more in touch with the Infinite, the more grand and beautiful the picture becomes. Thus, in whatever way we look at things, we see that everything must proceed from and appeal to man through the imagination.

Now, as we all know, the imagination of man is subject to error in its working. The pictures that it presents in the mind are not always true. If they were, all people would be well. As they are not, we have false images within and unreal results without—false images created by the mind and made manifest on the body. Of these I will say but little, as I consider it of more importance to show how real conditions, which are of the mind, make themselves manifest. A piano has many keys; a harp has many strings. All the keys of the one and the strings of the other are intended to be used; yet it is true that some are used more than others. Now, if two or three piano-keys should be used constantly, while the

others remained untouched, it would not be long before those keys and those chords would be out of tune and not in accord with the others. And so it is with the mind of man. God has endowed him with many faculties, and it is expected of him that he should use all these varying faculties of mind. If he uses but one or two, and cultivates them to the exclusion of all others, there will be an abnormal development of those faculties; consequently, the organs of the body which correspond to those qualities will be abnormally developed, while the other faculties of mind which have remained unused because of the lack of mental cultivation corresponding to them lose their power, waste away, or become diseased. This is not mere supposition. We know absolutely concerning these things.

Now, when we consider diseases, one is no more imaginary than another. The only question that can arise is that of expression. Some mental images express themselves on the physical plane more quickly than others, but every form of disease must come as a result of the imaging faculty.

The body is no more nor less than a highly-attuned instrument. The chords are the nerves, and the mind plays on those chords, producing either harmonious music or inharmony and discord. When mind images unreal states of existence, we have a discordant result; and when it images the true and the beautiful, we have harmony. The physical organism vibrates to every thought of mind, and the vibrations are rapid or slow according to the intensity or lack of intensity

of the thought. At times certain thoughts will thrill every fibre of our being. We can feel the vibrations in every part of the body. Then, again, when the thought has no definite point on which to place itself, it becomes sluggish, or (if I may use the term) dissipated. It wanders at will, and in consequence the life-forces in the body become stagnant.

Let us keep the thought clearly before us that the mind—or, rather, the soul—is the dominant part of man, and that it is not possible to contract or relax a muscle without mental action as its cause. It is for mind to make conditions, and nothing is left to the body but to obey them; mind makes every physical condition, whether good or ill. All this shows the necessity for thinking in accordance with the ideal that shines before us all—the ideal of health, strength, and general well-being; or, we might say, a study of life with its causes and results shows the need of a trained imagination. We make our own surroundings, and they in turn are a picture of the images that we have allowed to fill our minds. The law of action in life is out from and back toward its own centre. Whatever we send out from us must eventually return; and each of us may say, “All that I am is all that I have given to other people.”

If we would but strike the true keys of our being, if we would but regard it as our mission to keep true images before our mental vision as a means of using our life-forces to our best advantage, then from each one would love and goodness go forth to bless us and the world round about with health and strength.

evil effect upon us. And here we have a great principle of life to help us—the relationship that each individual bears to all the rest of the society in which he lives. The teachings of Spiritual Science have swept away the old idea that, so long as we control our actions and make them conform to general demands, we may think what we please.

The unity of life has been shown to us. We know that we are members one of another, and that the vibrations at the centre of each life, within each soul and within each mind, are of vital consequence, not only to the man himself but to all with whom he is connected. When we realize this we grow willing, even desirous, to do our part to help humanity; and it becomes the most cheering thought that by control of the imaging faculty of our minds we not only help ourselves but the whole world besides.

The greeting, "peace on earth," is coming to have a new meaning. Because of the imaging faculty of mind we must express whatever we imagine, and, if our minds are inflamed by the presence of any wrong image, the body will respond and inflammation will be the result. Therefore, we need to study the conditions that make for health. In being strong and well, it is not so much a question of time or of outward circumstances as one of interior conditions. True thoughts, as those of health, strength, beauty, kindness, patience, hope, faith, and love, and all other thoughts that are real, if imaged in mind, will find their expression upon our bodies. But to bring about that expression we need to work with regard to all

our mental conditions. To image the abstract qualities we think of them as they have been displayed in the world by the best and greatest, or by those who to us seem to have developed the best; while above us, yet ever near, is the one great Exemplar in whom all these higher qualities were perfected, who has shown "the way, the truth, and the life." And the things that we see and know to be right, we must see and know clearly and positively. This is the power of the will. It is that intense desire which becomes a powerful agent to carry into effect the thing it wills, when exerted in accordance with the law of our being; and we are in accord with divine law when we will to be well—to think of the true and the beautiful, to think of peace.

Then, with the question of the will, comes the power of concentration, the power of the mind to focus itself upon the things it wills to have and to do. Intensity of thought and purpose causes rapid thought-vibrations, which produce similar vibrations in the physical form, and we have their adjustment in unison with each other. If our minds are changeable or fickle, if we will things in a half-hearted manner, we cannot expect rapid results, for these come only as we turn the whole force of our being into its true channels. We must say: "I will be well; I will be what I will to be." In this undertaking, self-control is ever necessary; and self-control does not mean the cultivation of any one or two faculties of mind, but is the control and direction of all.

We have to remember that the human soul is the

cause of outside conditions. The force is within, and the form it takes is at first within and finally outside. Everything depends, therefore, upon the imaging faculty and its right control by each one. The errors to which the human mind is subject are many, and their effects are to be seen all about us, but these errors are not beyond remedy. Indeed, the remedy is within us, for, as Napoleon said, "imagination rules the world." This ruling of the world of thought, in order to produce right images within, is not to be sought in any outward thing. It is wholly an inward process, which comes from realization of the unity, the strength, the perfection of life as it is given, and from the desire to see that life taking perfect form in the world of men. The model is always within. "Be ye therefore perfect, even as your Father." And the test of perfection, the test of a true image in the mind, is to be found in its effect upon our fellow-men. The soul stands between these two, the Source of life and the effect of life. One is God the giver, the other is man the brother. To control the life that comes, to put it into right form within, to send it forth in that form strong to affect others for good, is perhaps the whole duty of man.

We may not make in this way what the world may term the greatest success, but our life in reality will be of more benefit to others and to ourselves than it could be if lived in any other way, because this recognition of God within, of man without, and of each soul as an element of life working with or against these two, carries with it the development of the whole.

THE LIBRARY OF HEALTH

VOL. I.

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No. 6

THE GIVING OF MENTAL TREAT- MENTS.

It often happens that the very simplicity of a thing makes it difficult of comprehension—makes it hard to impart a knowledge of it to others. Thus, in the giving of mental treatment, it has become simpler, easier, and clearer to me through each succeeding year; yet I find it one of the most difficult things to convey to others the true thoughts concerning the giving of mental treatment. There is seemingly something so intangible in the direct transmission of thought from one mind to another that many are unable to perceive the simplicity of operation, owing largely to a belief in some supernatural power, or powers. As a result of this, many believe that the healer is only used as an instrument for the transmission of healing power by outside agencies; in other words, by the souls of those who have departed from this earth.

While I fully believe in the invisible union of soul with soul, I nevertheless contend that the power, or the gift of healing, is peculiar to the healer. I admit

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the possibility, where a person is mediumistic, or subject to control, that the individual may become merely the instrument, subject to the control. Thus it is possible to form all manner of conceptions regarding mental treatment save the true one, so that even intelligent people who have heard and read something concerning it confound it with faith cure and hypnotism.

The question is, then, What is mental—or, to be more correct, spiritual—treatment? And how are we made whole and well by it? Jesus said: "The words that I speak unto you, they are spirit and they are life." The true nourishment of the soul of man is the word of God. The body requires external food, but the soul hungers and thirsts after righteousness. Every soul who has any knowledge of spiritual things knows this to be true. How often do we have a sense of longing for something to come into our lives and make them more complete! We have all felt a lack which we know in our inmost souls the world can never give, nor yet take away. Spiritual treatment is the speaking of the word of God by one soul to another. It is the transmission of silent thought from one mind to another. It is the communion of soul with soul. So far as any one has unfolded spiritually, he is able to impart that knowledge to others—provided the others are not spiritually blind and deaf. It is possible so to close our minds to the truth that no treatment will be of benefit.

We cannot give any arbitrary rules as to the giving of treatments. To get the best and truest results we

must follow our intuitions. Our own way is the best, and it should be the only way, as it will prove to be the one best adapted to us. When we try to follow some one else, what we do will not be natural to us; therefore, we will not be able to do it well. Let us profit by all the thoughts and ideas we receive from others, and make them our own; then, whether in talking or giving treatment, we will do it naturally and without undue effort. Do not learn formulas to repeat over in mind for treatment, but try to realize the patient's need, and then seek to supply it. We must realize the truth of the thoughts we are trying to impart to others. In order to make them effectual we must in a way have made them a part of our own being; otherwise we cannot hope or expect that our patients will be benefited by our treatment. Intensity of thought and purpose is required of a healer, in order that thought and purpose may make themselves felt in the mind of the patient.

No one should give a treatment when his own mind is disturbed—when there is any spirit of anger, malice, or hatred in his mind; when he is sorrowful, depressed, or in any way unbalanced. When giving a treatment your mind should be in a positive state, while the mind of your patient is supposed to be in a passive or negative state. If your mind is filled with things that contradict the realities of life, love, and truth, your patient will not get the thoughts you desire, but will, to some extent, be impressed by their contradictories, and your treatment may result in what some people are pleased to term “chemicaliza-

tion." The result to your patient would be apparent confusion of mind and suffering of body. It is not necessary, however, that a patient should be worse before he is better.

Many Scientists treat themselves before giving a treatment to another. Whether you give yourself a treatment or not, remember that it is necessary for you to realize your oneness with God. Let your mind dwell on his omnipotence and omnipresence. Thus you are successful in banishing from mind all contradictories of universal truth. Remember that you are reasoning with the soul, not treating the physical body. You are seeking to direct the thought into its natural channel; you are holding before the mental vision the eternal verities of life; in other words, you are asking your patients to forego the pleasures of time and sense, the false knowledge acquired through false beliefs, and to lay hold on eternal life. You are trying to show them that their greatest happiness and peace of mind are only to be found through their being led by the indwelling Spirit. Picture in your patients' minds their true relation to the Infinite. Banish all contradictories of life and love through the recognition of the indwelling God. In giving treatment, having acquired a state of restfulness and peace in your own mind, you will be able to impart those qualities to another. Always take the highest ground. Be positive. If your own mind is filled with doubt and fear, you cannot give a satisfactory treatment. Give your treatment with the utmost assurance that it will be productive of the

greatest good in the mind of your patient. Ignore the body; ignore all the contradictory beliefs in the mind. Do not dwell on the negative side of things. Affirm the spiritual origin of the soul—that it is a thought of God, endowed with eternal life.

Picture in your own mind the perfect man—image and likeness of his Creator, without spot or blemish. If the contradictory is produced through the false belief in anger, jealousy, or hatred, then hold the idea of love as being the great reality, and that whatever contradicts it in any way is utterly false. If the erroneous belief is produced through selfishness, greed, or avarice, replace it by the thought that, as we are all members of one body, only as we work for universal good can our every want be supplied; and that, if we would seek first “the kingdom of God and his righteousness,” all other things shall be added. If you find that the emotional part has been unduly cultivated, then show that true understanding can only come through the spiritual or intuitive faculties of the soul, and that the storms and waves of emotion that sweep over the soul will subside before the “Peace; be still!” of the higher will. If the belief comes from lack of seeing or hearing, then bring out the true idea of seeing and hearing—that we must turn our eyes toward the light; must see that the spiritual truth is more to be desired than all else; must listen to the still, small voice that alone speaks of truth.

I give here merely the central ideas; the reader is to enlarge on them. If you hold your mind receptive

to the truth you will have no lack of truths in the right direction. The belief of headache is caused by various erroneous ideas. Sometimes it is caused by the emotional nature acting on the stomach. This is commonly known as "sick headache." Again, headache is produced through the reasoning faculties. Now, the point of equilibrium is between the two—neither reason nor emotion, but true understanding. The belief in blood-poisoning is expressed because in some way the mind believes that something has poisoned its life. Replace this idea by the thought that the fountain of life can in no way become poisoned, for in God we live and move and have our being; and trust in that one Source of life is the one thing needful. Neuralgia is caused, in most cases, by one of two things; either the personality is in the habit of saying sharp, cruel things that give distress and pain to others, or else it allows itself to be affected by the sarcastic sayings of other persons. Becoming negative to the truth, the mind thus presents a surface in which all such contradictories mirror themselves; and after the image in mind comes its expression on the body.

In the first case I should instil in the mind of the patient the idea that only kind thoughts and words are real, and of any value; that life is more beautiful and true, not alone to ourselves but to all with whom we are brought in contact, if we think kind and helpful thoughts. In the second case I should treat that no erroneous thoughts of others could in any way take from our peace of mind; presenting the thought

contained in the previous idea—that only thoughts of love and kindness are real.

If we could only grasp the true thought in relation to those things, we would enjoy a great deal more happiness and give more to others. Every unkind thought we entertain concerning another will react upon ourselves. It is written in the law that as we sow we must reap; not that we may, but that we *shall* reap. Little difference does it make how much we may know of Spiritual Science if we ignore the law. In fact, our knowledge in such a case would rather be the means of our incurring greater penalties, because where much is known much is required. Whether the thought be a true one or contradictory of the truth, it must find expression on the body. It is utterly impossible to think wrong thoughts of another, such as anger, hatred, or jealousy, without having them react upon ourselves. In exact proportion as we injure another, or think we do, we do injury to ourselves. In exact proportion as we give joy and happiness to another, will joy and happiness come into our lives. This is the law.

A belief in paralysis usually comes from a mental shock of some kind. The blood ceases to flow naturally through all parts of the body. The blood represents the life-force, and the belief in mind is that this force is in some way withdrawn. Hold the thought in mind that, as life is omnipotent and omnipresent, in no way can it be withdrawn; that the supply is endless; and that when the patient realizes this, all will be well. Give him the idea that

it is the Spirit that quickeneth, and through "sowing" to it do we "reap" life everlasting.

What is termed "nervousness" is caused by an almost endless variety of erroneous thought. People dwell on the little things of life, until what were hardly mole-hills in the beginning have to them become mountains. Perhaps one-half the seeming troubles with which these people burden themselves come from what they fancy lies before them in the future. The things that never come to pass produce in the minds of most people more unhappiness and unrest than the things that actually occur. Unrest is at the bottom of all nervousness. See how this is expressed in the body—the moving of the body backward and forward; the motions of the hands, eyes, or forehead; the kicking of the feet; the getting up every few minutes and sitting down again, etc. When people try to suppress these emotions they often become annoyed by noises, or by other persons working around them; they become irritable and say things for which perhaps a moment later they are sorry, and the regret they feel causes a new mental disturbance.

I would overcome the conditions of nervousness with thoughts of rest and peace. I would try to fill such souls with a sense of the harmony that exists in all things. I would show them that, only as they become restful and peaceful, can they show forth the will of God which is latent in their own being, and that when the light of truth enters their souls the clouds of unrest will vanish.

In a general way, fear may be said to be the cause

of all sickness and disease. When love, faith, and hope are absent from the mind, then come trooping in the shadows of fear, doubt, and unrest. We do not wish to entertain those unwelcome guests, but we have opened the door and naturally they take possession. With them have come vain imaginations that exalt themselves against a knowledge of good. All they proclaim is the thought of evil as being greater than good, and the mind becomes terrified. Well say the Scriptures, "Fear hath torment." Fear produces a heated mental state, which in turn brings a feverish physical condition. There is always mental fever where there is bodily fever. The mind that dwells in faith, hope, and love, can never know mental fever nor have a feverish body.

Let me add a few thoughts that may prove beneficial in removing the belief of fever from the mind, thereby causing the fever to subside in the body. Some healers, in treating, address their patients mentally by their full names, and others by their Christian names; but this is of little moment. If their minds are in a receptive condition they will certainly receive your treatment whether you address them by name or not. You might begin thus: "Henry, you were created in the image and likeness of God. He endowed you with dominion and power. There is nothing to fear; you are in no danger. As light excludes all darkness, so truth excludes all error. God loves you with an infinite love. He is your Father, and cares for you with an infinite tenderness. Have no fears nor doubts; realize your oneness with the Source

of your being. This body is not you; you are a spiritual being, endowed with life, love, and truth. If God be for you, nothing can be against you. Put your trust in Him who alone is able to save to the uttermost. If He be for you, what can be against you? He alone is omnipotent and omnipresent. He alone giveth strength and health and life to all. He is your life and your strength; in Him you live, and move, and have your being. There is nothing to fear. The spirit of the Lord hath formed you, the breath of the Lord hath given you life, and the so-called powers of darkness cannot prevail against you. His love, which passeth understanding, is resting and abiding with you, and will rest and abide with you, now and evermore."

A few further suggestions to those who give, or may wish to give, mental treatment: Put all thought of self out of your minds; whatever you do for others, be unselfish about it. A true mental healer should be one who would care as kindly and as tenderly for one who had no earthly means as one who would reward him liberally for his services. There should be no regard for personality in the question of giving mental treatment. In the eyes of the Lord, one soul is as precious as another. We should be kind and considerate to all. In giving treatment, do not be impatient for results. You but sow the seed. God gives the harvest, and the results are with Him. He alone is the giver of every good and perfect gift. Every good and noble thought is a mental treatment.

THE LIBRARY OF HEALTH

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No. 7

RELATIONSHIP.

There is no question in life so fraught with importance and lasting results as that of relationship. Nature affords many examples by which we might profit, were we to observe and learn her lessons. In speaking of relationship I refer to man's relation to his fellow-men, and also to the Power that created us; for there can be no true relationship to God until we become rightly related to man. "If a man say, 'I love God,' and hateth his brother, he is a liar." You cannot love the whole and hate a part; love of the whole comes first through love of the part. He that loves his fellow-men and best serves them is the man who loves God and best serves Him.

True relationship between man and man must be of a kind that will prove mutually helpful. The apostle Paul likened humanity to a body composed of many parts, each part having its own particular service that should redound to the benefit of the whole body. He claimed that the hand could not say to the foot, nor the eye to the ear, "I have no need of thee," for one part is as necessary to make the complete body as

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any other, and all these parts should work in unison.

The question of relationship to this grand body of humanity is but little understood. Few have any idea of its importance in shaping human affairs. If the hand should usurp the place of the foot, it would not be capable of doing the work of that member. But in our relationship to humanity in general this usurpation is constantly occurring. People form relationships that are not productive of strength to either side. They generate nothing but inharmony and weakness. This comes not through a conscious desire to do other than the right thing, but rather through ignorance of the laws of being. In order to become truly related to others, we must work from the inner impulses of being outward. We must see how all our thoughts and actions will impress or affect the lives of others. Relationship should be established through the soul, and not because of any external inducements. When we try to relate ourselves to individuals with any worldly object in view, we are certain to establish a wrong connection; and while we are effecting a certain relationship in one direction, we are breaking it in another.

It is always well to ask ourselves this question at the beginning of every undertaking: How will it affect others? If the result is going to prove harmful in any way, while seemingly advantageous to ourselves, we should renounce it. We love ourselves the truest and best when we are mindful of the interest and well-being of our fellow-creatures, for that which

disturbs any part of the grand body of humanity has to a greater or less degree its action upon all parts. The outer action may seem favorable to ourselves, but when the reaction comes, as it must, we will see that instead of bringing us benefits it has brought the reverse. No man can hope to prosper, in the truest and highest sense, at the expense of any man or body of men. True prosperity can come only through due regard to the welfare of others. Whatever we may wish to be, or to do, should first be defined clearly in our minds. It should be so pictured, or imaged, that we can see it fully and clearly. Then we should be positive as to our ultimate success; should keep the mind centred upon it; should be hopeful and cheerful; should send out strong thoughts concerning it. If it is a truly good undertaking, which will prove helpful to us and to others, we should never allow the thought of failure to enter the mind.

Through this mental condition we begin to establish relationships that will prove helpful to us, and we shall have made our interest, in a way, the interest of many. On one side we will see that we are proving helpful to many, and on the other that many are helping us. It is only through giving that we may hope to receive. It is only through doing good and caring for others that others will care for us. There is a law of reciprocity which teaches that all receiving must come through giving. The farmer who enriches his ground reaps a more bountiful harvest than the one who neglects it and allows it to go to waste.

This is true with regard to man in all his relations

with his fellow-men. No matter what we may wish to be, or to do, in order to make the greatest success we must become related in the right way to all mankind; otherwise we shall meet with only partial success—perhaps absolute failure. We are bound together by invisible ties. We possess the same life, and are controlled and directed by the same Intelligence. It is through advancing into a more harmonious relationship with one another that we gradually arrive at a comprehension of the unity of life. On every side we perceive many degrees of development—all good, for they represent so many stages of growth. We find persons that have developed but little more than their sense-nature. They might be spoken of as being on the animal plane of existence. All their happiness is to be found in the things that appeal to them from the stand-point of the senses. They enjoy what they eat and drink—in fact all their pleasures are in the physical world. Such a person may be perfectly harmonious—strong and well—if he obey the laws that regulate being on that plane, and is not given to excess.

When a man is in perfect harmony with himself he is in harmony with his environment; and perfect harmony ever results in perfect health and happiness, no matter what the plane of existence. It is when a desire for growth enters the mind that discord arises. There are many reasons for this, but chief among them is the force of habit. A man living on the animal plane forms certain habits, but when the time comes for him to develop into a higher life, or higher understanding, he finds that the habits acquired on a lower plane are

no longer useful to him in his struggle for something better. Instead of being useful, they prove but drawbacks; hence he tries to throw them off. In his own mind he is perfectly willing to give them up, but he finds this not an easy matter. Something seems urging him to continue in the old ways; to carry out old ideas that he now regards with aversion. In the past this "something" was supposed to be the devil; by psychologists it is asserted to be the mere force of habit; but we claim that another factor enters that has never been recognized—the question of the relationship that each man bears to all others that indulge in the same habits. It makes no difference whether he has ever met these persons or not; he has become allied to them in thought and habit, and when he seeks to break away he has to crush not only the habit but also the relationship established between his own mind and those of others that are thinking and doing the same things; for there is an invisible action from other minds upon his, compelling him, as it were, to do things he would wish to leave undone.

When people understand more of this question of relationship, they will try to become related to other minds in a way that will prove beneficial to themselves and helpful to others. Strong, persistent thought will relate us to any order of mind to which we may desire to become allied. Thought flows in currents, and while it is not possible for any one man to stand alone without being acted upon by the thoughts of others, yet it is possible for him to make a choice and become related to the order of thought he desires; then he

will act and be acted upon by it alone. This may seem very intangible and unreal, but we must remember that all force is invisible; we can only know of it through its effects. No one to-day denies the force of electricity; but it is not so many years ago that, if such power had been asserted by anyone, he would have been laughed to scorn. It will not be many years before the force of thought will be as fully and as freely recognized as that of electricity, and then it will be acknowledged and seen that the force of thought is the greater, because it controls electricity and makes it its servant.

In one sense, thought is individual, but in the largest sense it is universal. Individual thoughts go to swell the current of universal thought. Humanity is one grand organism; every part is related to every other part; everyone acts and is being acted upon by all other parts of the organism. The good of the individual is the good of the whole; and when we help another by a kind thought, word, or deed, we as truly help ourselves. Man, to be truly related to his fellow-man, must be reaching down with one hand to help those below him in the plane of development to a higher and better life, while with the other he must be reaching up for assistance from those beyond him in spiritual unfoldment. It is only as we help others that we help ourselves; as we give, we receive.

In the development of man on this plane of existence, there are three stages: animal, intellectual, and spiritual. Each stage has varying degrees. While the spiritual man was in reality first, i.e., existed first as

an ideal, yet, in the evolution of the soul, the animal man was first to appear. That which had been last involved was the first to be evolved. Afterward, through evolution, came the thinking, reasoning man. All that a human being could ever hope to become was involved in the thought of man as "image and likeness" of his Creator. All the powers and possibilities that we see evolved from soul and mind were in germ, as the oak is in the acorn before the natural evolution of the latter follows; and through the cultivation and development of all these varying faculties of mind we may relate ourselves to other personalities and to humanity in general.

We find that, in a man that has developed but few faculties, his relationship is limited when we compare it with that of the man that has developed many. The reason for this is that the development of each and every faculty serves to relate us to greater bodies of people. There are many more points of interest whereby he comes in touch with many minds. It will often be noticed that two persons are antagonistic to each other, and yet we find each drawn to a third person. We can readily see that they have not developed along the same lines; there is no point of interest between them; while the third person has developed in such a manner that he comes in touch with both, and thus has a larger relationship than either of the others. It is evident, therefore, that through the largest amount of mental and spiritual development we come into the fullest relationship with humanity; that we come in touch with people at many points instead of few.

We have the power of choosing our relations, i.e., the things we habitually allow our minds to dwell upon become a positive force in our lives, going out from us consciously or unconsciously, establishing a relationship between us and all others who are thinking and doing the same things. We form many relationships unconsciously to ourselves. Our angry thoughts relate us to the angry thought of the world, so that each time any little unpleasantness arises it is easier to become angry than it was before. The habit formed and the relationship established will soon make it difficult to overcome anger. So it is with all unreal states. But that which is true of the unreal condition is equally true of the real, and has even greater power, because good is the positive force of the universe. We may relate our minds to others that make for good—acting upon them and being acted upon by them for good, each good act drawing us into a closer relationship.

We should begin early in the morning to think thoughts that will so relate us to health, strength, and goodness that it may be easy for us to go through the day without losing our mental equilibrium. Many persons get out of bed with no other thought than that of dressing themselves as quickly as possible, eating breakfast, and attending to business—without once allowing their minds to be uplifted in thankfulness for the blessings that have come into their lives. We should take five or ten minutes each morning, and, after lifting our thoughts on high in the spirit of gratitude, think of things that convey to the mind

the elements of strength and beauty—the mountains and the ocean; the grandeur and the beauty of nature—and allow our minds to dwell on the great characters in human history who displayed purity of thought and strength and goodness of mind. As we think these thoughts we become related to the qualities about which we have been thinking; we are one with the strength and beauty of the universe, whose forces are working with us, not against us. Thus we have started the day well, and we will find it much easier to go through it thinking true thoughts and doing noble deeds. When night comes and we retire to rest, we shall feel that the day has been well spent. With thoughts of peace, restfulness, and trust, we fall asleep; in our slumbers we still remain related to the same order of thought; our dreams, if we have any, will be pleasing and bright, and when we awaken in the morning we will feel thoroughly refreshed.

Suppose we should take the opposite course, as many do, and, when we awaken, jump out of bed quickly and dress ourselves in a great hurry. Finding that some things are not going our way, we become irritable. Meeting others, our irritable thoughts act upon them; they feel it, and in turn our irritation calls out that which is irritable in them. Thus we go through the day in a spirit of haste and irritability, displeasing people and being displeased by them. In this state of mind we retire at night. The relationships formed in the morning and during the day remain with us throughout the night, and our dreams are all of a disturbing nature. Our sleep, instead of

and malice are far more prolific causes of sickness and disease; that while a temporary fright may exert a wonderful influence on the body, yet its influence is not nearly so certain or so lasting as the result of an habitually wrong mental condition. Anger or hatred is far more certain to bring painful consequences in its train than the state occasioned by a momentary fright.

Another fruitful source of disease is the influence of those continually thinking and talking about physical ailments upon the minds of those about them. A mental state that is passive, or negative to the unreal thoughts of others, presents a surface wherein those thoughts will be reflected; and so, without other causes, while this state of passivity exists, people suffer from the wrong thoughts of others. They are acted upon in such a manner that they express sickness and disease—in reality transmitted to them from other minds. Children and negative-minded adults who are lacking in will-power are invariably acted upon in this manner, while persons with a positive thought-force and strong, hopeful, healthy minds rarely take “contagious” diseases, unless possibly when in a state of physical exhaustion, or when, the mind becoming negative, they are acted upon by other minds and a point of contact is originated for the “contagion.”

Some people catch everything but health, though health is really more contagious than disease. Keep the mind free from the fear of contagion, and positive against the thought of it. Be happy and bright, and

contagion will not trouble you. De Lesseps, the famous engineer of the Suez Canal, is said to have made this assertion: "I never knew a perfectly fearless man to catch Asiatic cholera." Sir Edwin Arnold gives similar testimony. It is a fact recognized even by physicians that the fear of contagion renders a person susceptible to the disease. In such cases there is not the same degree of resistance offered. Resistance is generated through strong, true thinking; through fearlessness; through keeping the mind cheerful and bright.

Most persons have but little conception of the influence exerted upon them by other minds. They may know something of that influence when it comes through the spoken word, but little if anything is known of its action when produced through silent thought. We are constantly becoming related to people without conscious thought as to how that relationship is brought about, sometimes being even unconscious of the fact that we are related to them. This makes no difference, however; their mental action on us is just the same. It is not possible for any man or woman to stand alone—to be separated or become detached from the rest of humanity. We are linked together by invisible ties that cannot be broken. In the broadest and highest sense, there is a universal brotherhood and sisterhood of man, but each part of this grand organism must be symmetrically related to all the other parts.

Our true adaptation to one another's needs takes place only when we are in true relationship. Some

persons come closer to us in this life than do others; some attract while others repel. The people whom we attract, and by whom we are attracted, are mutually helpful—the people who are rightly related to one another in the grand body of humanity. At least this would be the case if true, natural feeling were allowed to operate above and beyond the conventionalities of life, and if self-interest were allowed to play no part. The people who repel us, and who are repelled by us, are just as truly our brothers and sisters; but as yet we have little in common. The things they care for and delight in differ greatly from those in which we are interested, and no good reason exists for our being brought into contact with them. The law of spiritual affinity exists and acts in the unseen world as truly as that of physical attraction acts in the external world. If the law is ignored or set at naught, it will bring sorrow to the one that violates it. “Like attracts like.” It is possible for one person to be so developed in many directions that he will attract many minds and be in harmony with them; yet all those minds may not be in harmony with one another. Each development in any one person will attract others of a similar development.

Thus it is that through the larger spiritual and mental development we come into kindlier and closer relationship to the larger body of humanity. Having developed certain qualities in ourselves, we know better how to appreciate them in others, and this appreciation will bring us into more harmonious connection with them. The benefits derived by an individual from

true relationship with other people are almost beyond comprehension, while the pain and sorrow that flow from the false relationship can never be told. We are the makers of our own destinies; we can either make or mar our lives, and the making or marring occurs through right or wrong relationship.

People that have few friends in the world are generally selfish, while people with hosts of friends are usually unselfish. We must not look at this question in a superficial way, for some who are very selfish seem to have many friends. It is only apparent, however, as is often shown by the fact that when any trouble befalls them their so-called friends are the first to desert them. Whatever condition we may be in, we have power within ourselves to change it through knowledge of the laws of being and the application thereof. Thus if our bodies are wasted and weakened by disease, even in this state we are able to form a new connection with the minds whose action upon us will be beneficial. If we can succeed in dispelling from our minds unreal states of thought by thinking health-giving thoughts—by filling the mind with brightness and hope—we will surely become united with people who are thinking and living these things; and the action of their minds on ours will cause a renewing process therein which in turn will produce physical health and strength.

If we dwell on thoughts of weakness for any length of time, we become fully related to the weak and unstable thoughts of all other minds, and the result is that our thought becomes centred not only on our

own weakness but on that of other people; while if we had as persistently directed our thoughts upon the things that convey to the mind ideals of life—health, strength, and power—we would have become related in the true way to people who think, talk, and express health and strength of both mind and body, and their help would have enabled us to enjoy their true expression. Let a person indulge in thoughts of jealousy or envy, and it will not be long before a relationship will be established between his mind and those of all other jealous, envious persons, and he will not only have the pain and misery of his own unreal thought but his mind will become distorted by the action of the minds to which he has become falsely related. Can a person ever expect to be perfectly well, contented, and happy who indulges in these unreal mental emotions? He may expect it, but can never realize it. People that look for evil in other lives have related themselves to the evil thought of the world; and they have not alone their own false imaginings to make them unhappy, but also the evil, suspicious thought of the world to which they have become related; and they act and react upon one another. If they could only know that, in their search for evil in other lives, they were bringing judgment and condemnation on themselves, they might be more careful. If they could but realize that with what measure they mete it shall be meted to them, a little more charity and kindly thinking might brighten their own souls and give light to others.

Common-place minds are too engrossed in thinking

and plotting evil to get time for any other occupation. People talk about luck being against them. There is no such thing as luck, or chance, in the world; law governs from the least to the greatest of things, and mental states beget physical states. Poverty of mind brings physical poverty. Persons that think themselves unlucky, and are thinking and talking poverty, become related to the unlucky and poverty-stricken thought of the world. They talk about an "unkind Providence," when Providence has nothing to do with the matter. God gave them a mind with which to think and to do better things; but, if they refuse to use it, is He or anyone else to blame? The lives of some are filled with gloom and despondency, and these people often say if only their environment could be changed they would be brighter and happier. But we make our environment; they have made theirs, and after making it they find fault with it and with other people. Their own gloomy, morbid thought has caused them to become mentally related to people as wretched as themselves.

It is certain that any state of mind we live in for any length of time causes us to become related to all minds having thoughts in common with us. These different states tend either to build us up or to tear us down—to make us either happy or miserable. So we see the power is within ourselves to make one state or the other. If in the past we have related ourselves in the untrue way—to things that brought sorrow to mind and pain to body—let us henceforth, in the light of these things, bring about the true relationship,

which will not only bring gain to mind and body but be a means of help and strength to others. You wish to be well and strong; then think strong, true thoughts. Never allow your mind to dwell on the things that contradict health and strength. You wish to be bright and happy; then fill the mind with bright, hopeful thoughts. You wish to be successful and prosperous in life; then think thoughts of success and prosperity. Feel that all things are working together for your good. You want friends that will stand by you in every extremity of life, in good or ill repute; then give that friendship to others, and it will never fail you in your hour of need. You want love and kindness; then love unselfishly. Be kind to every living thing, and both man and animal will be kind and loving in turn. In fact there is no good thing in this world that we may not have if we unselfishly give to others and relate our minds to the forces that work for good.

People may say these things would be very beautiful if they were only true. How can we know the truth of them save as we put them to the test? They are things that all can prove, and when they have proved them they will never willingly give them up. Simple belief in their truth proves nothing; it does not even make them true to you. It is through living these things, and being them, that their truth is made manifest. There is no other possible way to prove their truth. I cannot prove it for you. Only as you and I live them can it be proved. Everything that you earnestly desire may be yours through

the true relation of mind with mind, which is brought about by strong, true, unselfish thought. A kind thought, a good deed, a pleasant word, a bright smile—these are the things that never can be lost. They are the seeds which, if planted, will spring up, bringing a harvest of good that may be reaped throughout eternity. These thoughts and these things relate us to all the forces that work for the good of man—that make us god-like in mind and whole in body.

“True worth is in being, not seeming—
In doing each day that goes by
Some little good ; not in dreaming
Of great things to do by-and-by ;
For, whatever men say in their blindness,
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.”

THE LIBRARY OF HEALTH

VOL. I.

DECEMBER, 1897

No. 8

MIND AND BODY.

It can no longer be questioned that there is a correspondence between the mind and the body, and that the outer world is but the correspondence of the inner. That this discovery has become an exact science is yet far from true; but many have grasped the idea of correspondence—between man and the outer world, and between the mind and the body of man—to such a degree that they know positively that the outer is nothing more nor less than an image, or picture, of the inner. In this article it will not be practicable to cover the subject of correspondence in its widest sense; it is only possible to touch here and there on that existing between mind and body.

In the first place, we must all know to some degree that our minds are continually acting on our bodies—no one, I think, questions this. To-day, in the line of physical development, we are told to think strength in a certain part, affirming that it is the mind that sends it there. We have all noticed how unpleasant occurrences affect the stomach; sorrow and anxiety, for instance, have produced headaches. Notwith-

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standing this, we have not been able to carry this knowledge into matters of greater importance. The stomach is acted upon by all things coming to us from the outer world. Persons that act unfavorably toward us produce unpleasant consequences in the stomach. When we hear sorrowful news, or unkind remarks, we notice this sensation. This is the culminating point of all such actions from the outer world. We always find that it is produced by something entirely outside of ourselves—by people or surroundings. The inner action of these causes is demonstrated in the head. It will first be found where there is anxiety and worry, resulting in a heaviness across the forehead and eyes. If this mental pressure is continued in a still greater degree, then we have heat in the top of the head and sluggishness of thought, so that we cannot clearly remember when we desire to do so, our minds becoming in a way confused. If great responsibilities are attached to this worry and anxiety, then the adverse action will be at the base of the brain.

When we are acted upon unpleasantly by people from without, it produces a wrong action of the stomach. Those things revolve in the mind, and again we have an action upon the head. This is what is called sick-headache. Sensitive people are more subject to sick-headaches than persons of a more callous nature. The will, though it acts on all parts of the body so that it is not possible to move any one part without this action, is felt more directly in the arms, the back, and the hands. A strong neck always indicates a strong will, while a weak neck, coupled with soreness

or stiffness, denotes a perversion of will. The children of Israel were called a stiff-necked and perverse generation—meaning a self-willed people. The heart is acted upon by the love-nature of man, and a true development of this quality strengthens every part of that organ, while a false development brings weakness and a disturbance of its functions.

The blood corresponds to the great principle of Life that is in all, through all, and above all, and is acted upon by our thoughts after this manner: Pure, strong, true thoughts purify and impart a strengthening quality to the blood. No matter what kind of food you eat, if your thoughts are neither pure nor harmonious, your blood, in the course of time, will become affected. Just observe the action of anger upon the blood. When that action is constantly repeated note the result. First, the stimulation produced by anger is followed by a reaction, which sooner or later brings trouble; and this trouble, of whatever kind it may be, is of a very painful order, because when we wilfully give pain to others that condition reacts upon ourselves, so that we reap just what we have sown. Sometimes we find that the circulation in certain parts of the body seems impaired, notably in the limbs. This condition proceeds directly from the emotions. Nineteen persons out of every twenty that have cold limbs are found to be of an emotional nature; and the twentieth person, though perhaps having cold limbs and acted upon by the emotions, may yet be controlled by his understanding.

Now, the different emotions produce various poisonous elements. Says Professor Elmer Gates:

"If an evil emotion is dominant, then during that period the respiration contains volatile poisons, which are expelled through the breath and are characteristic of this emotion. By applying chemical reagents I can detect the presence of these poisons, because a precipitate is produced; and this precipitate generally has some color. In the case of grief, for instance, if I use rhodopsin for my reagent, the color will be pinkish. Other reagents will produce other colors. I have isolated forty emotional products. Vice and virtue give respectively poisonous and beneficial products. But the worst of all is that of guilt. If the perspiration of a person suffering from conscious guilt be mixed with salicylic acid, we get a pink color."

We can readily see what action the mind has upon the breath. It is an historic fact that before the Norsemen went into battle they worked themselves up to such a fury that a certain odor could be detected from quite a long distance. The different emotions, says Professor Gates, when true, produce beneficial effects; when false, poisonous effects. True emotion proceeds from the inner and higher impulses of being, while false emotion is caused by something external—some personality, or condition, working from the outer to the inner, producing an untrue effect, and proving that there is an inner centre of being from which we should work. Through working from that centre outward, we relate ourselves to people around us—to our environment. It should be clear that emotions not alone poison the blood if they are false, but interfere with its circulation.

Again, with regard to the digestive organs. All the outer senses have corresponding inner senses. The sense of hunger and thirst corresponds to an inner hunger and thirst. The sense of eating and drinking

corresponds to an inner eating and drinking. Undoubtedly Jesus had this idea in mind when he said to his disciples: "Having eyes, see ye not? and having ears, hear ye not?" He also remarked that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—showing that the soul must be fed with the inner foods while the body is fed with the outer.

People who read incessantly and rapidly; who think, but fail to see clearly; who are unable to digest mentally; who are only bookworms; who are simply taking the thoughts of others and making them their own without digesting them—these are the people troubled with dyspepsia and indigestion. We always find these maladies among men that have followed the traditions of the past, instead of carrying out a logical train of thought for themselves. Indigestion is first a mental state, becoming physical afterward. Again, if we would assimilate properly, we must make use of the things digested. This refers to the mental condition. When we have digested anything, we should assimilate it—make it our own; act upon it. We will find that if, mentally, we digest and assimilate thoroughly, we will have no physical indigestion or lack of physical assimilation. Observe persons that are gloomy and despondent, that always look on the dark side of things, and you will invariably find a lack of digestion and assimilation. You can tell whether a man is bright and happy by a glance at his face. Mental gloom and unhappiness produce biliousness. Bright-minded people, who are always

hopeful and cheerful, and ever prone to look on the bright side of things, are never bilious.

The secret organs and the kidneys are acted upon by the secret things of life. There is always a true and a false side to everything. Professor Gates has discovered forty different poisons as a result of forty different false emotions; he has also discovered forty different life-giving products as a result of forty different true emotions. Every real condition has its contradictory. The true use of force will always produce a true condition, while a false or perverted use will always produce an unreal condition. So with the secret things of life. Into every life enter things so sacred that it is scarcely possible to give them utterance. This is the secrecy that will ever affect people for their good—will ever affect the organs acted upon so as to strengthen them. There is a false secrecy, however—a covering up, or hiding away of things—that acts again on the organs to weaken and ultimately to destroy them.

Consider that common malady, neuralgia. I will give here two of its chief causes; but I do not wish to be understood as saying that these are the only ones that produce this pain. A person much given to sarcasm, or to saying unkind things of others, or one who is sensitive to others' sarcastic remarks, is apt to be subject to neuralgia. The reason is that through cutting words we give a great deal of pain to others; and the law is that whoever gives pain to another will sooner or later experience that condition in his own life. If we make ourselves sensitive to the unkind re-

pains. I have known a man that was so bigoted and narrow in his prejudices that his feet were literally covered with corns. But some say that tight shoes produce corns, and others that loose shoes cause them. Yet there are people who have worn tight shoes all their lives and never suffered from corns. The shoe, is only a secondary cause. Let me explain here what is meant by a secondary cause. We find that at times, while eating certain kinds of food, we experience no distress; then again we may eat the same kind of food and suffer a great deal. The reason is plain: The difficulty is not in the food itself; it is in our condition when the food is taken. Therefore, I would advise everyone, when eating, to be just as bright and happy as possible, and he will find it the greatest aid to digestion and assimilation. If one is in an angry or sorrowful frame of mind, and in this distressed condition eats food, the digestive organs will refuse to act. The food, being not properly digested, causes improper assimilation and physical distress. In this way the food acts as a secondary cause. Back of it, however, is the mental state.

There is a fourfold action: first the mind acts and the body acts; then the mind reacts and the body reacts. The body continually responds to whatever the mind is doing. When a person is angry, that implies a mental action; and we see it followed at once by a physical action: the blood rushes to the face or recedes from it. After the mental anger is expressed through the physical, then comes a mental reaction—a relaxing in the tone of the mental man, followed by

the same condition in that of the physical man. This action and reaction are typical of the higher law. Everything in the physical world represents something in the invisible world of mind and thought. There is nothing in the universe that does not correspond to something within the soul of man. In progressing through the different kingdoms—mineral, vegetable, and animal—man has brought a trace of each with him; and a proper study of his nature will show that everything in his outer world corresponds to something in his inner being.

No drug has ever had a beneficial effect, in the truest sense of the word, upon the body of man. There is a school of medicine, however, that takes this stand: that no disease is cured through the material remedy, but through the spirit of the drug. Now, what is meant by the "spirit of the drug"? It is claimed that when a tincture is diluted a number of times—sometimes a hundred, sometimes a thousand or more—a force is evolved that is of benefit in disease. Frankly, this school of medicine has been productive of much good, because it was a step from the material toward the immaterial. It was a step in the right direction, and I do not believe it possible that those who call themselves Christian scientists, mental scientists, or metaphysicians, would be in their present place of successful prominence if it had not been for this wonderful advance in the so-called science of medicine. It was a step that made it possible for us at last to see that it is the spirit in man we should employ. Is the spirit in the drug greater than the spirit

in man? Is it necessary for man to resort to that spirit, or can he find a spirit within himself capable of coping with all manner of disease? A great many people rely on the spirit of the drug. A great many others (a constantly increasing number) rely on the spirit within themselves. But as yet the greatest number rely on neither, resorting rather to the crudest of material remedies. Hence the list of diseases is increasing.

(To be continued.)

THE LIBRARY OF HEALTH

VOL. I.

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No. 9

MIND AND BODY.

(Concluded.)

We have already seen that the different organs of the body have their mental correspondences. The head is the centre of thought—the things we think about and reflect upon centralize there. That which comes from without has its action on the stomach. The heart is acted upon by the emotional and love nature. The feet and limbs correspond to the understanding and the sustaining power. The lungs are acted upon by man's desires—the strong, true desire bringing the strong, deep breath, the superficial desire causing the short breath.

There is an inner hearing as well as a physical or external hearing, and an inner seeing as well as an outer seeing. When we hear things aright—when we are willing to hear all sides of a question—then will the physical hearing be quickened. If we are quick to hear, not only one side but all sides, the organ of hearing will respond to that mental alertness. If we are willing to hear only one side of a question, it will very often follow that we only hear well with one ear—that

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is, if we have been turning a "deaf ear" to some things or some people.

The function of seeing is acted upon in exactly the same way. If we see things clearly, our mental vision is quickened. If we try to understand certain things, and cannot, then comes a dimness of sight—we cannot see as clearly as we did in the past. Then there are certain periods in which it is said that the eyes change. Man has laid down a law that at a certain time in life this change must arrive, and it comes about in this way: The thoughts, opinions, and ideas of youth are not those of middle age; the thoughts of the middle-aged are not those of older men. There is a constant change, a perpetual growth, going on in the mind of man. Now, if we see things clearly at a distance and fail to see those near at hand, then, in some way, this is a corresponding state to that which sees things clearly in the future—at a distance, as it were—but neglects those close at hand. There will always be found a corresponding mental state. Again, there are people that see things very well near at hand, but fail to see those at a distance. Their minds are usually engaged in thinking of things close by, to the neglect of other things that appear to be of no interest to them—things at a distance; for instance, the interests of other people. Thus we find a state for each—the people that see things clearly at a distance and those that see things only near at hand. True seeing is that which sees as clearly at a distance as close at hand.

The sense of smell corresponds to the intuitive sense. Some people have a faculty for detecting all

kinds of beautiful odors and yet do not notice those that are distasteful; neither are they affected by them, while the faintest odor of roses is detected without trouble.

The nerves inform us of everything that is inharmonious about us; they are so many telegraphic wires over which messages are sent telling of the outer discord. Man is a highly-attuned instrument; his nerves are so many chords. As he thinks harmoniously (gets into an harmonious condition of mind), he has harmony. Whenever the discord enters, however, the nerves begin to tell the story that something is decidedly wrong without.

Now comes the question of temperament. We find that some people are acted upon in one way, and some in another. The action of thought comes quickly with some and slowly with others, which corresponds to the rapidity with which people move. A man's thinking is expressed outwardly—quick action denotes quickness of thought. A man that thinks quickly will sooner obtain results than the man that thinks slowly. The result is certain in either case, but it comes more rapidly to the one that thinks quickly. Rapid thought-vibrations produce rapid physical vibrations. If the former are inharmonious, then the latter will be likewise.

These different temperaments are designated respectively as earthy, fiery, watery, and airy. The earthy temperament belongs to those who think slowly. These terms but indicate certain conditions, and the earthy temperament represents persons that

think slowly and act correspondingly. The diseases they have are very slow in appearing, and they are just as slow in going away. With the fiery temperament, it is different. The action is very quick. The thought-vibrations and the physical vibrations are rapid. No class of people suffer such pain as those having the fiery nature. Probably the reason for this is that they give the most pain. In their haste, they are apt to say and do things which possibly a minute afterward they may regret; but their regret comes too late. They have given pain to others, and must receive pain, in turn, themselves. The airy temperament is "up to-day and down to-morrow." People of this temperament are subject to excessive joy, and wherever there is an excess in any direction we get a corresponding reaction; so that to-morrow they may be just as much depressed as they have been joyous and happy to-day. It is a temperament that is up and down, and with these people it is found that anything coming upon them in the way of sickness may seem very severe for a time; but it goes just as quickly as it came—the change of thought-vibration producing these results. With the watery people, the case is somewhat different. Slower to think than either the fiery or airy, there is a certain state in persons of this nature that will often produce tears; in fact, they are more given to tears than any of the others. The earthy people seldom weep, the fiery and the airy not often; but the watery people will cry at the slightest provocation.

In reference to the diseases to which the people of these different signs are subject, it is invariably found

that persons coming under the fiery sign are more subject to inflammatory diseases than are those of the other three classes. People coming under the earthy sign are predisposed to sores and external diseases, while those under the watery sign are subject to kidney troubles and similar derangements. Persons representing the airy sign are subject to almost anything and everything.

The lesson to be learned from this is that no one of these signs should dominate over the others; that there should be a perfect balance of all, wherein a person need not be spoken of as possessing either a fiery or an airy nature. This balancing is brought about by the harmonious development of all our faculties—not the development of one or two at the expense of the others. To develop in some special direction only will not produce the best results. As well might we strike one, two, or three piano-keys in an effort to produce beautiful music. After a time we should find that these keys are not in accord with the other keys—they are out of tune. And so it is with regard to developing our faculties. When we develop them in a harmonious way, we obtain the true action of life. Harmony in man's mental constitution produces physical harmony. It is not possible to be physically well and strong without being mentally harmonious. Inharmony of mind must express itself as inharmony of body. The physical action is always certain to follow the mental action, sometimes to a marked degree, again to a slight degree. The body acts as the mind acts; the body reacts as the mind reacts. Our bodies

are perpetually showing forth what we have in mind. All should observe this fact, because just as soon as a person becomes convinced of its truth he will then try to produce greater mental harmony as a means of obtaining greater physical harmony. When he sees that all his physical troubles are but the result of wrong thinking, then he will correct his thoughts. If we have been making mistakes and obtaining false results, we have the power to correct them, and thus obtain the true results.

Besides the question of temperaments, we have to consider the varying planes of thought. Many people live with but a single object in view—eating and drinking, and having the body clothed and comfortable. Again, we have those whose minds are so taken up with intellectual pursuits that in many cases little or no thought is given to the body. Then there are people so engrossed with spiritual subjects and the study of occult lore that they give little if any attention to what the world terms learning. Hence, there are three planes of thought—the physical, the intellectual, and the spiritual. In the truest sense of the word, however, there is after all but one plane of thought; we merely use these terms to denote different degrees of the thinking process. All thought, in reality, is spiritual, because all true thought, no matter on what plane, comes from one source; so that a man on the animal plane, if he thinks in perfect accord with his environment, will be well and strong.

Now, if a man is standing, as it were, between two planes of thought—for instance, the physical and the

intellectual—this is where friction will arise. The demands of the one will constantly interfere with those of the other, so that when the man desires to do a certain thing there is an inclination to do something else, and the trouble results from the clashing of desires. Thus we obtain mental inharmony, which reflects inevitably on the physical man. It is so, again, when man is between the spiritual and intellectual planes. Certain things flash into his mind like rays of light. He feels that they are true; but the intellect doubts, and sometimes would have him do one thing while his intuitive faculties prompt to something else. In this question of correspondences, therefore, we must consider not alone the action of the different faculties of mind on the different organs of the body, but also the different temperaments of individuals and the action of their thought-vibrations. Moreover, we must consider the plane of thought upon which they live.

It may be said that this philosophy is complex and not easily mastered; yet we all know that things that are easily acquired are generally deemed not of great value. It is the things we work for that we appreciate. And so in the study of ourselves—the greatest study of life—there is much that is complex and hard to fathom; but the diligent student will surely be repaid for the thought and time he has devoted thereto. The study of man is the greatest of studies. Nothing else in this world is so worthy of investigation; and if we could but realize this and would commence a real study of life—first by studying ourselves, noting the

action of the different mental faculties and watching the effects—we would soon learn to understand other people, because we have within ourselves the same qualities of mind and of soul. It is only a question of the degree of development we have attained.

With the reader's permission, I will utilize the remainder of my space in giving public reply to a few questions that have recently been asked by inquiring subscribers. I select only those that have bearing upon the subject of this essay.

Q.—What causes sharp pain in a tooth?

A.—Dentists will tell you that it is generally the nerve of the tooth. What causes the trouble in the nerve? We find that nervous troubles arise from many causes. The foundation of nervousness is the great thought of mental unrest. If there is mental anguish in connection with that unrest, it will surely express itself in physical pain. If the tooth is somewhat decayed, a favorable chance for the action is presented. If the tooth is perfect, however, there will be no trouble. Toothache takes the same form as neuralgia, and there is always a nervous condition back of either trouble.

Q.—What would you say of persons whose sight is impaired more in one eye than in the other? Is it the same as in the case of hearing?

A.—Exactly the same. They look at things from a single point of view. Now, I do not mean to say that that covers the whole ground, or that every one who is near-sighted acts in that manner; but with re-

gard to some one thing in life, they are taking a one-sided view of the matter.

Q.—Can you explain the following passage in the Bible?—"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

A.—We are told that the Lord loves us all; that he is no respecter of persons; that he causes the sun to shine both for the godly and the ungodly. Looking at the subject from that point of view, we are all of us chastened. But there is another way of looking at it. This "Lord" is the God within. It is this indwelling Presence that is sensitive to our wrong-doings; and the person that is *sensitive* to a wrong experiences the effect thereof more quickly than those less sensitive, because from them to whom much is given much is required. This Lord judges man from within his own conscious life. Let us keep the fact ever before us that the judgment and the chastening are taking place from an inner condition. It is not an exterior Lord that is afflicting us. All the condemnation, all the judgment, everything that is occurring, is but an inner state of being, nothing that proceeds from without. Therefore, if a person is sensitive to and conscious of the right, but fails to do it, then this power of the mind of God within, the eternal Will, is more active; and such a one will probably suffer more than he whose conscience is less awakened. Development always brings increased responsibilities; and the question for us all is, Are we going to carry them out in the truest and best manner, or are we going to shirk them? The power that judges and condemns lies within one's own mind and soul; it is not a power outside.

Q.—What is the cause of disease and decay in the vegetable and animal kingdoms?

A.—All forms must change, and ultimately pass away; but they fulfil a certain mission. The great Master said: "Heaven and earth shall pass away, but my words shall not pass away," meaning that all forms shall eventually disappear, to be replaced by other forms, but the power that animates them shall abide forever. What we designate as "disease" in the vegetable and animal kingdoms does not in any way approach the maladies we find in man. Among wild animals, disease is unknown. An animal may become old and pass away, but naturalists claim that it is never diseased in its natural state. But the one that comes under the dominion of man—the domestic animal—has a condition somewhat similar to his. An animal is acted upon very quickly; and the more highly bred it is, the more sensitive it becomes to man's thought; so that a high-bred horse will not stand one-fourth the amount of ill-treatment that a mustang will patiently endure. In consequence, domestic animals suffer far more than wild ones. The latter suffer only from hunger and thirst. I do not believe that man's body, or any other material form, is going to retain that shape indefinitely. I am convinced, however, that the ordinary man lives but half his full quota of days; still, the average of life has increased in the last three or four decades nearly three years. Nevertheless, this form must ultimately be laid aside—when it is no longer needful for man's development. When he is fitted for a higher plane of existence, it will cease to

exist as a form. There should be neither disease nor pain in connection with the laying aside of this physical body. As for the "diseases" of animals and vegetables, we should remember that man's thought influences everything in this world; and the disorders mentioned might easily be explained from that point of view.

Q.—What is the best treatment for confusion about the top of the head?

A.—The best treatment is rest, peace, and quietude. It is the unrest, the anxiety, and the worry in mind—the turning of things over and over—which produce mental confusion. Endeavoring to see things more clearly causes a confusion of mind. It is also frequently caused by too much thought; for people *can* think too much—even in right directions. Rest, peace, and tranquillity are the essentials in such cases.

THE LIBRARY OF HEALTH

VOL. I.

FEBRUARY, 1898

NO. 10

THE FORGIVENESS OF SIN.

"He came unto his own, and his own received him not."

—*John* i. 11.

"The Son of man hath power on earth to forgive sins."

—*Matt.* ix. 6.

Many people believe this verse refers directly to the coming of Jesus to the Jews; consequently they see a condition of things that existed in the remote past, and not in the living present. It has no such restricted meaning, however. Such an interpretation would be a very narrow and literal way of explaining a great truth. Jesus, speaking for himself, says, "I came not to call the righteous, but sinners to repentance." Thus we see that his mission was to the outcasts, the "lost sheep" of Israel, rather than to those who considered themselves the chosen people of God; and we find that, while the priests and other leaders of the masses were ever in opposition to Jesus, yet he was gladly received by the common people.

The Gospel of St. John is, with the exception of the Revelation, the most esoteric of all biblical books. The writer gives evidence of a deeper knowledge of

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spiritual things than even that possessed by the Apostle Paul. He seems to get the very highest spiritual conception of things. He differs from Paul in that his writings are not arguments to convince people of the truth contained in his Gospel, but are simply statements of living principles, which, to be correctly understood, must be discerned with the inner vision, or spiritual sight. A literal interpretation of this Gospel must fail to give a true insight to its spiritual significance. This might be said of all the books of the Bible, but it is especially true of those that treat of the hidden mysteries. There is a marked difference among the various books when the inspirational order of each is considered. Some are highly inspirational, while others are largely historical.

If we are careful to distinguish between the man Jesus and the Christ spirit that animated him, many things heretofore wrapped in mystery will become clear. The "Word" that was "with God" in the beginning was not Jesus, but the Christ that animated him: and this Word of God is latent in every soul. It is the Light shining in the darkness, but the darkness comprehends it not. This light is the seed of the Christ, the Word of God waiting to be manifested in the soul of man. "But as many as received him, to them gave he power to become the sons of God." With that power comes the realization that we are dependent, not on flesh and blood, or on human will, but on the will of God.

But how attain this knowledge? How make manifest this light that is now shining in the darkness?

tempted him, but they could not divert him from the straight and narrow way. He realized the impossibility of serving two masters. Self-will disappeared before the Divine will, and he thus came into a conscious union with the supreme Will of the universe; and the fulness of the Godhead was made manifest in him, the perfect image and likeness of his Creator. From this altitude he speaks to man as one having authority—not authority derived from the books or even the mind of the world, but from the indwelling of the Word; and thus is brought to pass the saying, "The Word was made flesh, and dwelt among us." In other words, God was made manifest in man and the prophecy of the olden time was fulfilled—"The seed of the woman shall crush the head of the serpent." The animal nature had become extinct; the Christ, son of the living God, had appeared clothed with life and immortality.

For nineteen hundred years men have been groping in darkness, trying to find a way to serve God and allow their lower nature also to have full sway; but as yet no one has made the discovery. We turn our faces from the light and try to deceive ourselves by contending that the farther we penetrate the darkness the sooner we shall reach the light; that the **more** we serve the shadow the sooner we attain the **reality**. This is neither truth nor logic, for so long **as** we obey the will of the lower we cannot please the Christ will that is seeking to attain the ascendancy in our every thought and deed. And it is only as we perform this will of God that we become free from the bondage of the purely personal man.

The will, to be powerful, must be free, and to be free we must sever the bonds of self. The development of the will is a process of unfolding to the law of God, and is attained only through obedience to the law. If we desire lasting knowledge and understanding, we must awake to the fact that they can come only through the realm of spirit; that the soul of man can perceive absolute truth only through his intuitive nature. Knowledge is not of the head, but of the heart. It comes through the reasoning, not the intuitive, faculties. If we let our own thoughts rest and rise to the sphere of our highest ideal, our souls will become mirrors wherein God's thoughts shall be reflected; and he that knows himself knows God, because the true Self is the image and likeness of its Creator.

Why look without for salvation when the way lies within? Why seek the living among the dead? Jesus was the firstborn of many brethren; he was the first-fruits of those who slept—the elder brother. The Christ is the universal spirit of truth, which is to enlighten every man that cometh into the world. All souls are his, and to as many as receive him he gives power to become the sons of God. Thus does the spirit of God become manifest and dwell among men. This is the passing from death unto life—the life and immortality brought to light in Jesus the Christ.

A man sick of the palsy had been brought to Jesus. When Jesus looked upon him, he said, "Son, be of good cheer; thy sins be forgiven thee." To this remark certain of the scribes took exception, considering it blasphemy; and although they did not speak

openly—their opposition was purely mental—yet the Master discerned their thought, and said to them: “Wherefore think ye evil in your hearts? whether is it easier to say, Thy sins be forgiven, or to say, Arise and walk?”

And now we come to our text—“The Son of man hath power on earth to forgive sins.” Eastern people have always been able to perceive the connection between sin and sickness. Many cases are referred to in the Bible in which diseases are directly traceable to want of conformity to the law of God. “And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes and cause sorrow of the heart.” Further proof is to be found in the fact that no priest in any way diseased was allowed to officiate in the offering of sacrifices for the atonement of the sins of the people. The law required that he that offered these sacrifices should be without spot or blemish.

Throughout the Bible, sickness and sin are synonymous terms; they stand together, inseparably bound, in the relation of cause and effect. There is but one passage in the Bible that can give us any different thought—that which refers to the man blind from his birth. Jesus, being asked the question, “Whether did this man sin or his parents?” answered, “Neither did this man sin, nor his parents.” Let us consider this case a moment and see how this man’s-

condition differed from sickness and disease, for without doubt there is a marked difference. The blind man's case was simply one of retarded development; there was nothing about it in the nature of disease. Is a kitten diseased because when it is born into the world it lacks the faculty of seeing? It is true that this man lacked some mental faculty that was necessary to his seeing; but lack, in itself, is not sin. It is perceiving the law, in part at least, and failing to comply with it, that constitutes sin. If there is no perception, there can be no sin.

While there may be a difference of opinion as to sickness being the result of sin, yet there is comparatively little concerning man's having power on earth to forgive sins. The vast majority of mankind array themselves with the scribes, who thought it blasphemy for Jesus to say, "Thy sins be forgiven thee." They try to give to the phrase, "Son of man," an interpretation that is foreign to its true meaning, and one that Jesus himself never intended. It was not an unusual expression in those days. Other biblical characters—notably Ezekiel—had used it in referring to themselves long before the time of Jesus. So, then, if we give it the true construction, we shall see that Jesus made a claim, not alone for himself, but for all human beings.

Only as they became possessed of a knowledge such as Jesus had unfolded to, could the forgiveness of sins take place in the minds of others. In order to forgive sins to the same degree, it would require a knowledge equal to his. But there are many degrees in this for-

givenness of sin, and all who possess knowledge of spiritual truth are instrumental in the forgiveness of sin to those about them.

In what does this forgiveness consist? How may we thus become instrumental? Man, by believing in the reality of things which contradict the truth—which deny the omnipotence and omnipresence of God—is making to himself false gods. True, they are evil gods; but he has endowed them with being and attributes, and from them he derives the qualities of which he believes them to be possessed—such qualities as hatred, malice, envy, jealousy, pride, deceitfulness, backbiting, slander, covetousness, and everything that is false. Then it is found that the mind has become filled with discord and unrest. This mental state becomes unrest to the body, and acts upon all the different organs, producing a diseased condition that destroys their true usefulness. Now, what is needed to restore these organs to their natural functions? Displace the false gods and their seeming attributes by this thought: "There is but one living and true God; His attributes being altogether good, there can be no room in the universe for any other power that would in any way contradict God's power or goodness."

Let us consider the effects on the mind, and consequently on the body, of some of these apparent attributes; also, how they are displaced by thoughts of truth. Anger and hatred produce an inflamed state of mind, resulting in a corresponding condition of body and causing pain. The "son of man" who would "forgive the sin" in this case would replace the

thought of anger and hatred by that of love and goodwill; he would banish the inflamed condition of mind by the thought of gentleness and peace. As soon as the true thoughts found lodgment in the mind of the sufferer, the light would dispel the darkness, for the true and the false cannot dwell side by side. The mind cannot be filled with thoughts of love and hatred at the same time. With conformity to the true comes forgiveness of sin.

Slander and backbiting produce pain in the same proportion as they cause it by reacting upon the one who indulges in them. It is simply the operation of an unchanging law: as we sow, so must we reap. Before the sin can be forgiven the offence must cease, for there can be no forgiveness without conformity to law. In the soul warped by slander and backbiting, we should instil thoughts of true charity, of kindly words and deeds, and see only the true in others. When the soul perceives these, there is no room for the contradictory thought.

Covetousness and envy may produce palsy. The mind of a covetous or envious person is grasping for things external to itself. Not being able to get all that it desires, the hands and arms and body become weakened. For the forgiveness of this sin, seek to convey to the mind the thought that only as we give shall we receive; only as we are helpful to others can we be true to ourselves. A man's life does not consist in an abundance of this world's goods. When the mind lays hold of the true, the false images will disappear, and again will the "son of man forgive sin."

We are constantly sowing seed in the minds of those about us, and it will yet bring forth a bountiful harvest. We are letting our light shine, and others will surely see it. If the light is very great, it will be seen both far and near—the city that is set on a hill cannot be hid. If you are possessed of this light, let not false modesty seek to hide it under a bushel. Neither let the thought of superiority, or of good works, enter the soul because of this possession. It is “not of works, lest any man should boast;” the light is a gift of God. The will of God in the soul of man is the power that acts on other souls for the forgiveness of sin.

THE LIBRARY OF HEALTH

VOL. I.

MARCH, 1898

No. 11

GOOD AND EVIL.

In the life of man, existence appears to have two aspects, or conditions, which in common speech we call good and evil. They appear before us continually, and because of their presence everywhere we have certain questions to settle in whatever we propose to do. We ask, What is best—what is right—to do?

Two powers seem to be at work controlling human affairs. We speak of the good of life—its strength, its growth, its perfection; and, as if another force were opposed to all this with equal if not greater power, we speak of evil—of weakness, of imperfection, of death. We make this distinction upon all planes of existence. In nature, forces are good or evil according to their effect upon the efforts of man. On the higher plane, we use the same words to define the action of man himself in his relation to his fellow-men; and when we go still higher and seek for the origin or cause of these two extremes of life, we use the personal names of God, the giver of good, and of the devil, as the author of evil. As these names show, two powers seem to stand superior to man. To one he looks with

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love and reverence—to the other with the sense of fear. Thus we have two principles, nearly or quite equal in power, ruling the world. At least, this has been the case; but recently modern science has taught that the principle of unity prevails in creation. The sun is the centre, in which all earthly things have their beginning; and all things, as they finish their round of existence, move again toward their source, in unity of outflow and return.

And now comes spiritual science, teaching this same doctrine of unity in the inner life—that there is one Creator, the Source and Origin of all life; that the souls of men and the forms of physical life come by one law and one movement, from that one omnipotent Source. That Source is God, and the works of God are good. This unity of God as shown in creation and in life, is the foundation upon which spiritual science rests in the discussion of the question whether these two conditions of life, good and evil, are equal powers in the world; whether man stands between them, subject equally to both; and whether he has power within himself to work either with or against one or the other.

Spiritual science teaches that everything we see about us is the manifestation of the power of God. All visible things are signs of power, and the power of God is always and everywhere good. Still, we must acknowledge that we are confronted with what man terms evil. It is evidently some part of life, and in order to comprehend it we have to study life itself. Life comes before us as action, and this action is a controlled, regular movement that repeats itself from

year to year, and so establishes its existence. This law is, that power lies within the forms of life and works from their centres outward. Take as an illustration an apple-seed. It is a unity to begin with; it is greater unity when it is grown. The work of growth is all from the centre outward. As soon as the seed is planted, the various parts begin to expand, and in time the whole tree appears—root, trunk, branch, blossom, and fruit. All these parts come from the original seed. It is one life from first to last. It is simply the development of what was born within the seed in its creation.

Now, this law of growth in nature is exactly what is followed by the human mind. All things proceed from one Source; all grow by one law from within themselves outward. All forms of life are but signs of the power given to them at birth. Why, then, are not all things good? In this unity of life and growth, whence comes evil? If all power comes from God, then good is the only power, no matter what the seeming—no matter what the conditions outside may be.

The explanation that spiritual science gives to this problem is found by looking at life as a whole. When force is given, as in the seed, it is given a certain work to do; it has a design, a plan to work out. Its power is limited by the character that belongs to it, so that each seed produces only "after its kind." Now, in working out this design of its being each thing (and each person) meets with resistance. It encounters the opposed force of other things that are also growing and taking their places as forms of power on earth.

These two, then, must be thought of together—the action of force within and the resistance of force without: the action of life from the centre outward and the reaction of life (the resistance of force) upon the outside. All growth arises between these two. When force works outward from the centre perfectly it fulfils its design. It extends its material each way as far as it was intended to go, and the result is perfect, or what we call “good.” But, in contrast, when force does not fulfil its design, the result is imperfection, a partial nothingness, a non-development—what we call a bad thing, or “evil.”

At the heart of everything is the power given by God, and this power is the vital source of things beautiful. From its perfect, unhindered action comes all we call good. Again, we have on the outside the resistance of force—the opposition of heat and cold, of wind and snow; the pressure of materials, as a board on the grass; the pressure of circumstances that hinder or forbid the life within to assert itself. In this view of the unity of life, we see that good is the life of God manifested fully and freely, in harmony with the law of its being; and that evil is only this same life of God diverted from its true source, manifested in part only—not in order, but out of harmony with its own law. At the centre, in whatever degree life or force exists, it is perfect, steadfast, and invariable.

There is no such reality then as evil. All is good; all is real, true, and changeless. But upon the outside, where we get the results of growth, all is changeable and transitory. We have left the cause and stand

among the effects of growth, and here all is variable. Here we find non-fulfilment, irregularity, destruction of form, and confusion of life. Here we find the evil of life—sin and sorrow, sickness and death. It is a natural thing that man, being born into this outside world of effects, should at first suppose all to be equally real in character. But when we ask for the cause of any one thing, or of all, and, starting from any condition on the outside, work back to its beginning, and find but one force, one origin, one cause of life for everything, we are compelled to turn back with the knowledge of that unity and to see that all power is one; that all power is good; that this goodness is all there is, and that evil is only a lack of good.

There is no source, no great central point from which evil proceeds. Seek where we will we cannot find it. As in nature there is but one sun for one whole system of planets, so for the being of man there is but one Centre of life and intelligence. As the sun is the light of the world, so through all ages and among all peoples it has taken its place as the symbol of Deity. But if we look away from good and regard evil as another reality, a power working against good, we are led to ask, What is the symbol of *this* deity? Certainly nature does not give any other sign of creative power than that of light. If there is any other symbol, it is darkness. We have, then, the questions, What is light? and, What is darkness? Nature shows that light is the presence of the sun, and darkness is its absence. This leaves us only one reality—goodness, life, light—and teaches that all evil, all imperfection,

blight, and want, are but signs of the absence of good. When this grand but simple truth becomes clear as the science of life, and its only explanation, we will apply it to human life, and by its means discover that there are neither good nor bad people; that those whom we now look upon as bad, or evil, in the light of this truth will appear as they are—simply undeveloped, as those who have not fulfilled the idea and power which they were born to represent and have within them as possibilities. Man stands between the force of life within and the form of life without. He struggles to express the life within him. To a degree he succeeds; to a degree he fails. All failure is a loss in the sum of the world's progress. But not all failure is to be regarded as evil in the sense that man is subject to judgment for what he has or has not done. It is only when there is deliberate and conscious refusal on the part of man to conform to the law of God that there can be said to be any reality in evil. And even then, while one may be morally responsible for wrong done to others, the principle remains the same, and the true statement is that the will was not directed according to the law of God; that the force within did not take the right form as it reached the plane of results; that it did not culminate in blessing to humanity, but ended in a lie.

The devil, the "Prince of Darkness," is also the "father of lies," and we notice that his place is the "outer darkness." With the centre of light and force within us, he has nothing to do. On the other plane, where we allow life to deny its own design—in the

clouds that we create by our lack of force in carrying the light—is the domain of the devil. And even there, as soon as we comprehend that evil is but lack of good, and that we have all good within ourselves, the power of darkness is gone, and it is only a question of our will and effort, and of those of others, as to how soon darkness and evil, as conditions subject to change, shall give place to immortal goodness and light. Evil is always spoken of in comparison with good. The perfection of life is an ideal that by nature belongs to the human mind. By instinct man knows and loves to feel the absolute permanence and abiding truth that underlie existence, and it is really because the heart by nature rests upon this sense of unity and perfection that man has so often resisted the progress of knowledge. He has not wished to be disturbed. Carlyle says: “The law of perseverance is among the deepest in man; by nature he hates change; seldom will he quit his old house till it has actually fallen about his ears.” The lesson for us to learn is that, while the outer life must bring change constantly, yet there is no disturbance and no loss when we ourselves bring light from the centre to annihilate the devil and his “outer darkness.”

This problem of good and evil is really the one on which hinge all others, and its solution includes the answering of all. It was the first problem of man and it will be the last, because contained within it are the lesser ones. As we have seen, its explanation lies in our understanding that life is progress; that it rises in God, moves out into nature on the physical plane

of existence, meets there the resistance of force working in different forms with different degrees of strength, and thence begins its return toward God by gaining a comprehension of its own power and exerting itself to replace by good that lack of good that we call evil.

In the allegory of Adam and Eve, the first state is that of innocence. It is the childhood of the soul, wherein it has no knowledge of life, either good or evil. Now, all children are taught by experience; by contact with nature; by learning that force opposes itself to force, and that the two must learn to agree or "evil" will result. A child sees a bright fire; he tries to take the flame in his hand, and by sad experience learns the lesson of adaptation to life. He learns to regulate the power in himself, and by conforming to the law he becomes what at first he wished to be—the owner, the controller, the user of that element of fire. He makes it his servitor and his friend—to banish darkness and bring the light.

The resistance of force teaches the law of non-resistance to the soul; and, as soon as we learn and practise that conformity to law, we stop battling with evil and work with the force of life to produce good. We have to understand that all life is good at the centre, and that it is with that central good that we have to deal when we wish to accomplish any real result. Do what you will with the conditions outside, power must work only *with* power. All evil is a sign of need within. It is a signal of distress. It requires help from outside indeed, but that help must be directed from the vital

It gives the heart of man new strength to know these things. Looking to the one Light, he forgets that the darkness exists. Recognizing God, he forgets the devil. Realizing health, he forgets to be sick. Conscious of his relation to God, he grows more sensitive as to his true relation to his fellow-men. By this up-looking and this inward realization of life and its law, man will gradually bring his social life into order. Only by use of power will weakness disappear. When we all have learned to use the power that is in us, the "outer darkness" of the world will be so illuminated that men will know the true distinction between good and evil; and fear, as of a power outside of man, will be gone from the world of thought. In this newly opened pathway, its followers have many obstacles to overcome; but, realizing that every step taken is a help to all who come after, each may cheer himself with the thought that he is dealing with the one great principle of life, and that this truth, when known, "shall make us free." Then—

"Rouse to some work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth while in the world above.
The good begun by thee shall outward flow
In many a branching stream, and wider grow."

* * *

"Of those that eye to eye shall look
On knowledge, under whose command
Is Earth and Earth's, and in their hand
Is nature like an open book.

"That God which ever lives and loves,
One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

THE LIBRARY OF HEALTH

VOL. I.

APRIL, 1898

No. 12

THE TEACHINGS OF THE BIBLE.

It is evident that the majority of Christian people believe that religion comes from the Bible, or that the Bible is the cause of their religion. As a result of this belief, much fault is found with those who believe in what is called "the higher criticism." There is no doubt that a large number of spiritually-minded people believe that the Bible is the product, not the cause, of religion; for it is certain that religion, or the worship of God, existed long before the Bible was written. Enoch, Abraham, Isaac, Jacob, and Moses were all profoundly religious; yet they had no Bible.

Again, many people look upon the different books of the Bible as being equally inspired, while a study of these books will show various degrees of soul-development. Some of the books are historical, some devotional, and others prophetic. Many of the Epistles were written because of special circumstances that called them forth. The writers of the Bible were not mere automata who recorded things that were independent of themselves; on the contrary, their individuality shows forth on every page. A radical differ-

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ence will be seen in the mental, literary, and spiritual status of the several writers.

These books were written at intervals of hundreds of years—some in one place and some in another. Of the four lives of Christ, one was found in Rome, one in southern Italy, one in Palestine, and one in Asia Minor. Of twenty-one Epistles, five were found in Greece and Macedonia, five in Asia, one in Rome, and the remainder were held by private individuals. In the third century after Christ, the New Testament consisted of the following books: the four Gospels, Acts of the Apostles, thirteen Epistles of Paul, I. Peter, I. John, Epistle of Barnabas, and Epistle of Hermas. The last two are now discarded. It was not until the fourth century that an authorized collection of the books of the Bible began to appear, and since then there have been many changes.

All that God requires of any individual soul is the acceptance of its highest spiritual perceptions. In the Old Testament we find the history of a nation, one whose conception of God was undoubtedly in advance of the other nations of the world. It believed in God and was successful in its undertakings when it put its trust in that one Ruler, but equally unsuccessful when it took unto itself false gods. Here is a great lesson for the individual as well as the nation. God requires every soul to live up to its highest conception of truth. Doing this, success will attend its every effort; failing to do it, defeat will confront it at every step. This was the history of the Jews, and it is the history of every individual soul. We must live in accordance with our

knowledge of the truth. From those to whom little is given, little shall be required; from those to whom much is given, much shall be required.

There is no favored class with God. It is purely a question of development, or unfoldment. One and all have the same possibilities within them. As development and talents increase, by which we come into a fuller understanding of the laws of God, that greater knowledge brings increased responsibilities; and it will always be expected of us that we make the best possible use of our every talent.

In the New Testament, portions of the life of Jesus of Nazareth are recorded. In these narratives we find all things essential for our salvation. Christ shows plainly that, if we would attain to the highest spiritual development, we must forego all sensual pleasures; we must count these things as nothing if we would arrive at a knowledge of the truth. We must always be fearless in doing that which we believe to be right, and, while others may strive to injure us, we should in no way resist their evil efforts, but rather try to do them good.

The teaching of Jesus is simplicity itself; yet many fail to get the spiritual meaning of his words through the density of the mental atmosphere in which they dwell. It is simply a question of the darkness failing to comprehend the light.

It is impossible to form a reasonable conception regarding the merits of the Bible from any external point of view. Mere intellect is not capable of grasping spiritual perceptions: spiritual things can only be

discerned spiritually. The Bible, then, when viewed from any other than a spiritual stand-point, can never show us the way of life. The Spirit of God must first quicken the understanding; then will the pages of the Bible be luminous with the light of truth. While I cannot believe that God literally gave Joshua the power to cause the sun to stand still, so that his blood-thirsty followers might destroy more of the people with whom they were engaged in battle, still I am convinced that the story of Joshua symbolically sets forth great truths, which as yet perhaps we fail to understand. The laws of the Infinite can never be suspended by man, even for an instant. The law is as unchanging as God himself.

Neither can I believe that God ever commanded the children of Israel to make war upon the nations round about them and destroy them root and branch, leaving neither man, woman, nor child alive; for Jesus tells of a God that is our Father, and that loves all his children alike. With him there is neither Jew nor Greek; he is absolutely just and impartial to all. But man's conception of God has been so erroneous that he has believed it to be his duty to make war upon every one who did not agree with his conceptions. So, when the children of Israel engaged in battle, they imagined that they were carrying out the will of God in destroying the people who did not accept their views.

That idea has come down through the ages, but no one can find anything to that effect in the teachings of Jesus. He did not teach that others should be compelled to believe as he did or be put to death; on the

contrary, by both precept and example, he taught the reverse of this diabolical doctrine. And yet, looking back over the history of Christianity, we find it steeped in blood. In the name of God, Catholic persecuted Protestant and Protestant persecuted Catholic. But did it end there? No; Protestant persecuted and destroyed Protestant. Take, for instance, the period when the established church of Scotland made war on the Covenanters. In a few years more than five thousand men, women, and children were destroyed.

But we need not go so far from home. The liberty-loving Puritans, while asking freedom to worship God as to them seemed best, were not willing to accord to others the same privilege, but in the name of God persecuted Quaker and Baptist alike. At present most of us believe this to have been all wrong; we believe that many of their conceptions of Deity were false and unnatural. This was true of the Jewish nation. I care not who commanded the Jews to make war on other nations; but that prophet, or priest, or king, whoever he may have been, was not inspired of God. The prophecy of Jesus the Christ was "peace on earth, good-will to men."

Let us compare a selection from the Revised Version of the New Testament with the King James version. One says that all scripture is given by inspiration; the other that every scripture is inspired of *God*. One suggests a doubt that all scripture is inspired of God; the other asserts that *all* scripture is inspired of God. Illustration after illustration might be brought to show that very grave doubts may be entertained as

to the absolute correctness of the Bible. It is well known that no two translations are alike; which, then, is the correct one? If you ask a Catholic, he will tell you the Douay; if you ask Protestants, one will tell you the Bible commonly known as the King James version, while another may pin his faith to the latest revision. Then how is it to be expected that we are going to accept the literal translation of any Bible when we find such differences existing between the several versions?

Now, I firmly believe that all scripture inspired of God is profitable in the truest sense of the word; but there are statements in the Bible that God never inspired. Though I am a great admirer of the Apostle Paul, I cannot agree with his utterances concerning women; in fact there is nothing of an inspirational nature about them. The trouble with Paul was that he entertained the old pharisaical ideas concerning women. Having been brought up a Pharisee of the strictest sect, there seem to have been some things that he never outgrew. With the Pharisees, a woman's position was much inferior to that of a man. Was Paul inspired when he gave advice to the women as to how they should wear their hair; when we find him saying, "Let women hold their peace in the churches;" when he talks of man being an image and likeness of God, but of woman in the likeness of man; or when he says, "If a woman would know anything, let her ask her husband?" No, Paul was not inspired when he spoke thus. Woman, in every sense of the word, is the equal of man, and the sooner the world finds it out the better will it be for the human race.

Enough spiritual food for all will be found in either the Protestant or the Catholic Bible when it is spiritually interpreted. Stop reading the Bible according to the letter, and read with the spirit of understanding, enlightened by truth. When you have discovered the Holy Writ within your own being you will be able to discern it through the reading of the Bible.

But let us take a broader view of the story the Bible tells. Let us now consider the Bible as the history of the soul, beginning with the first chapter of Genesis and ending with the last chapter of Revelation. First, the descent of spirit into matter (or the "fall," if you prefer)—the involution, then the evolution. The study of the Bible from this stand-point will bring out many things before unthought of. Let me picture the soul on its journey from descent to ascent. In the garden of Eden, the soul seems innocent of both good and evil. Up to this time the voice of God had directed it, but here it seems to have taken on something additional—something more fully to express itself—and that something was a physical body.

With the body have come other acquisitions, namely, the five physical senses. Here, then, we perceive the great starting-point of the soul in its quest for knowledge, and thenceforward we can follow its journey in the pages of the Bible. The soul now hears two voices: the voice of God speaking to it through the avenue of intuition, and the voice of the lower or physical nature appealing to it through the senses. The voice of the Highest is saying: "Thou shalt have no other God but me; trust in me and I will direct your

ways." The voice of the lower is saying: "See, it is pleasing to the eye; it is good for food; take, eat, and be wise." The soul hesitates, and the voice of the lower is heard again: "Eat; thou shalt not surely die." The soul, listening to the voice of the tempter, is carried into captivity—into bondage.

Still, at times it hears the voice of God in the garden and may be guided into goodness and truth; but then, again, is heard the voice of the tempter. The voice of the Highest, speaking to the soul, tells of naught but that which is good and true, pure and holy. The voice of the lower speaks of the pleasures of sense and of time; of that which is evil and of all that is utterly false. So the soul, having in the beginning a knowledge of neither good nor evil, has now acquired a knowledge of both; but with this result: We find it in Egypt, or in the land of darkness, living solely in the things of sense, yet withal having a desire to escape from the bondage. Reaching out after light and truth, it is yet unwilling to give up the pleasures of sense; it is striving to serve two masters.

At last the seeming powers of darkness are left behind; the soul has emerged from the land of darkness and error. We follow it now in its journeyings through the wilderness; its murmurings against the Highest; its desire to turn back again to earthly pleasures—first advancing, then retreating, yet always gaining a little in its onward movement to the promised land. The daily gathering of the manna shows that God provides only the food that the soul needs for each day.

Now, the soul, having reached the border of the promised land, finds itself opposed by many enemies, which it is commanded to destroy—to cast out, leaving neither root nor branch. These enemies are covetousness, envy, malice, pride, anger, hatred, and many other foes of a like nature. So we follow it in its battles; we witness its successes when it listens to directions from on high, and its defeats when following false gods. We see its abasement when it bows before the golden calf; we see it exalted when it dashes to pieces the idols of Baal, acknowledging the only living and true God. Sometimes exalted, then again debased—at times on the mountain heights, again in the valley of humiliation, or seemingly lost in the deserts of doubt and fear, until at last, in its pilgrimage here below, comes the greatest of all events—the crucifixion, and the soul's at-one-ment with the Source of its being.

The spiritual nature has now attained complete ascendancy. The sense and purely intellectual nature having become subordinated to the higher, self-will and the desire of the flesh are crucified. God's will alone reigns supreme, and we have the fulfilment of the Lord's prayer, "Thy will be done, as in heaven so on earth." (As in the spiritual, so in the bodily.) Lastly comes the resurrection to everlasting life—the grand finale—the soul or the woman clothed with the sun, having the moon under her feet and the twelve stars as a diadem over her head. The sun is typical of the light of truth that is spiritually to illuminate all the ways of the soul. The moon is symbolical of ma-

terial things, which the soul has now put under foot forever.

The history of the soul is written and re-written in the Bible. The entire volume is a history. But we frequently find it written in condensed form, in a single chapter, as in the first chapter of Genesis. Every "day" mentioned in that chapter is but an epoch in the soul's development. The "evening and the morning" complete a day in the soul's upward progress. First, darkness (the going down to germinate), then light; again comes the evening, which is always followed by the morning. At last the soul reaches the seventh day, the sabbath, the completed number seven, the day of rest—the journey ended. The seventh day is the day that Jesus the Christ typifies, and as a type he foreshadows the coming of the universal Christ, when all, from the least unto the greatest, shall know God.

Once more we go back to the Bible for the history of the soul. We find it this time contained in one book, namely, that of Job. Here we find that the soul had progressed as far as the purely temporal and external things could go. Job was an upright, honorable, and God-fearing man, having a great abundance of all material things. But something more than anything to which Job had attained is required of the soul. Job possessed integrity, intellect, and even fear of God. But do not misunderstand the term "fear;" the word "honor" might better be substituted. Something more was required than that of which Job as yet had knowledge. This was not self-righteousness, for he had gone in that direction as far as it was possible for man to go.

The one thing that remained to be developed was the Christ spirit, which in all humility could say: "Abba, Father, not my will, but thine be done." So the whirlwinds of truth and the floods of knowledge swept over Job's soul, and all his material greatness was gone in a moment. But in that hour of seeming desolation there crept into Job's soul a full knowledge of his own weakness. Then came humility. The becoming as a little child was the next step—the letting go of self and reaching out after God. And at last, when the Christ had taken full possession of his soul, his spiritual greatness was far beyond anything he had ever possessed; for while one had been temporal the last was eternal. Thus should we interpret the story told by the Bible.

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