

THE MASTERY OF FATE

—BY—

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THE AUTHOR.

DEDICATED TO SEEKERS AFTER TRUTH.

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PREFACE.

Since the back numbers of THE NEW MAN up to date are exhausted, and many calls for the same are still coming in, we have decided to republish the original articles in book form, under the title "The Mastery of Fate."

The "lessons" are intended to be a primary course, which is to be followed up with a more advanced course, running through THE NEW MAN from November, 1895, to November, 1897.

We caution against a careless interpretation of the words "primary course." This does not mean something very easy to master, or something of little importance, but it means a statement of first principles in simple and concise language. Upon a correct understanding of these principles will depend the comprehension of all that is to follow. The principles as laid down there will indeed lead to "the Mastery of Fate" if thoroughly comprehended and followed. But many will need a re-statement and a more detailed exposition. Therefore the advanced course will enter more deeply into the subject matter, and will contain the additional information needed by the advanced student.

That the comprehension and the application of the principles as here given to the public will ultimately lead to the mastery of sin, sickness and poverty, is fully attested by the success so many have attained who have been students. Therefore they will be the stepping-stones to the attainment of that full and complete Mastery of Fate towards which the souls of men aspire.

In the full expectation that these pages will bring the

help, strength, health and comfort to as many in the future as have found these in the past, we launch this book on a world hungering and thirsting for that Truth which makes free, and that Knowledge which saves here and now, and which applies to the needs of the living Present.

THE AUTHOR.

LESSON I—GOD OR LIFE.

The first cause, the Unconditioned, the Infinite, the Law, the Absolute, the Creator, the Source of Life, God—these terms all mean the same. The meaning attached to the word God, whenever the Metaphysician, the Mental Scientist, the Christian Scientist uses it, has not the remotest resemblance to the meaning that the ordinary Christian attaches to the same word. Indeed, most Metaphysicians dislike to use the word God, for the reason that the popular notion has attached to this word the idea of personality, of body, form, human shape, which all imply limitation, while the attributes of God, such as Omnipotence, Omniscience, Omnipresence, exclude any such limited conception of Him. I will not believe that our theologians entertain this limited conception of God, but why they suffer the masses to adhere to it is not clear to me.

Dr. W. H. Holcombe truly says: "He who has a false idea or conception of God is an idolater, worshipping some graven image of his own imagination or reason. If a man has a false idea of God, his love of God is the love of an untruth, and everything will be in some degree wrong with him from center to circumference—morally, mentally and physically. The wrong idea of God is the secret of all the ignorance and misery of the world, of its sins and diseases, its false religions, false philosophies and false sciences."

C. C. Post writes in *Metaphysical Essays*: "What odds then, whether we conceive this power (God) to be possessed of a body or not?"

"But it does make a difference. It makes the greatest conceivable difference. It makes the difference which ex-

ists between owning ourselves and being owned by another; the difference between master and servant, between life and death.

"If God has a form and is a person, and if he made the law by which we exist, then are we wholly in His power? Him we must obey forever, and forever must His will be our will. We are His servants and He is our master, and to Him must we look for pleasure and for pain, for reward or punishment, for life or for death. If God is a person, His will is supreme; our wills are subject; His will is free; our wills cannot be free; not free to question the law; not free to question God. By His will we exist, by His will we may die. By His will the law of life came; by His will a law of death may come. In all things are our wills subject to His will, and since by his permission we exist, by His command also may we be annihilated.

"Not so of a Law. The existence—the very fact of the existence of a Law by which Life first came to be, makes it forever impossible that death should ever be.

"For if Law is the cause of life, then death can only be where Law is not; and if Law is the First Cause, death can never be; for the First Cause must be self-existing and imperishable, and being so, and being the cause of life, life once existing must always continue to exist, and death is forever an impossibility.

This too: While to a personal God, a First Cause having personality and an individual will—a personal God who created the universe and man for His own personal glory—while to such a God man must forever bow down in worshipful obedience, towards Law as the first cause, man stands in a totally different relation, and may, by understanding it, make it his servant.

"For while man is nothing, and can do nothing outside of the law, yet may he through an understanding of the law, make its power his own; may compel the law—even the law

of which he is the creature—to obey him.

"Before the Law as first cause, before an impersonal instead of a personal Force, man feels his relations changed and himself free. Free to question, free to act, free to command, free to climb to any heights, free to prospect to any depths, free to aspire to any good, to hope for anything, for all things that are in the law, even the powers and goodness of the law itself.

"Yet more. As before a personal god it is man's duty to bow in humble obedience, in the presence of an impersonal force it is his duty to command."

So you see it makes a difference, and we may go back to the bible for a true metaphysical statement of God, or the Law. The bible says that "God is Spirit" and is omnipresent. Consequently He must be everywhere, must pervade all and fill all. Moreover, all that is made must be made of His essence and partake of His nature, and this the bible affirms in reference to ourselves at least by saying that He made man in His image and likeness. As for the rest of creation, this also must have been created out of the God-essence, since there was nothing else, no other material to make anything from. Franz Hartman calls "matter" "concentrated or solidified Spirit," which means, atoms or God-substance, drawn to coherence through the very Law itself—the Law of attraction—this Law or activity, which exists in every atom, and which forever seeks to attract the atoms together into worlds, where it then manifests in myriads of different forms and combinations. In the rock it manifests by the simple Law of attraction, which links the atoms together in one strong embrace. In the plant it strives for more perfect organization and shows forth as the plant, plus the life of the plant. In the animal it develops into still higher manifestation, and in man, especially his thought—life it shows forth under more advanced conditions still, and yet even here it finds no rest. It constantly

seeks to elevate, to push all into still higher conditions. And this indeed is evolution.

This universal Life knows no rest. In plants and animals it attracts the atoms into organization, and as long as this attracting process lasts the organizations thus builded grow, they live. Then, when they have reached the limit of growth or organization under their particular forms, they cease to gather the Life forces, and the things—plants or animals—die. But the Life, the Law of Attraction, never goes to sleep. The atoms which disband at the dissolution of any "dead" thing combine under new forms and build up other organizations.

And this Life fills the universe absolutely full. A vacuum in Nature is impossible. Life, the Law, is every where and constantly seeks to manifest itself with a beneficent purpose throughout. And this Law is Good; it is Truth; it is Love. John says "God is Love." Swedenborg calls it Love. There is no room in it for evil, sin, sickness or death. What then are sin, sickness and death? They are still Good, although a negative Good, Good on a very low plane of development.

Life is everywhere; it is in and all around us. Christ said "I am in the Father (the Law, the Life) and the Father is in me." He affirmed this not only for himself, but for all men. Paul says "In Him (the Law) we live and move and have our being." We cannot, in fact, separate ourselves from the Law, but man has in thought done so by imagining God to be a person far off and directing everything from afar. Further, we have divided God and called one part God and the other the devil, contrary to the command "Thou shalt have no other gods (powers) beside me."

Dr. Holcombe says truly: "Those who believe that God burns his own disobedient children (which are a part of Himself) forever in hell, and that there is a great malevolent being, the Devil, who disputes with God the dominion

of the universe, besides other points of a current theology, have such tremendous errors, double-twisted and intertwined in their mental organizations, that it is a wonder that they are not perpetually diseased, either mentally or physically."

Do you not see that the devil and hell are the unreal creations of man's undeveloped intellect, of his fears, and that he has given them shape and reality through his belief in them? What a load we have carried through the ages and what a drag on man's free development this great bugaboo, fear, has been. Inquire of your physician, or of your own experience, what the effects of fear are on our minds and our whole makeup. Imagine the effect this age—long fear, has had on humanity, and then drop your fears and thus cease giving them power over you.

"For it is God which worketh in you both to will and to do of His good pleasure."

There is but one Power, one Force, one Law, one God, one only Good in the universe. Believe this and you will be saved from all that has been such a horrible nightmare to you—poverty, sin, sickness and death. In conclusion let me quote a few paragraphs from the pen of Helen Wilmans:

"But there is a Life Principle, and it is unlimited; it is one. It holds the visible universe in place, though it is invisible. It is a self existent principle. It is Law. It is the one Law—the Law of Attraction—and beside it there is no other law. It is also the very essence of love; and the recognition of it as love is expressed by us in love for each other."

"But the Life Principle exists. The undeviating Law exists. It has never been violated and never will be. And this is our hope. It is unchanging, diseaseless, deathless; and a knowledge of it *conforms us to it in a way that renders us diseaseless and deathless.*"

"For the Law does permeate all visible forms. It is one

with all substance. And no doubt that an expanded and spiritual interpretation of the word "God" has been the foundation for the expression that God and man are one."

"A more scientific statement of the same truth would have been this: 'The Law and man are one; or, man and all the visible universe are one with the Law of their being—one with the indestructible Life Principle, or the Law of Attraction; the Love Essence.'"

"In Mental Science the great principle laid down is this: Man is conjoined to the Eternal Life Principle. He *is* that principle—*its very self in objectivity*—and in proportion as he becomes intellectually conscious of this tremendous truth he finds an unfailing supply to all his needs, and grows more into a knowledge of his own mastery."

"We are manifestations of the unchanging Life Principle; of the Universal Spirit of Being; the extinguishable I AM. It is the soul of nature—the body. It is internal man. Man is the external of it. And the seeming two are *one*."

SPECIAL NOTICE TO STUDENTS.

Here in this one statement, "I am one with Infinite Life," lies the whole secret of healing. It is the basic principle of Mental Science. Your thoughts, your beliefs are creative, because they make what you believe in real to you. All created forms are only so many manifestations of spiritual ideas, whether of God (the Law) or man. In other words, mental states (thoughts, beliefs) become apparent in the so-called physical realm, they become clothed, they materialize, and so our senses become aware of them. Do you now see how a consciousness, a belief of being One with Universal Life, which is diseaseless, painless and deathless, will in time make these and many more of its attributes apparent in our bodies? But in order to overcome disease and all other negative conditions we must in thought and feeling become alive with the conviction that we are one with this diseaseless and deathless Life. A mere surface conviction

will not do. The reason why some fail in healing is that they are not sufficiently conscious of this Truth. One must be soaked with it, as it were; one must be pervaded with it; must feel it all over. Then only can this great Truth manifest in us and so take the place of the negative conditions to which it is positive and come forth and show forth in us in glorious health and vitality and power. Therefore hold this thought close to your heart, repeat it many times a day, and as sure as you live, you will in time be able to heal yourself and others. Make the statement in many different terms, such as "Life is in me," "I am part and parcel of it," "I am one with it," "I am it."

If the Life (the Truth, the Law) is creative, then I am creative, because I am one with it. My word will create health and strength and vitality in my body, because my recognition of Life will make Life manifest in me. "The Truth (or life manifested) will make me free." Use your own words in making those statements if you wish, but do not lose sight of the facts.

LESSON II—MAN.

What are the sun and stars? They are great centers of energy which have, while being drawn to coherence, thrown off planets and now sustain living creatures upon some of them, while others are getting ready for the production of living things, and, mayhap, some are even past that stage where it is possible to sustain physical life, such as we know it here. The planets are the children, the creations of the suns, and no matter what the nature of the transmission of solar energy, life—physical life—upon the planets is possible only through that solar energy.

The myriads upon myriads of suns in the vast infinite realms of the universe seem to serve no other purpose than

to sustain life in innumerable forms. The energy they send forth is expressed in living forms—vegetal, animal and human—first upon one planet, then upon another, until these planets in turn have served the purpose and the nature of their existence—the manifestation of life. These vast centers of radiance were drawn out of the unformed into form, out of invisibility into visibility, out of nothing into the realm of the objective through the law of attraction. Under the operation of that same law were drawn apart sparks from its very essence, invisible centers of energy, which share with the law all the potentialities it contains. These individual sparks from the Universal Uncreate partake of all the natures and the attributes contained in the one, in the Unmanifest. They are divine, immortal, indestructible. The impulse given to these centers of energy at a certain moment of subsistence will never cease, for there will be no end to time. It will never be lost, as the law of continuity, or conservation of energy, makes this impossible. It will never act in vain or be impotent, for there is no limit to its power. The law of cause and effect will press forward toward the manifestation of all the natures—the possibilities contained within these centers. They are the One separated into the many, and yet forever one and united. All the possibilities of the one are transferred to the many, and the many become the One.

There is infinite possibility contained in each one of the many, and the divine necessity for expression will reveal these possibilities in order and in time. That which forever is in subsistence will come into existence. That which is in being must be created, and thus the many, the individualized Universal, the divine sparks, the centers of energy and radiance become the creators.

When the photographer takes the "likeness" of yourself he exposes a dry plate for an instant. If you follow him into the dark room you may be surprised to see no image

whatever on the plate. And yet the image, the impression, is there. You cannot reconcile these two facts until you see him pour the developer over the plate. Now you may expect to see the full image flash into view at once. Again you are mistaken. For a moment you see nothing. Then will appear one, two or more dark lines or patches. As they develop you will recognize an ear, or the nose or another feature of face or dress. Gradually others follow, and soon one after another of the lesser lighted portions of the picture will develop until the whole image is complete. So these individual centers of the Law are its "images and likenesses" potentially, as the invisible image on the dry plate is the likeness of the sitter (with a difference, of course), but has not as yet appeared; or the same as the acorn contains the oak. As the image comes to view under development, or the oak appears after many years' growth, so the possibilities subsisting within the "image and likeness" of the Law will appear, be made known, or "created," one by one.

Creation, potentially, is perfect. Actually it is a constant becoming. Being is ever unfolding. Wherever the words "creation" or "created" are used in this article they signify the unfolding, the becoming of that which potentially already is. In Being we are already all that we actually ever will be.

These "images and likenesses" have infolded within them the grass, the herb, the tree, the fish, the reptile, the fowl, the beast, man as we know him now, and as we shall see him unfold through the future ages; and these must all be revealed, made known, expressed, manifested.

And who is it whose nature it is to create all these? Where can we find these individualized gods? Do you not guess it, dear reader? Does not your intuition reveal it? Do not your lips, moved by divine ecstasy, triumphantly pronounce the words "It is Man?" It is you and I and all those dear to you. It is all the innumerable hosts gone be-

fore and coming after us. It is all the blessed throng, the multitudes of the Universe.

You and I and everyone of us is a sun, a center of energy, for the purpose of creating and sustaining living forms on all planes of existence. These divine centers are ever active, ever building and infusing with life the figures and forms which they create. They have power over matter. They draw it from wherever their outward forms or creations are placed, use it and dissipate it again. They use even the sun's energy and all the resources of nature for whatever purpose they have in hand. They partake of the nature of the Law, of which they are individualizations. They are all-powerful to accomplish that which they must and will accomplish.

Ah, dear reader, your former concept of Man was only a small part of what constitutes Man. You mistook one of man's natures, the sense-nature, for his sole and only nature. But now, since studying Mental Science, the conviction comes stealing over you that there is another and a higher nature infolded within you and that this nature is now slowly unfolding. And this sweet assurance brings untold blessings to you: It enables you to look beyond present limitations to that reality within, where there are no sorrows, no sickness, no poverty, no tears, but all light, all power, infinite goodness and love and purity. You begin to see yourself as you really and truly are—the creator of all the forms and transformations through which you have past and the creator of all that is yet to come. Verily, no mortal sight has seen the glory and the blessedness which will be ours when we unfold a greater consciousness of our inherent powers and possibilities. For we really and truly are Now, potentially, all that we ever will be. But because we have traveled through the whole scale of nature's expressions up to where we now are, we embody all that we have so far revealed. It is well to realize this, and yet our thoughts

must not linger in the dim past, but turn to the brighter future. Remember that all natures are infolded within your individual being, and the next nature which you will unfold is that of the Christ-Man, or the New Man. You must become the victor over your present limitations, and the realization of the new consciousness will do this for you. You must keep your mental vision fixed on the inner Divinity, which is above all that hampers your personality.

When your body shows forth what is termed disease, look up to your true, eternal self and say: "*This is I; I am not sick; I am well; it is my body, my present outward expression, which shows forth my former ignorance of my true being, and this ignorance makes itself known in the condition called disease.*"

By thus keeping the divine ideal in your mind you will transform your outer defects into harmony with the ideal thus cherished. You will outwardly create what you inwardly see or realize. A more developed consciousness of being will always precede the outward creation or manifestation. We have to conceive an idea before it can be actualized. The Idea is the seed which the Ego waters and cultivates, and from which springs the manifestation. Thus, the thought, the idea—the Word—becomes flesh. Knowing this, what shall we do to be saved?

Cherish the little infant which has come to life in your consciousness; adore him, feed him, clothe him. Cultivate the newly found spiritual consciousness. Nourish it with the proper thoughts. Read and think what will strengthen it, and some day it will grow to the full stature, and it will be the victor over your old consciousness, which now, in the light of the new, has become false and must be overcome before the new born king can reign. The realization may as yet be only a faint gleam of light, only now and then perceived in moments when your personality is vibrating at a higher ratio. But nourish it continually, fervently, and then

bide your time. In due time you will see it full grown and reigning over all your personality in power and majesty. You, then, are your own redeemer and king, and your eyes will see "God," the Law, manifested on a higher scale than you ever saw before. Your sorrows and your mistakes, your weakness and disease will all have disappeared.

You have actualized another nature infolded in your being and you are ready to become conscious of the next higher one. This consciousness in turn will be followed by its corresponding manifestation, and so your personality will unfold and express the inner potentiality more and more through time without end, bringing ever greater blessedness.

LESSON III—ALL IS GOOD, AND THERE IS NO EVIL.

The formation of suns and planets is supposed to begin with the fire-mist as a visible substance. What is fire-mist? What else could it be than the essence of the Law (or God, if you will), being drawn to coherence, or into visibility. The primitive atoms are coming together under the Law of Attraction; they are contracting, condensing; they manifest the first aspect of their inherent activity. Who would say they are evil? And yet the same is said of them when countless ages hence they manifest different aspects of their inherent activity. But we will not anticipate. Let us follow, however, imperfectly their supposed career through futurity.

Let us imagine a great patch of this world stuff in some part of the universe, made visible through attraction as fire-mist.

The great mass of fire-mist, through ever increasing condensation, manifests ever greater activity. It is alive with motion, till presently some center is established toward which all atoms are drawn, and around which they begin

to revolve. Thus a two-fold motion is set up, one *around* the center and one *toward* the center. This center of attraction grows stronger in its potency to attract. Greater and ever greater activity and energy is displayed, until the condensing mass of primordial world-matter assumes a fiery, burning, spherical appearance. The activity toward the center increases. Toward the sphere it lessens, until some portion of the outer rim becomes detached from the main body and has a motion of its own. This rim, in the course of time, establishes a center of its own, breaks up and attracts all of its parts to its center. There it resolves itself into a round, seething, molten mass. Is an outside God perhaps conferring this awful activity upon it? No! The activity inherent in the original atoms is assuming different aspects only.

Æons hence, this newly born world, which is now revolving around its still further contracting parent sun, begins to lose its fiery luster. It grows dim. What causes it? The primordial Godessence now begins to differentiate, to separate into different compounds or aspects. The surface begins to cool. An atmosphere is formed, and dense vapors begin to fill this atmosphere, which rise in it, cool off, and return to the as yet heated surface, from which they rise again in great masses of seething steam. Thus they rise and fall, gradually cooling the surface of the globe, until finally they find there a resting place as water. They form one immense, dreary waste, an ocean which covers the whole globe.

Who will assert that anything on this globe is evil? No one; and yet later this world will produce children—men—who declare that there is ought evil. But let us proceed. Below these wastes of water, the surface contracts and great ridges are formed, which raise their craigy heads above water. Behold! the first land. But what a land. How barren. Not a sign of life. Patience! Patience! Life is

there. Where? Why, inherent in every atom of the globe. As soon as proper conditions for sustaining organized forms are established, they will appear. The Law of Attraction, which never sleeps, and which is unerring in its operations, and which furthermore, is inherent in every atom of this world, will draw some of them together into organized forms. The atoms themselves, under proper conditions, will develop or show forth this new mode of activity—Life. Thus, forms of life are created spontaneously as soon as proper conditions exist. You could no more prevent forms of life from appearing, under suitable conditions, than you could prevent the rain from falling down, once the necessary conditions exist.

The first forms of life are on a low scale of development. Are they, therefore, evil? Who will answer yes? Our theologians? No. And yet when these forms have grown into men, they say "man is inherently evil," or, "man has an evil nature which prompts him to do evil!" Why, I tell you that man can no more do "evil" than a plant can do evil. It is all a matter of growth or development.

These first forms of Life all have a motive power, a propeller, which carries them on to ever greater perfection, to ever more perfect development. And this propeller, this guide is—Desire. Desire for what? Why, for nothing but growth, development, freedom and happiness. The little, tiny creature reaches out into an unknown and an untried world to satisfy its wants. Sometimes these wants are satisfied and at other times they are not. It reaches out in mistaken directions. These efforts in wrong directions are mistakes. The creature gains experience by them. It grows wiser; it learns the better way through these mistakes, and therefore, they are good. Who would call these mistakes sins?

While trying to satisfy its desires, the creature comes in contact with obstacles which it has to overcome. It finally

does overcome them all. Thereby its powers are increased and added to continually; it learns more and more, until it grows into—a man. But what a man! If we could see one of the first men that roved the forests, we would piously shudder and mercifully—pity. The first man doubtless was afraid of the beasts and the elements: For the sake of his own freedom and security he must somehow protect and defend himself. If primitive man could have seen one of our American Indians he would undoubtedly have considered him a God in power and wisdom. Would the savage call the primitive man's mistakes "sins," and blame him for his weakness and ignorance, or do *we* call the red Indian's mistakes sins? Do you call your child's mistakes sins? Why, then, call the mistakes made by more advanced human beings sins? Where is the line of separation? What is the aim and object of all effort—effort in the right direction, as well as in the wrong? Why, it is happiness and nothing else. The poor wretch who staggers along under the influence of liquor; what made him drink? The thief, the murderer, the dishonest tradesman, one and all; what makes them commit their mistakes? They all crave and strive for happiness, which it is their divine right and privilege to do. They all think they can gain something, which, in their ignorant judgment, they believe will contribute to that end. Are they deserving punishment or eternal damnation? Is your child deserving it? Why then murder and maltreat humanity for its mistakes? "You might as well," says Helen Wilmans, "beat the unripe peaches off the tree because they are unripe." What then shall we do? Why, *reform* and *educate*, but do not become a murderer by advocating capital punishment. What we know, we are; therefore teach men the better way and they will walk it. "Well," you say, "this or that criminal was an educated man." I beg your pardon, he was not. If he had possessed knowledge *sufficient* to see the error of his ways, he would not have been a

criminal. And so it is with all of us. All we need is *more* knowledge, *more* Truth, and *we* shall walk in the Light of Truth. "The Truth shall make you free." It is only recently that the world *commenced* to read the story of creation. It is *not* a finished story; it is one of sequences and sequels. We on this earth are as yet in the opening chapters. Indeed, the whole universe is in a constant state of *Becoming*. It never is finished. A thing that is finished is dead, and there is no death. Look where you will and you will find nothing but Growth, *Growth*, *GROWTH*. Contemplate our solar system. You will find the planets in different stages of progress, from the dull glowing, heated orb to our burnt out moon. Trace the history of our own earth through the geologic ages and you will find it a *history of becoming*. The older our earth has grown, the more suitable have conditions grown for sustaining and developing forms of life, and these have steadily improved. The less finished has been succeeded by the more finished. Who will say that development has ceased or is going to cease? Our globe may grow old and unsuitable for an advanced development of man, but by the time this happens man will have started on his journey of conquering other planets.

We see Man a growing soul, with constantly increasing and improving faculties. We see the arts, the sciences, the religions, develop from mere potentialities to actualities, and as actualities they always change, grow and improve. The stages that Man passed through were all *good* in their way and *necessary* for his growth. Nature never jumps. She is slow but surefooted, and mounts from one step to the next, never missing one. And so with Man. Each stage was necessary for him, and by his *mistakes* he reached the next higher step. *They* were his only guides in his growth. He has always dropped the crude and the undeveloped conditions and clung to that which proved good and true. As it is with the race, so it is with the individual. He also learns

through his mistakes. Are they, therefore, evil? I say they are good and necessary lessons for him. Indeed, a man may go on making one or more mistakes all through one life. But what is one life to him? It is but a day of his youth (or his childhood) in his eternal march of conquest. It may take one whole life to show a man the unsatisfying character of certain mistakes. But the lesson learned will not be lost. It will be retained in his soul, and his soul will be the factor which determines his actions in the next reincarnation (or life). The one who has never been tempted cannot know virtue. It is he who has mastered his passions (not killed them, but controls them), who really is virtuous. Who are you that judgest thy brother man and says he is evil and sinneth?

Oh, glorious Man! Thou hadst to march through a fearful jungle of ignorance. Thy feet are sore and bleeding, thy body cut and bruised, thy eyes are red and swollen, but thou art victor. Thou art victorious at every step, and nothing has been able to keep thee. Thou hast often stumbled. False lights have repeatedly lighted thee. The will-o'-the-wisp and the rush lights have tempted and allured and many a side path has led thee. But thou art victor of the past and wilt be conqueror of the future. Therefore, fear not. Peace, peace; there is no evil! All is good!

I hope that the reader now sees that his mistakes are not sins that merit punishment. What will help us all to drop them is more knowledge, more Truth. Mental Science teaches it. Ignorance sets our bounds, and what we do *not* know makes our limitations. If you would overcome any and all of your hampering conditions, then *know* more. What you know, that you are, and that you can do. The only punishment we ever get for our mistakes are the *natural* consequences which follow the infringements of the *Laws* of Nature, and those consequences are discord, pain, disease, old age and the dropping away into dissolution of the heavier,

denser part of ourselves, as in death. We remain the slaves of those environments and conditions which we have not yet conquered or overcome; and who will say that this is not punishment enough? Who will say that there is another hell besides the one in which our ignorance keeps us? There is no place in all the universe for the hell of Christian theology. There is no use for it, and that for which nature has *no* use does not exist.

LESSON IV—WHAT IS DISEASE?

I do not deny that my body exists and that it does occupy space, as some extremists do. But I say that it is not self-existent, it is not its cause. Its first cause is that eternal and self-existent reality which men call God. This cause is coming to a realization of itself, which is progressive and changing from simple to complex, from small to great, from an imperfect state to an ever more perfect one. This Self-realization of the First Cause is projected into a reflection of that which it realizes or recognizes of its inherent nature, and this outward projection is visible nature, the existent universe.

Because this Self-realization is ever progressing and changing, we see its product, or *its effect*, the universe, in a constant state of change and transition. Some men, looking on the surface of creation and seeing this kaleidoscopic transformation going on continually, said "All we see and feel is not real, it does not exist, it is only an inherent state of our mind which we behold." While they uttered a part of the truth in the matter, they believed that they enunciated the whole truth.

While visible nature is not real, in the sense of being its own cause, or in being permanent, yet it is real, in the sense that it exists. But its cause is permanent, only the Self-

realization of this Great Cause is forever changing, and with it the effect of this Self-recognition, so-called nature. Man as we see him is only an effect. He is an individual part of the universal Self-recognition of God. He is rooted in God, and God is his real or larger Self, which through him makes for expression of Its inherent Power, Goodness, Love and Wisdom. This Self is the real "I." It is also the universal "I" which all creatures possess in common. Therefore, we are all brothers in one Father.

But we are each of us individualized expressions of this First Cause, and are continually growing in the recognition of our real Selfhood. And so is the race as a whole growing. As soon as we have reached a higher plane of recognition of what we are, we see much of what we formerly believed has become error in the light of this better understanding, although at the time it was good and true and necessary for us. But our beliefs and our ideals must always change if we would keep growing.

How foolish then for men to keep in the same old track of race beliefs, which were the bread of life for our ancient ancestors, but which now are stale and poisonous, in the light of a better understanding. Much of the seething discontent, the misery and the corruption of society to-day is due to this very fact. A higher spirit, a better conception of truth, a broader interpretation of life, is abroad, and we still cling with the tenacity and the persistency worthy of a better cause to the old ideas of man's origin, nature and destiny. The spirit of truth will not be opposed. All that stands in its way will in the end be swept aside, and this spirit will ultimately reign triumphant. The opposition to this spirit is the "sin against the Holy Ghost," of which Jesus spoke; it is the "sin" which can never be forgiven.

Since every object and every being has its root in a certain self-recognition of the Great Cause, it follows that what at the time being is recognized is also shown forth. A man

believes what he recognizes, and he will show forth just as much as he believes of himself; *he will be his own beliefs*. This accounts for all that external man is or shows forth. We believe in sickness, poverty, old age and death; therefore we show forth what we believe in. We believe ourselves subject to a thousand outside influences, and our fear makes us passive to those influences, whether they are real or not. Passivity attracts what we fear. All sorts of ignorant beliefs and fears take root in this passive or receptive soil of the mind and bring forth fruit after their kind. It is in the realm of mind that all recognition takes place, what we there recognize or believe, will be "created." *We* are the power that creates our own conditions. Let us, therefore, change our beliefs; let us strive to reach forth to a more perfect recognition of our true nature and our externals will change. Let us forget the old belief of man's innate weakness and sinfulness, and let us sing the glad song of man's divinity, of his strength and power.

Since the body is merely an effect of a deeper cause, all its conditions have their cause in man's mind or soul. Disease, therefore, originates in the mind. Our own fears and beliefs in disease produce it in the body, and our fear and passivity make us subject to the disease thoughts of others. We can "catch" so-called infectious diseases.

Therefore, *watch your thoughts; cultivate right thinking*. Our own disturbed thoughts, as well as the thoughts of others, cause that disturbed condition which we call disease. Disease has no existence independent from our minds. The harmonious action of our *minds* (this term includes in its meaning also what we call the body, because *mind* and *body* are one) is disturbed by error-thoughts, and this disturbed harmony appears to our perceptions as—disease.

Nature, or the life-forces, try to establish harmony and equilibrium again. These forces meet with resistance, and this resistance makes itself felt in pressure, pain and uneasi-

ness. If we would remain quiet and passive like animals under similar conditions, we would get well in all cases, where the disturbance has not reached the limits of endurance. But instead of remaining in a quiet, reposeful and hopeful attitude of mind we begin to fear and to worry, and so oppose the healing power resident in us in its beneficent action. Fear and worry are alone sufficient to produce disturbed conditions. Add them to an already disturbed condition and we aggravate "the case." The doctor is called in. He knows the value of an easy, hopeful mind in the cure of his patient. He therefore gives assurance of recovery and leaves directions for keeping the patient quiet. Sometimes the mere fact that he is there produces the desired result, and we venture to assert that this quieting influence has more to do with the recovery of the sick than his pills. If the doctor has no hope for the patient's recovery, this fact is often impressed on the man's mind through the silent influences of thought, despite the doctor's hopeful words. Thus the patient loses hope, gives up the use of his will and "dies."

It now remains for us to prove that thought, whether originated by ourselves or coming from others, *can* and does make sick. One important proof of this assertion is that thought can make well. Our mental healers are proving this daily. Besides this, we only have to overlook the catalogue of diseases which are directly traceable to the action of thought and which are so recognized by the medical fraternity. Thought, if it is extremely emotional, can even kill. The cases on record where a sudden joy or fright, or a fit of anger, caused death are numerous. Longing for friends or native home has often caused disease and even led to death. Long continued study or mental overwork lead to exhaustion and general debility. Grief may lead to hysterics, spasms, etc., even death. Anxiety or worry may culminate in some fever, emaciation, disturbance of the di-

gestive organs, insomnia, insanity, etc. Ordinary fits of anger may lead to biliousness, headache, trembling, liver or stomach complaints. Moodiness and melancholia lead to final disorders. Jealousy leads to liver complaint, etc. But why enumerate any more? These are all well recognized facts and they sufficiently establish our proposition. Besides we might cite cases of disease caused by suggestion, hypnotic or otherwise. But while the physician, as to the cause and origin of disease draws the line and says: "This ailment is due to mental or internal causation; the other has been brought about by material external influences, etc.," the Mental Scientist maintains that *all* diseases are due to mental causation and that they depend for their existence upon a false belief, or an erroneous attitude of the mind, and he demonstrates this assertion practically. The Mental Scientist destroys this false belief of the patient in regard to his disease; he establishes the truth and the patient is healed. This is how the Truth heals.

"But," you ask, "how is it possible that a condition as real as disease seems to be can depend upon false assumptions or *beliefs* for their existence? In answer I will cite some instances to you in which this may be, or has been, the case. For example, no one has as yet proved to the satisfaction of enlightened people the existence of the Christian Devil or the Christian Hell. And yet there are millions of people who suffer from the mere fear of them. They *believe* in the idea, and therefore suffer the consequences, as much as if what they believed in were real. You may or may not have heard of cases where people have believed some friend or relative to be dead, either in war or through some accident, when in reality the person was alive and well. In consequence of this erroneous belief, those who believed in it suffered all the pangs of grief; perhaps even pined away and died, just as if their belief had been a true one.

A gentleman who believed himself an easy victim to

"colds" was invited to a supper. Chance brought him to sit between the door of the room and a window *which he believed was open*. Soon he began to imagine that he felt the cold air strike his hands and face. He began to sneeze, shivers were running down his back, and he experienced all the symptoms of an approaching cold. Later in the evening he discovered to his relief and surprise that *the window was closed*. From that moment his approaching "cold" was dissipated.

If the taking of colds depends on external conditions, such as dampness, wet, cold air, etc., why is it that out of whole companies exposed to precisely the same conditions only certain people take cold? If the "external conditions" were the cause, then *all* should "catch cold" who were exposed to the same conditions. We have heard of a case where a certain individual was "made sick" by others telling him that he was. Also of the criminal who thought he was bleeding to death and died, when in reality warm milk only was trickling down his back. Only recently we read about a girl who attempted suicide. She took a substance which ordinarily is harmless. But she believed it was poison—and died. We also read about the little sister of a physician who will exhibit the symptoms of any disease the doctor may tell her she has, when in reality she is in excellent health. However tempting it may be to multiply the citations of such instances, we must desist for want of space. The reader doubtless will remember instances where he labored under some delusion. As long as the delusion lasted he suffered the consequences of his delusion.

We know a certain man, who, on one occasion, was seen searching for something. One of his friends enquired what he was looking for. He answered "my pipe." His friend then politely informed him that his pipe was at that moment in his mouth. And so it was. So you see that the absence of the pipe was real to the man as long as he did not know

he had it.

We "knew" another gentleman, a farmer, who suffered so intensely from rheumatism that he was unable to attend to his spring work himself. One day one of his cows got into the garden. This excited him so that he rushed out of the house and chased the cow out of the garden. Returning to the house he noticed with surprise that he felt no pain and could walk perfectly upright. He was cured from that moment. The cow episode had dispelled his delusion and made him aware of the truth.

So you see that a false idea, *if believed in*, brings about the same conditions as if it was true, and it is *our belief* which makes disease real to us.

Now, if it is true that the power of error, or erroneous thoughts, can "make sick," then it is apparent that the Truth, or true thoughts, will make well, and we must be able to prove it. This is already proved, and is being proved daily by all the mental healers throughout the world. They give no medicine, and yet a large proportion of their patients get well. Our doctors use medicine and act either consciously or unconsciously on the minds and the thought-life of their patients. Mental healers act solely on the mind of their patients. They also cure. Therefore, it seems to me that mind is king. The mind is the man, because the man is *all* mind. Establish rest and harmony in his mind and you have a well man. This is done either through silent thought transference or through the teaching method. Dr. Quimby used the latter method only. He says: "If I can establish the truth in the patient's mind, that is, disabuse him of his erroneous opinions regarding himself and his disease, I cure him." He proved the truth of this assertion in all the cures he made. All other mental healers prove the same, and any unbiased enquirer may collect evidences enough to convince him of this. If the thoughts of others act disturbingly on our minds and cause that disturbed con-

dition which shows forth on our bodies in what is called disease, then it stands to reason that the thoughts of others can cure us. Also, if the thoughts of others can produce these results in us, then our own thoughts do the same, since it is *the thoughts* and not their source which determines the effect. Again, if our thoughts can produce the same disturbing action, it is apparent that our own thoughts can cure us. In the one instance the thoughts are disease or error-thoughts; in the other they are health, or truth-thoughts. Now, what are disease-thoughts? All thoughts of anger, hatred, envy, malice, discontent, worry, fear, selfishness, etc., will produce inharmonious conditions of mind (and body). On the other hand, all thoughts of love, goodness, forgiveness, patience, hope, faith, as well as all pure and ennobling emotions, will lead our minds to think in harmony with the Universal Mind. This also will produce harmony with ourselves, and one aspect of this harmony is health. You now see why all the exalted teachers of mankind insist upon your thinking health-thoughts. It is because these health-thoughts will lead you to harmonious *being and doing*. They will lead you to your true heritage and destiny, which is to become the God-Man one day, with all his powers and attributes; the more perfect man, who will have all power in heaven and upon earth.

LESSON V—THE POWER OF THOUGHT IN THE CURE OF DISEASE.

In our preceding lesson we showed that the real cause of all disease is in man's own mind. His own ignorant, vicious, weak and fearing thoughts cause it, or prepare a congenial soil for the disease—thoughts of others to enter. Thus we "catch" a disease, because we are ready for it. The disease is already there, but some "germ" or "microbe" entering

our bodies may be the torch which "sets the house on fire." Both in preventing and curing a disease, we must "render the building fire-proof." This we do by cultivating *right thinking*, which will produce right feeling and right doing. Right feeling is Health. Through the practice of correct thinking we drive out all existing weakness and become positive, or proof, against weakening outside influences. Let us briefly consider how this is done.

In order to reach a better understanding of the subject, we have to consider for a moment the *sub-conscious mind* of man.

What is the sub-conscious mind?

It is that part of our mind wherein are stored away all our thoughts and experiences. If it was not for this sub-conscious mind we would not retain or "remember" the least of our experiences. All would be lost to us as soon as experienced. Just imagine such a condition! Progress would be impossible. Besides the fresh, new experiences and thoughts which come to us, our progress (leaving other factors out of consideration) depends upon the ability to retain our thoughts and impressions, to learn through them and to draw conclusions from them. But our minds possess the ability to retain all that we have ever thought and felt, as well as the impressions which we have received through our senses. None are ever lost, even if we cannot recall them all. Henry Wood compares this vast sub-conscious storehouse to a well or cistern into which is forever running a small rill of new thoughts and impressions. If this never-ceasing stream brings to its reservoir nothing but false, ignorant, vicious, weak and uncharitable thoughts and feelings, how can the contents of this reservoir be pure and wholesome? And remember, dear reader, that these accumulated thoughts, emotions and experiences make and form your *character*, and through the laws of correspondence—or cause and effect—your character presses for outward embodiment. Your sub-

conscious mentality will be reflected in your body. If you do not like the image or reflection of your inner character, then do not begin to plaster and patch up the body, but transform the former, your character, your personality, your sub-conscious mind. This you will be unable to accomplish in a day, a week, or a month. It requires months and even years of patient, persistent effort. This little rill of ever-running thoughts and feelings will have to change the muddy, murky contents of the sub-conscious reservoir gradually, by carrying there, nothing but pure, wholesome and strong thoughts and feelings, and this from now on will be your task.

Have we ever stopped to consider what a load of false but ever-present thoughts we have been carrying with us? To stop often and look back, and wail and regret, would be worse than useless. There are moments in everybody's life when the light of some Truth seems to light up this dark chamber for awhile and bring into glaring view all our shortcomings. When such a time comes to us, let us look just long enough to give us a wholesome dislike for and a divine discontent with the old life. Then let us turn about with faces toward the new Truth and the new life, and let the command be "Forward, March! Excelsior!"

Say what we may, Mental Science must not only be adopted by us in theory; it must be put in practice; it must become a life with us, if we would be healed permanently from all our ills, and if we would prevent other ills likely to come as results of living the old life. The old man, the Adam, must die, in order that the new Man, the Christ in us, may rule.

Then, when we begin to think pure, wholesome and vital thoughts we will sooner or later feel the effects on our bodies. The old aches and pains will disappear, our flesh and tissue will be renewed in the character of the new thought. Our thoughts are things and they translate themselves into flesh

and blood. Says Dr. Holcombe: ". . . Every step of the process (of body-building) is the externalization of thought into tissue, so that the body is the perfect representation of the mind, and every impression made upon the soul is repeated in some form or other upon its physical counterpart." Again he says: ". . . The body is the mind translated into flesh and blood."

Paul Tyner tells us in the Arena: "The statement is made—and its suggestiveness is startling—that the proportions of oxygen, nitrogen and hydrogen in the body of an individual, at any one time, are not only an absolute indication of his bodily condition, but will indicate *his spiritual* condition also. That is to say, the character and development of the ego itself determines the composition of the body, and the proportions of oxygen and nitrogen will be blended in exact relative proportions with the good and evil in a man's nature. Every good thought increases the proportion of oxygen, as a deep breath does, and lessens that of nitrogen, making the body finer, or more beautiful, and—let us add—more healthy. Every evil thought or impulse that is indulged, increases the nitrogen, and has the reverse effect on body and soul."

I know the reader will forgive me if I quote again, this time from "Ideal Suggestions Through Mental Photography," by Henry Wood. "It is said that Swedenborg, when under inspirational conditions, could see that the deviating quality of thought changed the action of the lungs, the heart, the stomach, the liver and kidneys with kaleidoscopic quickness and *in exact correspondence*. Notwithstanding the well-understood power of abnormal thought in disintegrating the human organism, the corresponding opposite seems to have been ignored by the regular schools. It is logical and natural to look for opposite results from opposite causes. If bad thoughts will pull down, good thoughts will harmonize and build up; in fact, the good is infinitely more powerful, for it

has the divine basis of reality. High, healthful, pure thinking can be encouraged, promoted and strengthened. Its current can be turned upon grand ideals, until it forms a habit and wears a channel. By means of such discipline the mental horizon can be flooded with the sunshine of beauty, wholeness and harmony. To inaugurate pure and lofty thinking may at first seem difficult, even almost mechanical, but perseverance will at length render it easy, then pleasant, and finally delightful. The individual idea, as also that of the true healer, is to wash the mind clear of all spectres of abnormality, and fill it with pictures of health, beauty, symmetry, strength, purity and earnest aspiration towards perfection. Like all truth, *they will press towards outward symmetrical embodiment*. The most thorough and impartial investigation proves that thought is the veritable organizer of all physical conditions. To add to the vitality of our material tabernacle we must radiate true thought from its inner potential fountain, until it thrills the whole organism. Thus the spiritual innermost of man, the Christ, which is 'the Word,' is made flesh, or comes into externals. Thus the Word is 'spoken,' for from thought within it becomes articulate without. But it must be unmixed with doubt, fear or faithlessness, therefore, 'speak the word only and thy servant shall be healed.' The whole product of God's creative thought was pronounced good. In the measure that man proceeds on the divine plan, he not only will 'think no evil' but will specify and uprear the good, the true and the beautiful."

And now, to be practical, what can we do toward changing our old habits of thought? We will briefly outline a course of proceedings which, if persistently followed, will have the desired results.

Have an hour every day in which you can retire and be alone. For some people this will be a difficult task. Those who cannot find an hour in the day time had better practice

their autosuggestions, or affirmations and denials, in the evening just before retiring. Get into as easy and restful an attitude as you can and concentrate your mind upon some ideal assertion. The object is to *impress* the sub-conscious mind and to give it a fresh, vigorous supply of thoughts, which must be indelibly stamped upon it. This you can do by concentrating your mind upon some one or more ideal suggestions, such as: "I am well. I am soul or spirit and this body *will* be ruled by me. I, the real man, the spiritual man, can never be sick, nor weak, nor poor, nor old. I am always young, beautiful, happy, pure and noble. Disease can never master *me*, nor poverty, nor misery, nor calamity of any kind. There is no Death. I live forever. I am a part of the Universal Spirit of Life; I am one with it; it would not be complete without me and my happiness is the Great Spirit's concern as well as mine. I and the Father are one; the Father is in me and I in Him; nothing can separate us. The strength of the Father is my strength, and I open my whole being to the influx of strength, goodness, health, purity, wisdom."

After making the latter assertion, rest passively and expectantly. Your attitude of receptivity and expectancy will draw to you the influences thus invited. You make, as it were, a vacuum within your being which "the Law" *will and must fill*. You make a demand upon it, and be assured that the supply is ever ready to fill you. "Seek and ye shall find, knock and it shall be opened unto you." "Blessed are the hungry for they shall be fed." The Master who spoke these words full well knew their import. He knew that there was a supply to every one of our demands, that all we have to do is to make ourselves passive and receptive, and demand the things we need with a firm faith in the Law's ability and willingness to meet our demands with a sure supply.

The proceedings faintly outlined above may be varied to

suit each individual's needs. You need not use my words. Use your own expressions. Affirm the things you most need the oftenest and in the strongest terms. Your affirmations may not all be true on the physical plane, but they are true on the spiritual plane. Your object is to *impress the mind*, to change your sub-conscious mentality. This when accomplished will inevitably work outward. Your ideals will press for, and find, outward embodiment. Your newly developed inner consciousness will bring about its corresponding external conditions. This is the law.

Further, your attitude of openness or receptivity will draw to you the things you demand or wait for. This is the Law also. You may assist the process of autosuggestion by putting before you mottoes printed in large type, which process Henry Wood adopts in the above mentioned book. By looking at these mottoes for five or ten minutes you *photograph* them, as it were, on your mind in indestructible letters. For your mottoes you can adopt such as will express your greatest needs. Thus, if you are sick, let your motto read, "I am well," or "I am whole," or "I am healthy." The process indicated above may cost you much effort in the beginning and may seem trivial and mechanical; but try it once, and in time it will become a source of happiness, content and peace. These communings with your ideal or spiritual selfhood will bear you fruits which no earthly treasure could buy from you. All I ask of you is a one or two month's earnest trial. Then you will not have to believe my assertions any more; then you will truly "know" for yourself.

In every day life try to avoid scandalous gossip. Never speak ill of your neighbor, for the party that is injured the most is your own self. Avoid reading of, or discussing crime, disease or abnormality of any kind. If thoughts of chagrin, vexation, discouragement, jealousy, anger, revenge, try to invade you, turn from them as you would from a viper. Since no two subjects can occupy your mind at the same time, you

can shut these thoughts out from you most effectually by fixing your mind upon their opposites, such as love, kindness, goodness, purity, etc. Always look for the good in everything, and soon nothing but good will meet you. You will realize that which you expect and believe in.

If you pursue this course you will build yourself in immortal strength, health happiness and purity of heart. You will heap up treasures which the rust and moths will not devour and thieves will not steal from you. You will develop as the Law intends you should develop; you will build for time and eternity and come so much nearer your ultimate destiny whose glories eye hath not seen nor ear heard. You will become a *new man*, and all through the power of thought.

LESSON VI—DESIRE.

In the last lesson I considered "thought" as a means of cure. I also showed how through the power of thought we could develop that higher consciousness which is so necessary and without which we cannot progress very far on the upward path. What is consciousness? Webster gives as a first definition the following: "The knowledge of sensations and mental operations, or of what passes in one's own mind; the act of the mind which makes known an internal object."

While we live and while our "minds" operate we are always conscious of something. Our minds are occupied with some thoughts or mental pictures at all times. The part of the mind which is called the objective mind may be likened to a chamber into which flit all sorts of visitors and in which the "I" sits either as an interested spectator, a judge, a commander, or as a student—a questioner. At times the "I" or Ego will idly watch the figures or pictures as they come and go unbidden. At other times it will marshal before its tribunal certain thoughts to judge their merits. Anon it

will pass in review the hosts that crowd in and out, command some to stay and others to depart. When the Ego sits in the role of a student it either looks among the thoughts of others or it calls for its own creations. It is always obeyed. It is absolute ruler in its domain. But not all know this. Some Egos, instead of believing themselves commanders, think that they are subjects, and their thoughts sway them as long as they are ignorant of their inherent rights as rulers. Let the "I" once rise in its inherent majesty and assert its authority, and none will be more willing servants than these very same thoughts. But let no one suppose that these thoughts are not mighty and powerful things themselves. They will perform greater wonders than any one has ever imagined they could, if commanded aright, or if the right ones are chosen. But alas! they may also become the agents of death and destruction. It therefore becomes the highest office of the Ego to choose wisely and to learn to command wisely. Many Egos are now learning this for the first time through Mental Science. The character of our thoughts determines the character of our consciousness and our personality. Our consciousness may be either physical, mental or spiritual (ideal). Before the mind of man began to develop his consciousness was solely of a sensory nature. It was dependent upon his bodily conditions and upon impressions from without. When his mental faculties began to develop he became aware of a new consciousness—the mental. Although he lived more and more in this as he advanced in knowledge, the former, or animal consciousness, would often intrude itself and sway him. Man had not risen to the point where he saw himself ruler over his internal kingdom. The animal consciousness builded its own brain. The mental development constantly added cells and convolutions to this—it builded its own chambers through the power of thought. This addition of gray matter fitted the brain for still higher thinking—for the Ideal. A good many people do not know

that thought is able to build its own brain, therefore they look at the Ideal as something unattainable. They gaze at it with tear-stained eyes and, shaking their heads in despair, whisper: "We can never reach it; we can never make it Real." Alas, they know not that they have the power to build an ideal or spiritual brain through the power of *ideal thought*. But now the world is slowly awakening to the recognition of this joyful truth and many are following it out in a practical way as indicated in the previous lesson.

You can build or enlarge your brain and its faculties in whichever direction you like. If you wish to enlarge the animal brain you must *live* in your bodily sensations, appetites and propensities. You must admit to your mental chamber only thoughts and pictures of this nature. But I am sure nobody who studies Mental Science will do this more than is absolutely necessary for the well-being of his body. You can also enlarge your mental brain through thought and study on this plane and the greater number of men are now building this brain. This had its place in the order of the evolution of man. But there will come a time in the history of every human being when he must develop the higher faculties and the higher brain. The spiritual or ideal evolution of man is an outgrowth of his intellectual evolution. There can be no true spirituality without an adequate mental development. It would be like a flower springing directly from the roots without stalk, branches and leaves. The development of man must be orderly; first his bodily, next his mental, then his spiritual faculties must be developed.

The mental chamber of which we have been speaking is so constituted that only one thought can be in it at any given moment, and this fact, while it is a disadvantage to some extent, has also its good points. Would you expel an unwelcome guest, one that could work you only harm, then admit or call in one of more beneficent mien and the other

one is obliged to leave. If in the past we have ignorantly harbored thoughts which have builded undesirable qualities into brain and being, we must exclude thoughts of a like nature in the future and the corresponding expressions and faculties will soon shrivel for lack of new food and exercise. Likewise, do we wish to build into our nature ideal faculties? Then we must call into the chamber of mind such thoughts as will furnish the right material and this effort must be systematic and persistent. Herein lies the value of ideal suggestion and the cultivation of "the higher consciousness." Build an ideal or spiritual brain by thinking ideal thoughts and sooner or later you will be possessed of ideal powers and forces which will carry you to ever higher expression in the scale of being. This higher brain and this newly awakened higher consciousness will call for new and adequate outward expression in our bodies and in the conditions which surround us. The fact is, that although the world has only lately realized the truth that we can create our conditions through the power of thought, we have always done it, but for the most part unconsciously and this brings us to a consideration of

DESIRE.

Desire, desire for Life and desire for more Life, has indeed been the lever which has raised animate creation to its present level, and it will be the lever to raise it to a still higher one. "The struggle for life," says Henry Drummond, "is a species of necessitated *aspiration*, the *vis a tergo* which keeps living things in motion. The inertia of things is such that without compulsion they will never move and so admirably has this compulsion been applied that its forces are hidden in the very nature of life itself—the very act of living contains within it the principles of progress. An animal cannot be without *becoming*."

And it is, because it is "Desire" incarnated in a physical organism. This desire was stronger than all seemingly ad-

verse environment which crowded upon it. Desire overcame all its environments and the action of overcoming developed powers, and faculties, which found expression in the bodily organs which we now possess. When, in the history of evolution we reach man, we see desire still at work in lifting him slowly, but surely out of the brute into the savage, out of the savage into the barbarian, out of the barbarian into the civilized being by slow but ever accelerating degrees. Man wanted to live. In order to do so he must provide food for himself and family; he must find shelter and protection from climatic inclemencies as well as from wild beasts. The first led him to the chase which necessitated the invention and use of arms. It led him into fishery and agriculture where his wits were constantly exercised in the struggle with his environment. It led him to the invention and the use of implements and finally into the arts. "So," to quote once more from Henry Drummond, "He works, he seeks food, shelter, safety, and those movements make marks in his body, brace muscles, stimulate nerves, quicken intelligence, create habits, and he becomes more able and more willing to repeat these movements and so becomes a stronger and a higher man. Multiply these movements and you multiply him. Make him do things that he has never done before and he will become what he never was before." Yet there came a time when he arrived at that further height where, to the unconscious compulsions of a lower environment, there were added those high incitements of *conscious ideals* which completed the work of creating him a Man.

To Man, the last and highest of evolved orders "a task so prodigious was given to accomplish, enemies so mighty to be overcome and a mark so high to be attained, that no one but a god incarnate could perform the work, win the victory, and achieve the goal." [From *The Law of Laws*, by Wait.] And man is fast attaining this goal as far as de-

velopment on this earth is concerned. But whatever he has achieved, whatever he will yet attain, he has done, or will do through the active operation of this mighty thing within him—Desire. Is it then not the height of foolishness to doubt our desires and aspirations? The only thing that can lift us higher in the scale of being is *trusting desire*. Desire is the voice of the law itself within us. Listen to it and be saved; smother this voice, stifle it and be miserable.

"I want to get well, if God permits; I wish I were healthy, wealthy, wise and happy," you say, but you sigh, and look forlorn. You believe that there is a God who does not wish you to be happy, wise, opulent and healthy? What infidelism! Do you not know that the Law, the source of all creation, is within you and that it speaks through you daily through desire and aspiration, and you treat this sublime voice as if it was the inspiration of a devil! Give up saying "I would be these things if it is God's will." Stop being an infidel and trust yourself, your desires, then you "trust the Lord"—the Law. The aim and end of your existence is to be ideally healthy, happy, opulent and wise. Believe this, assert it daily in the face of old race beliefs, repeat it to yourself, write it down on a large piece of cardboard with flaming letters and have it where your eyes will see it often, until your very being thrills with conviction and the ideal conditions which keep aloof from you on account of distrust will be realized. Do you think that the Law itself could thus speak through its expression—man—if what is called for did not exist? All that we can ever wish for does really and actually *exist now*; it is actually pressing upon us from all around. Your desire is the love call for its mate; it relates you to the object desired, and the thing desired is already yours. Affirm your ownership of the same in the most positive language. If you are sick say "I am healthy," not "I wish to be healthy." Try to realize, to feel that you are, and soon the objective side of the Law, your body, will

conform to the ideal you thus hold. Do so with every one of your other ideals and soon they will find visible and tangible expression in, through and around you. But you must *trust* your desire, and this latter point will be discussed in the next lesson.

LESSON VII—FAITH.

The word faith as used in this, the seventh lesson, simply means belief without knowing. This kind of faith may be divided into blind, unreasoning faith and intelligent reasoning faith. The former accepts truth or error merely upon authority without ever questioning whether, what is believed in, is really true or not, or it accepts the evidences of the senses without reasoning.

The latter faith is based upon facts directly or indirectly bearing upon the subject believed in. It questions history, experience, science, etc., whether they are in accord with it or not. It seeks among the known for a verification of the unknown, of its hopes or fears.

This kind of faith is ever changing with individuals as well as with nations and races, while unreasoning faith is fixed, until it becomes a reasoning faith. It is the latter which I wish to briefly touch upon in this lesson.

This faith proceeds from the intuition or the natural knowing of man. As the reader will see in another lesson, (Man) we believe in a trinity of principle, soul and body, which three are one. The principle, or inner self, is the Law individualized. (How poor and inadequate are words to fully express my meaning.) This Self is eternal, fixed, unchanging. It is the underlying *cause* of all manifestation. It contains all potency to create, but it can create or manifest that which is inherent in it only as it becomes self-conscious. This self-consciousness becomes the soul of man. This self-

consciousness is not evolved all at once. It has a beginning in time, while the principle is eternal and uncreated. As self-consciousness begins through that primordial impulse, which is the starting point of all creation, it *manifests* that which it sees or realizes. This self-realization is evolutionary. It is the evolvment into *existence* of the possibilities subsisting in the eternal Uncreate. This *ever-growing* self-consciousness or self-realization becomes *conscious* first in man. Through all the kingdoms below him it proceeds unconsciously, impelled by its inherent impulse. In man it becomes a *conscious* realization of the inherent powers and possibilities. These unformed possibilities are forever knocking at man's reason for a conscious recognition of themselves. They are constantly welling up through his intuition. Intuition is the gate through which they pass.

On the unconscious plane they were never questioned and therefore they found expression in existence with comparative ease. But as soon as man's reasoning faculties (which are expressed through his brain) began to reason for themselves independent from intuition, he questioned the thoughts and images and aspirations welling up from the latter. He constantly obstructed the natural operation of the Law through his doubts and fears. He had not as yet risen to that intellectual height where he perceived that his eternal Self, the Law, was speaking through his intuition, and that the Law spoke in *desire* or aspiration. His scared intellect feared the desires arising in his heart (intuition) and he pronounced many of them evil. Thus *man created evil* in his consciousness by imagining that to be evil which was good.

Christ recognized the fact that the race must have faith in intuition. He said: "The kingdom to come *is* already in possibility *within*, constantly trying to be recognized." It must be *believed* in before it can become an objective reality. Realization always precedes creation or manifestation. Therefore he said: "Unless ye become as little children ye can-

not enter the kingdom;" that is, you must lay doubt aside and have faith in the inner voice, the inner guide. This is the *faith* that he constantly enjoined. The Law with all possibility is within us all. "I and the Father are one." Only have faith. How sadly has the church misunderstood its founder. The very thing Jesus wished his followers to "believe" has been disbelieved, descried, denounced, condemned; and yet this all was natural. The unripened intellect of the race could not understand the man who was two thousand years in advance of his age.

But people in the western world have tried to *believe* what their leaders represented to them as truth. They had a blind faith. This blind faith was the only thing possible for them until the intellect of the advance guard of the race had ripened to the point where the old faith could be questioned. And now the old misconceived dogmas are being questioned; venerable race beliefs hoary with age are asked to give an account of themselves, and they are examined by all the laws of logic and reasoning, by experience, in the light of science and history, and blind faith is fast becoming an intelligent faith.

This intelligent, reasoning faith will become *knowledge* in time, but because realization of a possibility always precedes the actualization, we must give credence to these fair visions of our intuition, we must believe in them. The world is slowly awakening to the fact that *desire* is the lever by which the possibilities inherent in Being are brought forth into the light of day through and by the creature. History, experience and the theory of evolution are confirming it. It is possible to entertain a reasoning faith now where formerly it was possible only to follow its blind mother.

And this fair daughter, a child of our Nineteenth century, is promising much to its followers. It appears different from different standpoints, but we only see different aspects of it,

not different things. At one time it looked like the goddess of liberty, at others like the spirit of freedom from all hampering limitations, or as sweet *charitas*, love supreme. And yet it holds all of these up to the enraptured gaze of its disciples. It holds aloft—high above the murky atmosphere of doubt—goodness, purity, strength, power, mastery, long life, health, opulence and happiness. "Have faith," she cries, "and all these will be yours. Believe that you are gods, kings and rulers, heirs of all that is. Believe and be saved."

Belief is necessary to salvation. Intuition tells us that there is a stage in the development of man—the effect—where it is possible to be free from all these bugbears of the ages—disease, poverty, weakness and death. Desire or aspiration points the same way, and desire could not exist if the possibility of realization was wanting. The Ego calls loudly for its own, for its inheritance, and it will never call in vain, provided we have faith in the voice of the silence, the inner guide. Remember your deepest Self, the Law, in this way calls for expression in and through man; and who would doubt that It could so call for that which could never be brought forth from possibility to reality, from latency to actuality? No one who calls himself sane would doubt it. And yet there are many, who, upon hearing the glad tidings of this latter day gospel for the first time, cannot yet comprehend. They have not reached the pure atmosphere above the murky, miasmatic currents of doubt and fear. They doubt, and that ends the matter for them, at least for a short while. Some day—if not here or in this incarnation, then elsewhere—they will awake in the health and life giving atmosphere of intelligent faith, which by nature is related to and bound up with the things born of intuition, the divine possibilities seen by it. All eventually must follow the same path. At the farther halting place faith will be superseded by knowledge, hope by actualization, the ideal by the real.

Oh, let us then follow this bright star of hope and joy, never doubting the realities to which it leads us, and as sure as the morning breaks after a stormy night, so sure will that brighter morning break for us, when sorrow and tears shall be no more and death will be swallowed up in victory. Arise from thy troubled sleep, O man! Thou art a god in strength and power. Why shouldst thou fear! Thou retest secure within the omnipotent Source of all Life. Its strength is thine; its power, its majesty, and its glory. Enter thine inheritance which is awaiting its ruler, its king. Enter it through the portals of faith.

LESSON VIII—THE SILENCE.

To be alone! What bliss for those who know *how* to be alone with themselves, and yet what a torment to others who know not how to be in the silence. He who lives in the personal self and in the external solely dreads to be alone. His interior vision has not yet opened and all that can interest him is in the without. He looks to the without for everything; for help and for salvation. For him there is cure only in medicine and outward operations. He finds his pleasures, his loves, his consolation in objective things. For him only the material senses exist. He aspires to a material heaven, dreads a material hell and bows down in fear and trembling before an anthropomorphous God.

Many of us will pity such a man, entirely forgetting that we have been like him once. But now, since a higher vision has opened between us, we see into another realm, the realm of Spirit, the realm of Causes. In this realm we see unity of all things. We feel here our oneness with our great Source. Looking without we see only the many forms and figures moving upon the chess board of the universe, without any internal connection. Looking within we

see only the One expressed in the many. Here we can perceive principles and causes; without we only see the forms and effects. In the silent within we can feel the warm throb of the inexpressibly sweet Presence, the Law, our deepest Self. Here we can hear it whisper words of consolation, admonition and advice. Here we can feel the warm stream of Love and Strength as it wells up from the abysses of the Uncreate; here we can rest in the unutterably sweet embrace of our inmost Being—God; here we can find "the peace which passeth understanding; that peace which the world cannot give."

After our wanderings in the sense world, when we feel sore, distressed, sick and bruised, we can always return to the great Father's house and there find rest, shelter, strength, health and comfort. Here we find the table of blessings always spread, the Father's arms always open and new, clean garments in exchange for the old.

Is it any wonder that those who once "returned" to this happy realm, love to go there habitually at stated times. Ah, dear reader, if you never learned to taste of the joys of the Silence, learn to do so now. If you are sorely perplexed in the affairs of life, if you have sustained losses of fortune or friends, if you are sick in mind and body, come hither. Withdraw from the cares, the worries, the anxieties, the perplexities, the grief and the pain. Leave them all for a sweet moment of rest. Shut the door of consciousness upon them and *retire within thyself*. You will be strengthened and refreshed.

Since I have begun the publication of *THE NEW MAN* I have repeatedly heard the sad refrain: "I Cannot Do It." One said: "When I try to be alone with myself I find that my cares and aches all follow me." Indeed, it is difficult in times of distress or excitement to realize that calm, silent bliss. At such times it is more or less difficult to regain self poise and trust. We should, therefore, commence

in our calmer moments to enter into the Silence. It is well to have a certain time each day in which to be alone with ourselves. Then, when more agitated experiences crowd in upon us, we find it much easier to enter this silent realm of peace, and find there the balm of healing, self-poise and courage. If you cannot set apart, will say from thirty to sixty minutes during the day, try the evening, before going to rest, or even in bed. Put yourself in as easy an attitude as possible and for a time try *not* to think at all. Then center your thoughts upon your inner Self, the Great Source of all Life. See yourself as being immersed in the All, in the great ocean of Life and Love. Try to *feel* that you are resting secure in Infinity; try to feel the waves of warmth and Love that come welling up from the bosom of the Eternal. *Listen* for the whisperings of Love, for suggestion and advice. If something perplexes you *ask* a question and then calmly wait for an answer. If you are sick try to feel that you are swimming in a great sea of health. If you suffer from moral imperfections, think that "All is Good;" that the All-Good is in and around you, that you are *one* with the pure, sweet Spirit of Good.

This may all *seem* difficult for the beginner, but it is not. As the many wagon wheels will in time cut grooves and ruts so many trials at concentration will form a *habit* which becomes easier and more blissful with each new trial. *Try it* and keep trying it, is all that is really necessary to insure success.

In the East, where habits of concentration and interior meditation are more often cultivated, there are persons who can instantly, in the midst of great crowds of people, become oblivious to all around and focus their attention to a given thought. This shows what *may* be accomplished by practice.

One gentleman who has been from his youth to old age sorely distressed by fits of melancholy, and late in life by

physical ills, wrote to me recently that he was now beginning to reap the fruits of a nine month's course of training in the Silence, of one hour each day. But this is an extreme case. Most people realize results much sooner than the gentleman above referred to.

Do not get discouraged if at first you cannot control your thoughts or concentrate for any considerable length of time. Keep right on, and sooner or later you will reap the benefits of the effort thus made.

By withdrawing attention from everything around you and focusing it within, you hold holy communion with your inmost Being, which is all Life, Love and Wisdom. By putting questions you will get answers. But do not fall into the error which some make, by believing that the answers you receive are always and invariably correct. They may be good and even helpful, but they will not be always true ones. Among the factors which govern this I will mention two. First, the degree to which you can concentrate and second, the degree of development which you occupy mentally. The Source of your Being can only speak through your intelligence to you. According as this is developed will be your capacity to understand the still small voice within. Always believe that you have a guide, counselor, physician and helper within; since that immeasurable power which built the universe, controls and sustains it, is *your* life and *your* strength. Turn to it in the hour of need, as well as in the days of prosperity. Think that *you are this power expressed* and that you can constantly draw upon it for your further needs. Ask of it in the Silence and "you shall receive. Ask believing that you shall receive."

"When thou prayest, enter into thy closet and when thou hast shut the door, pray to thy Father, *which is in secret*; and thy Father which seeth in secret shall reward thee openly."

LESSON IX—DEMONSTRATION.

Some repetition of statements made in former lessons seems unavoidable in the discussion of the subject of this chapter. The reader will not lose anything by it, since the central thoughts of this great Science are thereby viewed from different standpoints and more clearness will be gained.

Too many people are contented to revel in an intellectual perception of the Truths of Mental Science. In their open-mouthed admiration and wonderment, they either forget, or deem it unnecessary, *to practice* what they preach.

It is only where the *knowing* and the *doing* go hand in hand that the looked for results will be gained. Such people as those referred to wonder then after awhile, why they realize nothing, or almost nothing, from their knowledge of Truth. Mayhap they throw Mental Science overboard and tell their neighbors—who always knew “there was nothing in it”—that it is all a humbug. Then indeed the last things of such a man will be worse than the first.

Many people by knowing a principle will also know the application, but most people have to be taught not only the principle, but also its application in any given case. This we have been trying to do all along and we shall follow these same lines in the future. We have told much about the power of thought, and have shown many illustrations of the same. In this lesson we shall devote our attention once more to the question of *how to use it*.

Much light may be thrown upon the subject by the quotation of a few paragraphs from an article in the July, 1896, Metaphysical Magazine, which contains the utterances of Professor Elmer Gates regarding his experiments in Psychophysics. He says: “My experiments prove that the mind activities *create* the structures, which the mind embodies, or manifests.”

“If you can get more mind, or a better regulated mind,

you will fundamentally and directly promote all your undertakings." * * *

"The process must begin with the first stages of brain-building and be pursued systematically to the higher stages, in order to create in the brain those structures which govern different portions of the body. * * * It is the mind which creates sciences, arts and institutions—which knows, suffers and enjoys, and it is the mind that must continue to do all that is done. Give to people more mind and all undertakings will be ameliorated, and better results accomplished." * * *

We will add to the above that the mind of man (of which his body is as yet an imperfect representation) is always and has been perfect potentially. But the potentialities contained within that mind must be manifested one by one, from the least to the greatest. While the mind is thus manifesting what is within, it can do this in the material plane only through the outer forms. It builds for itself forms and structures through which it can express what it sees. Thus it builds itself a body and a brain, through which it can act. Whatever thoughts it thinks will build for themselves new brain-structures and through these new brain-structures it is enabled to express itself to a greater degree than it could before these were built. But let us hear Professor Gates again.

"In 1879 I published a report of experiments showing that, when the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But within five minutes after the patient became angry, there appeared a brownish precipitate, which indicates the presence of a chemical compound produced by the emotion. This compound extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as

mourning for the loss of a child recently deceased, produced a gray precipitate; remorse a pink precipitate, etc. My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also, that agreeable, happy emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture energy. *

* * Weariness, unpleasant memories weaken health and do not generate thought energy. Cure is accomplished *in expelling those with another crop of wholly pleasant memories*, which put the necessary structures of the mind in systematic order and teach the patient how to use the mental faculties.

* * I have succeeded in entirely eliminating vicious propensities from children with dispositions toward cruelty, stealing or anger. In curing a bad habit I would, for every evil tendency, image or craving existing in the same parts of the brain, create a greater number of the opposite kinds of memories and kept them active a greater number of times each day until the old structures had disappeared and new ones had been formed. The process does not require the assent of the patient any further than to take the course of studies. He may not desire to abandon a certain practice or habit, but may wish to continue his evil course; yet by the force of brain building that motive can be eliminated."

* * "It is possible in three months' time to develop brain-structures which will cause a patient to feel disgusted for what he had previously relished and desired." * *

In these few paragraphs is contained the principle, and its application. Through our former ignorant thinking we have built into our brain structures which serve for the expression of undesirable qualities and tendencies. Through our blind acceptance of the beliefs in disease and so-called evil, we showed forth in expression just what we believed in. The remedy is obvious. If thought can build undesirable structures, it can also build those that are desirable, through a

systematic and persistent course of thinking. One hour each day devoted to this purpose will bless the patient beyond description. This may at first seem a difficult undertaking and the thoughtless, the mind-lazy may not be willing to undertake it, or persist in it after they begun it. But it is here as in all else, the faithful ones will win the prize, and this is demonstration. A God could confer no greater power upon you than this, *to make or unmake your personality according to your ideals.* Why not use it? Your weal or woe, health or disease, happiness or misfortune, freedom or slavery is at issue.

Do you not see that by persistently following your ideal and resolutely refusing to think weak and imperfect thoughts, that you will and must reach the goal?

By thinking good thoughts and by refusing to entertain imperfect thoughts, you will do two things. In the first place the old brain structures, which served for the expression of imperfect qualities, will finally shrivel and disappear and their corresponding expressions will cease to annoy you. On the other hand, your new thinking will build for itself new mediums of expression, which will bless you for the effort made.

Notice the intimate connection between thought and feeling. Thoughts are the cause of our feelings and, as Prof. Gates has proved, our feelings either promote or destroy health according to their nature. Then, in order to create health we must think thoughts of love, purity, honesty, faithfulness to duty, etc. These thoughts will build a brain which will in turn serve for the thinking of other good thoughts, and all these good thoughts will produce such good feelings, that all disease must eventually flee as the night before the rising sun. Without bad thoughts or feelings what should make us sick? Infection from others? No disease can invade a body that is inhabited by a clean mind, a pure heart and a dauntless courage.

What about poverty? Will this also give way before correct thinking? Yes. First you must *believe* that you can rise above poverty. Then you must begin to think *how* you can overcome it in your case. Much searching, questioning and inquiring in this direction will in time build a brain through which your questions will be answered correctly. You will see ways and means open up which formerly you never saw. Then if an opportunity comes, take it, even if it is not all that you could desire. Eventually other doors will be open to you and obstacles will yield. Whatever you undertake, *concentrate* your thoughts on the work in hand and "put your mind in it." Success will ultimately crown your efforts. But you must desire it and believe it possible in your case. Doubt it, and what then? Why nothing. That will be the end of it. Doubt will never build a cell, it only pulls down. Doubt will paralyze all your efforts; crush your hopes, kill your beliefs. Banish it and *believe*. Seek and ye shall find, knock and it shall be opened unto you. There is nothing truer than this in all the ocean of Truth in which we live, and move and have our being.

Lastly, what about so-called immoral tendencies? Why, the same rule holds good here. You may feel too weak to give up certain practices. Only hold in your mind the opposite ideal. Spend some time every day thinking about this ideal. If you are given to anger, for example, say to yourself, "I am not angry. I love all men. They are my brothers and sisters. They cannot hurt me. They only act in ignorance. They are manifestations of Love like myself. They are traveling the same road which I am traveling, and this leads to ever greater perfection. Love never faileth and since I am the embodiment of Love, I can never be angry any more, now that I realize this."

Hold such or like thoughts before you. They will build a brain which can manifest only love and the old cells which served the manifestation of that negation called anger, will

disappear. With no corresponding brain structure how can anger manifest itself? Why, then, build the new and tear down the old temple. The thinking of new thoughts will build the new and the not thinking of the old will tear down the old. You are to build a new temple without the sound of hammer or axe, and thought is the builder. Nothing has ever been created without the use of this great force. Let us use it in building our bodies up in ever greater health, strength and beauty. You are now your own maker and have always been your own creator. But while formerly you built in ignorance and imperfection, you will now build according to your highest ideal. This is demonstration. In thus giving a rational explanation of the action and the workings of "Thought," we, as it were, tear the veil from the hidden mystery. Many who rather dwell in the darkness of mysticism than in the light of knowledge may find this proceeding irreverent and smacking too much of realism. But it certainly cannot detract from the grandeur of the law by seeking to know the process by which it works. It can only enhance the beauty and order of its operations in our estimation. It can only add to our own command and power over the resources within ourselves by knowing with absolute certainty how the application of a principle will work in any given case, than to be merely "guessing" about it.

LESSON X—METHODS OF TREATMENT.

Those who have studied the preceding nine lessons carefully, will know how to cure themselves. We will here briefly summarize.

If you wish to treat yourself, withdraw somewhere, where you can be alone and undisturbed. Make yourself as comfortable as possible. Get into an easy chair, or lay on a lounge, or on your bed. Relax the tension of the

muscles.

Next you must try and become inwardly still. Leave your fears, your worries and your cares behind you when you enter your retreat. It may take you days to be successful in this, but keep on trying.

Keep your mind centered on the thoughts you *wish* to think. Turn all stray visitors aside by refusing them the attention they clamor for. Hold your thought activities in the channel you choose for them. *Concentrate* on the perfection of the spiritual part of yourself. Concentration is the key to power, and your success in curing your ills will depend on the degree of concentration you are capable of. Do not be disheartened if you find it difficult to control your thoughts. Try it every day once or twice, or as often as you can. Some people use external aids, such as crystals, or other shining objects. Others write the leading thoughts they wish to concentrate upon in large letters on a card, which they place at a little distance. By steadily looking at the same, they are enabled to keep their thoughts from wandering. But these are only aids and should always be discarded as soon as they become unnecessary.

I myself started without any such aids, and in the course of a few months found myself able to concentrate on any thought or image. Let me say here, that people should not wait until they are sick before taking up this practice. Those in good health should commence *now*, and when the time of need comes, they will find themselves able to throw off disease with more or less of ease.

Concentrate your thoughts on the Ideal. Try to see yourself spiritually as you really are, a part of God, which is made in your "image and likeness." See yourself as perfect, without sin or sickness. It is your growing personality which, in trying to understand its real nature, gets false notions of itself. It believes itself subject to all kinds of things external to itself, while in reality its inner self is its

only Law. But while laboring under these false illusions, it reflects them outwardly. It does not know the truth about itself. If it did, it would show forth the truth externally. Your musings in the silence, and your concentration on the real inner perfection of yourself are to impress these thoughts on your personality, until these truthful thoughts become an ever-present consciousness. This will be no easy task, since we have been born into the common thought atmosphere of the race, which is thick and foul with all sorts of erroneous opinions and beliefs, which all have their corresponding manifestations on the external plane. But the spirit can free itself from these influences by seeking to learn the real truth about itself. A constant assertion of the truth, when it is once recognized, will impress it on the personality. When the personality is fully impressed then it will outwardly show forth what it believes about itself.

Thus we must try to see ourselves as the divine sparks which are sent out from the central sun on their journey of outward evolution of the potentialities within. Inwardly we are perfect because we are a part of God himself. But outwardly we show forth only as much as we have so far recognized. Our only salvation from all so-called evil then, lies in a better recognition of our real and true nature. Therefore go down into the silence and search the depths of your being for the truth *which is in you*. Think about your divine perfection. See yourself as the potential master of fate, as the conqueror of sin, sickness and all limitation.

You are the coelestial spark which is to become visible in all its greatness and majesty in the realm of effects. But as it would be impossible for a man to play and personify Hamlet without knowing his *role*, so it will be utterly impossible for you to gain good results without knowing more of your real and true nature, the Christ nature which you are to personify or manifest in the future, which will be the *new*

man. The *role* is as much higher than our present personification, as Christ is higher than the average man of today. The new man will acknowledge no power outside of himself. He, through the power of God within him, rules all below him. Disease and poverty will be unknown by him. He will manifest the truth, because the truth is in him *and he knows* the truth. He knows that as the divine germ he cannot be sick, and that as a part of the whole to which he belongs, and which belongs to him, he cannot lack anything which he needs. He knows that he is "son and heir" of God, and that "all power is given him." "All that the Father hath," is his. When he once has impressed these truths upon his personality, so that these true thoughts will become an ever present consciousness, then present disease and poverty and littleness will flee as the nights flee before the rising sun. "The truth shall make you free."

And so, my friends, self treatment is for the purpose of impressing your personality with the truth, that truth may become manifest externally. I say, do not wait until sickness comes before you commence these treatments. Go into the silence often and be refreshed and strengthened. This will prevent your bad feelings and build up your personality in health and power. But if you should be sick, then dwell mostly on the fact that inwardly you are without disease, that you are healthy, strong and vital. Keep your thoughts on this fact persistently, and soon you will be well.

But what about the treatment of others? All that has been said so far, pertains also to treating others. If a patient comes to you, make him comfortable. Tell him not to oppose the silent influences coming from you, if he is a sceptic. Tell him to make himself *passive* to the thought currents, which you may generate. A patient may be cured against his belief in such a possibility, but he should not actively set his mind against the healers silent influence. If he is an unbeliever, he should set down with you, and be at

least *willing* to be influenced by you. Then let him doubt if he chooses to do so. Tell him to read or think or play with his fingers if he likes during treatment. Seat yourself somewhere near him, but do not look at him. You can treat best with your eyes closed.

Then try to see your patient as you have been told to see yourself in the foregoing. Will that your thoughts should enter his sub-conscious mind. If he is a psychic, or sensitive to thought influences, he will soon feel a strong uplifting force pervading him, but if he is not sensitive, he may feel nothing. Nevertheless will your thoughts enter his being. They will fasten on his sub-conscious mind and insensibly change his sub-consciousness, and soon the truth which you assert *for him* will become apparent externally.

Deny the reality of his disease as affecting the real or cause man. Affirm his undying life, health and vitality. While doing so you must never be thinking of the man of flesh and bone sitting before you, but *think of his spirit*, which is the life in him. Think of God, or the law in him, of which his outer make up is such a poor representation. Affirm that the forces in him are never diseased or weak, but they cannot express themselves perfectly, because the man's estimate of himself and his relation to the Law, is the mould in which these forces are cast, or the channel through which they flow. Since he knows no better, you assert the truth for him, which recognition on your part will cause the truth to appear in him, and his disease will give place to healthy conditions. Thoughts are forces and entities, which can be sent wherever you choose them to go. In treating yourself, you must will them to stay with you. Your concentration will keep them. But when treating the patient before you, or one a thousand miles away, you must will your thoughts to go to your patient, wherever he is.

Thought transference is now recognized as an established fact. The freed thought finds itself in the realm of spirit,

where there is no resistance to it, the same as light finds no resistance in air or ether and travels wherever its rays are projected.

In treating absent patients therefore, send your thoughts to them. *Will* them to go where you send them. Thus you will, as it were, charge your thoughts with the necessary intelligence to go in the right direction.

I like to treat at night the best. The comparative stillness around me makes concentration easy. My thoughts are apt to find my patients asleep. This is the best possible chance for my thoughts to reach them. The patients could not be in a more passive condition than they are during sleep. Just as suggestion will take effect best during hypnosis, so will the truthful thoughts, or suggestions, coming to the patient during sleep, find a ready acceptance, provided, however, that the patient does not make up his mind during waking hours to resist them.

Whether it is lawful for any one to treat a man against his will has been much debated upon, pro and con. But if the reader finds it lawful to do so, he can find no better chance to demonstrate the power of thought, than by picking out some one of his acquaintances who is sick, and by treating him. But only those who have studied Mental Science thoroughly should undertake to treat at all. This blessed Science has had much discredit heaped upon it through people jumping hands and feet into "healing the sick," before they had even grasped the underlying principles of the Science. In that way, they can not only do no good, but they can do positive harm, by fastening their ignorant thoughts on their patients.

But if you feel competent to heal, and wish to benefit someone, you can treat him without his knowledge, that is, if you think it is right to do so. The time before going to sleep is best.

Thomson Jay Hudson has published what he calls "A

New Method of Psycho-Therapeutics" in his book, "The Law of Psychic Phenomena." He asserts that it has been tried in over one hundred cases by himself and one or two friends, and has been a great success.

He would, before going to sleep, give orders to his own mind that it should transmit healing suggestions to some patient whom he selected, during sleep. It is a well-known fact that we can give shape and bend to our thoughts during sleep, by *willing* them to run in certain channels *before* we sleep.

For example. One wishes to get up at 4 o'clock in the morning. Before dozing away he impresses his mind with this fact. Precisely at 4 he wakes up. This proves that we can exert control over the activities of the mind even during sleep, by determining this beforehand.

People troubled with losses during sleep can avoid the same by *determining* every evening that nothing of the kind shall happen. In the course of time their control will be absolute. And so you can *will* your mind to perform the mission of a healer even during sleep. I accept this as hearsay, as I have not yet personally experimented in that direction, and I let the reader make of the information what he pleases. I, myself, like to treat when I am fully awake.

Mr. Hudson says that the best results have been obtained in those cases where the patient knew nothing of what was going on. The patient's doubts and fears were therefore not in the way.

Now I will close this primary course of Mental Science lessons. In the pages of future issues of THE NEW MAN I shall continue the work so successfully begun. I hope that every one of my readers will receive as much benefit from reading these lessons as I received in writing them. It has been truly a labor of love, and I cannot help but think that I have received more in return than I have given. But what my readers have received will be known by themselves

best. Many have testified to the great benefit they have received from the study of these chapters. This gives me the assurance that other thousands will love to hear the truth and make it their own. To those who have followed me in the past I bid a hopeful "Auf Wiedersehen," "Au Revoir," or "Good bye till we meet again." To those who shall meet me in the future I hold out the hand of fellowship and say

WELCOME

to the great army of those who are fast becoming New Men and New Women.

"SUGGESTION" AND THE SUB-CONSCIOUS MIND.

Men believe that they "have" a something ethereal and invisible within themselves of which the body is the expression. What this something is we do not know exactly. We call it Spirit, Soul, Mind, all of which expressions are vague and indefinite. In spite of the immense amount of speculation which has been indulged in, in all ages, regarding this Spirit, Soul or Mind, we cannot tell precisely what it is, but we can observe some of its operations and thereby discover some principles which may be applied in a practical way. The knowledge of these principles will at once make us masters over ourselves and over so-called fate. It becomes therefore our highest duty to search for these principles and the present article is intended to assist the reader in his search for real, life giving knowledge.

People who have thought some on this subject know that the state of the mind depends largely upon the thoughts with which it is supplied. Now if the body depends upon this inner something, the mind, if it is an expression of it, it becomes at once apparent how important it is that we supply the mind with nothing but good and true thoughts. I think

the prophets, the seers the sages, and teachers of all ages must have recognized this. Solomon said: "As a man thinketh in his heart, so is he." Gautama Buddha knew it for he said: "All that I am today is the result of my past thoughts." If one denies the fact that the body depends upon the mind or the soul, let him look at a dead man. The soul has flown. As long as it was united with its outer form was that form "alive." No matter how automatic or self-operating the functions of the body may seem to be, they all depend primarily upon this inner master. This inner controlling force needs food on its own plane, as well as the body, in order that it may grow and expand. Its food is thought (suggestions.) Christ knew it. He proved that He knew it when he said, "Man liveth not by bread alone."

How have we fed our souls or minds in the past? We were fed with false suggestions already along with the mother's milk. The dear old mothers were always fearful lest we should "catch" the measles, the whooping cough, the scarlet fever, and we had these fears suggested to our blank baby minds. They were engraven there in indelible letters, and the older we grew the more disease suggestions were added to the plentiful stock already on hand. Then came the dear Sunday school teacher and added suggestions of another kind, equally false and pernicious. He supplied our minds with the image of a god which freezes everything that is finest and best in man. Along with the image of this false god we were made to believe in the bugaboo, the devil, and his realm of pitch, tar, brimstone and fire. Then we were gently admonished that we were "worms of the dust" not worthy to lick the ground upon which we stood. We were "miserable and fearful sinners," already worthy of hell on account of the sin of our remote ancestors. Then came the pitiful story of the "Redemption" which after all did not seem to be sufficient to lay the grim father's wrath,

in spite of all the son had done, for hell, according to last accounts, was burning as lustily as ever. But why enlarge upon this?

When I grew older still I was told that God might send war, pestilence, famine, etc. He could send besides disease, business failures, death of wife or child, or he might blow my house away (you know this happens sometimes in Kansas) or he might burn my house down. I lived under a constant load of dread. I came to see enemies everywhere. I feared the sun lest it give me a sun stroke, and the gentle rain lest it wash my garden away. The wind and the waves held terrors. Is it any wonder that humanity is weak and fearing and diseased and poverty stricken? How many millions are yet the victims of such like false suggestions, and some of these suggestions will speak themselves into reality and become real conditions.

These thoughts and suggestions are never lost. They sink into the sub-conscious mind of man and stay there whether we are aware of it or not. And our bodies are the expressions and the indexes to these inner store-houses of our thoughts. How horrified most of us would be could we take a complete inventory of the stock on hand. As the inner man, so is the outer. The sub-conscious mind will take the suggestions coming to it and work them out entirely consistent with their nature, whatever that is.

The sub-conscious mind of man has a way of reasoning independent from the conscious mind. Given any premise—either true or false—it will reason from this down into its logical consequences to the most minute details. This has often been observed in cases where the conscious mind was for the time being quiescent, as in people under hypnotic influence, fever patients, drunkards, lunatics or in ordinary sleep. In all these cases we can observe the workings of the sub-conscious mind. Give it any suggestion to work upon—no matter how false or absurd—and see how it will

follow it out. Thus people often dream very vivid dreams in which they seem to follow one primary suggestion down into its logical consequences.

Some of my readers have probably heard some one under hypnotic influence deliver a perfectly logical discourse upon some given topic and wondered at this. This is all well as long as the suggestions upon which the sub-conscious mind reasons are true. Then the consequent deductions are apt to be true. But what if they are false? Then the whole consequent after—reasoning will be false. What a fearful fact to contemplate. The world is full of terrible deeds which have been the legitimate effects of false suggestions received into the sub-conscious mind of men. But what has this to do with health and disease, you say? Everything. People have believed themselves helpless when confronted by disease. The sub-conscious mind followed this false suggestion out to the legitimate conclusion, which, very often, is death.

See how perfectly this principle works in people under hypnotic influence. The subject, being told that he has a high fever, at once begins to exhibit all the symptoms. His cheeks become flushed, his pulse beats more rapid, his temperature rises, etc. After receiving the suggestion that he is getting better, the symptoms disappear and the patient gets well again.

Now drop a drop of cold water upon his hand and tell him the water is hot. You may be astonished to see an actual blister appear on the spot. In all cases of cure, whether through hypnotic or other treatment, the patient gets cured because the suggestions he receives either from the healer, the hypnotist or himself, overmaster his original suggestion of weakness or disease, and then these later, better and truer suggestions find their corresponding embodiment or expression in the patient's body, where formerly only his false beliefs were expressed. So far we have not said a word about the conscious or objective mind. Its rightful po-

sition is that of judge, guide and provider, as well as ruler. It should control the forces active in the sub-conscious mind for the well-being of the whole man. It should choose only true and beneficial suggestions for the sub-conscious mentality, it should provide only living bread and living water for its counterpart. Woe to the individual who has lost this guide of his inner selfhood. If you have seen many insane people or many drunkards you will know what this means. Those in whom this conscious mind, or the reasoning faculties, have not developed are constantly swayed by the suggestions coming to them. See how easily and how quickly the savages, the uneducated in civilized countries and children are moved and affected, for weal or woe, all according to the nature of the suggestions coming to them from without and from within, and then leave the ranks of those who would make little of human reason. Indeed, one can develop mere reason until it outruns intuition. But this is no argument against the point just made. The most perfect individual is he who uses his reason to guide and control his inner forces wisely. He can make of himself whatever he wishes simply by using the proper suggestions. The sub-conscious mentality has absolute control over man's outward expression—his body. Indeed, the body is, as has been already intimated, nothing but an expression of this inner, sub-conscious self. Whatever ideas this sub-conscious strata contains will find their way into visible manifestation if strong enough. Many may at first sight find it hard to believe that the inner man has absolute control over the outer. Besides the illustrations cited above from hypnotic experiments we will allude to the cases of stigmata of which the history of the Catholic church furnishes many illustrations. From a too ardent contemplation of the wounds of Christ, certain individuals either actually showed forth the same or had blood oozing through the skin in the exact spots where the wounds of Christ were

located. The writer of this has personal knowledge of one such instance. We might quote the Bible and point to many miracles of both the old and the new testament, such as the three men in the oven, who entered under the strong influence of faith, and came out unharmed. But we leave the reader to accept or reject such testimony. Apart from the Bible we find history full of so-called miraculous happenings. Thus we find records which tell of the preservation from death of victims during the time of the persecution of the early christians. Some were dipped in boiling water or hot oil and came out unscathed. Others laid or walked on burning coals and received no burns. This latter fact is also recorded of certain Huguenots. During the time they were persecuted many wonderful things happened. It is said that some threw themselves under heavy wagons, were pressed flat to the ground, and yet got up entirely unharmed.

The cures made everywhere are due to the power of suggestion; indeed, most diseases are traceable to the same source. I want every reader of this to gather for himself cases which illustrate this wonderful power. If he is at first inclined to disbelieve me he will soon change his mind. Tell your boy he is a bad boy, and soon he will be one. One reason this world contains so many "sinners" is, because people are always told that they are miserable sinners.

And now, to be practical, how can we utilize this tremendous and yet so absurdly simple means (so simple indeed that many will pass it by unnoticed) in the alleviation and cure of the individual's woes?

Prevention is easier than cure, therefore the reader should as often as possible assert his mastery over poverty, bad inclinations, adverse surroundings and disease. In time the old suggestions of weakness will be over-borne and ruled out. Then the sub-conscious mentality will accept and act upon the new suggestions coming to it. Remember that it controls the body perfectly. So far it has controlled your body

according to the suggestions you have received and believed in. Henceforth it will control your body according to the new suggestions you give it. But many who are at first most favorably impressed with the new teachings lack the patience and *persistence* in making efforts in the new direction. They soon give up and drift back into the slough of despond. "There is nothing in it," they say. They forget about the hundreds and thousands who carry the new teachings into their daily lives and are cured from their ills, and are otherwise benefitted. Be therefore patient and persistent, and remember that *as you sow now so shall you reap in the future*. This law is inexorable. We are reaping now the crops which have been sowed in the past.

In cases of actual sickness try to remember that the inner man, the God-essence in you, is never sick nor weak. Look at yourself as being strong and healthy internally and then repeat to yourself as often as you can "I am strong," "I am well." *Persist* in suggesting such thoughts to yourself and as soon as your sub-conscious mind becomes impressed with these life and health giving thoughts it will act upon them and the bodily inharmonies will disappear like magic. The time in which this will be accomplished may be long or short, but if it should take longer than you like, do not become discouraged. Remember the wonderful cures that have been made in this way. What others have done can also be done by you with a like courage and perseverance.

And now I will say something at which I know many will draw the line. I say that *you can prolong your life far beyond the average mortal existence through the power of suggestion*. I know that there are other factors involved in such a result, such as reaching a state of harmony, etc., but these will not be discussed now. We are now considering the power of suggestion. We have always believed that three score and ten was the average man's allotted time on earth. The sub-conscious mentality has faithfully carried out the

suggestion and parted company with its outer manifestation, the body, in most cases before the age of 70 or 80 years. Now reverse your old beliefs in this respect and assert every day, especially before going to sleep, that your spirit and body are going to stay together indefinitely. Say- "Spirit and body are one and they shall not part company." Say it aloud if you can. You will greatly add to the force of your oral suggestions if you write the same on a card in large letters and look at them for some minutes. You will thus engrave the new suggestions upon your mind and sooner or later the old negative beliefs will be overcome and rendered ineffective and the sub-conscious mentality will act on the lines of the new ones. Do you doubt it? Just try it and see.

CARE OF THE SKIN.

The skin is composed of different layers of cells. The surface portion consists of dead cells, which flatten out and gradually wear off, or are washed off, to be replaced by other outgoing cells, which, in coming near the surface, die, thus hardening and losing all sensation. They are waste matter, which the body discharges. The skin is therefore the dumping ground, where the body sends some of the used up material.

We find all over this dumping ground little pipes, which are diminutive sewerage canals, through which the body sends some of its fluid wastes. These little canals are the sweat pores or glands. The base of each of these little pipes is curled and knotty, and is intertwined with blood capillaries.

The blood, in circulating through the body, deposits a fluid in these capillaries, which percolates through their walls and gets into the sweat glands. Through the latter it rises and

is deposited on the surface. This fluid is known as *the sweat*. It is mainly composed of water, some urea, a little sodium, chloride and other salts.

The sweat glands have a two-fold mission; that of discharging waste material, thus assisting the kidneys in their work, and that of keeping the skin cool in a heated atmosphere, or while the body is heated beyond the normal degree through other causes—through evaporation of the water. The quantity of sweat varies considerably within twenty-four hours, but usually ranges from 25 to 72 ounces.

When the body becomes warm beyond its normal degree, or when it is surrounded by a heated atmosphere, the pores open, automatically, all over the body, and make a demand on the blood capillaries for a greater supply of water. When the internal heat subsides, or when the body comes in contact with cold air, the skin contracts, and the pores close. Now, if through an accumulation of solid waste material, the pores cannot close, or if they do not close fast enough, the cold air enters through them into the skin and we have that "creepy, chilly sensation" which often times precedes the "catching of a cold." Thus it becomes our duty to remove all surface wastes from the body, in order to allow the pores to open and close regularly when calls are made upon them, and this is done through bathing or washing. Further, if the waste is not removed, it will form a layer which prevents the sweat glands from secreting further waste, thus throwing more work on the lungs and kidneys than their share, and exposing them to derangement.

There are various methods of bathing and the reader can choose any one which will answer the purpose. If he cannot afford a bathtub, the common sponge bath will do.

A thorough wash all over with soap should be indulged in only once a week, except on the hands, face and perhaps the feet. Americans as a rule use too much, and often too poor a

quality of soap on the skin and the hair. Soap will combine with the oil in the skin and the hair, and if used too often will carry off too great an amount of the same, thus killing the hair and rendering the skin hard and dry, and easily irritated or "cracked."

A sponge bath is taken in the following manner. Put a pitcher full of water in your room at night, in order to be of the same or nearly the same temperature as the air of the room. Then upon rising in the morning pull off every garment from your body. Never cover your shoulders. Be entirely nude. Then take a sponge or a piece of cloth and wring it out in the water sufficient so it will not drip. Wet your back with the same as well as you can, after which you must rub it thoroughly dry. This is important. After this wet your chest and dry this thoroughly, then your arms and legs, one at a time, until the whole body has been gone over.

While wetting any portion you need not *rub* it with the wet cloth, just sponge it. Do not be afraid that you will take cold, even in the coldest weather, *provided you sleep in a cold room*. Go through the process as rapidly as you can—it need not take you more than five minutes—then walk back and forth a little in order to bring your body in contact with the dryer and cooler air, then dress. People who are troubled with sweaty feet will be surprised to find that they are troubled no more with the same after using the sponge baths regularly. It helps the lungs and kidneys by relieving them of over-work and it will give the person a "clean atmosphere," which is not the least consideration, considering the agonies one suffers in the company of "sweaty" people, especially such whose kidneys are out of order.

AN INTERNAL BATH.

(The following is written for those students, who cannot yet vanquish disease through the power of thought.)

Many people wash their bodies, that is, the outside of them, quite frequently, in order to remove the waste deposited there by the sweat glands. This is quite necessary for the well-being of the individual. The animals are exposed to rain and wind, and rarely need an extra bath, unless domesticated. But man, the choicest fruit of creation, protects himself from the beneficent action of these free-to-all shower baths—the rain storms—and thus finds it necessary to do himself what he refuses nature to do for him.

Our mode of living in civilized society, in more ways than one, interferes with mother nature's beneficent purposes. Thus thwarted, she will inflict punishment until we seek the cause of our aches and pains, and conform to her laws.

The beast and the savage empty their colon whenever admonished to do so. But civilized man often finds no time or opportunity to do so. If this call is disregarded, it will be repeated in a feeble manner later, when evacuation will be found more difficult. The fact in the matter is, that if these first calls are disregarded, the fecal matter is forced to remain in the colon, where the moisture is absorbed from them and they become hard. The process of reabsorption carries little particles to the walls of the colon, which, finding it impossible to pass through, stick there and accumulate, until the walls become lined with matter which remains there weeks and months. Soon the large colon will become distended, and the muscles lose the power to contract altogether.

A narrow channel will be left in the center of this great mass of corruption, through which a passage is effected with the utmost difficulty, often causing colic or cramps. The person so afflicted is *constipated*.

Do you know what that means? You may say, "I am not constipated, because I have a passage every day." But this "regularity" is no criterion whatever. Dr. H. T. Turner says, "out of two hundred and eighty-four cases of autopsy held (they representing nearly all the diseases known to our climate) but *twenty-eight* colons were found to be free from hardened adhered matter and in their normal healthy state, and the *two hundred and fifty-six* were all more or less lined with hardened matter. Many of them were distended to nearly double their natural size throughout their whole length, with a small hole in the center, and almost universally these last cases spoken of had "regular" evacuations of the bowels each day, many of them containing large worms from four to six inches long, producing epilepsy, spinal irritation and extreme nervousness."

And is this all? Alas, no. The Life of the body is maintained—to speak physiologically—by two primary processes. The one is the absorption and deposition of new, fresh material, and the other, the expulsion of all the wastes. Now, if this fecal matter is not promptly removed it accumulates in the colon, where it ferments and decomposes. This decomposition may finally affect the colon itself, as in inflammation of the bowels, or it may affect other and distant parts, because some of these death germs will be taken up by the blood and deposited elsewhere, where some local disturbance will be created. Furthermore, this accumulation of death-dealing matter will be the finest kind of a breeding place for microbes and germs of all kinds, and since these enter with our food, they will lodge in this living grave-yard and there produce enough of their kind to be the immediate cause of diverse disease. This is the way in which so called infectious diseases find a favorable soil in the bodies of men. A well cared for body, and a positive mind will always ward off disease of this kind, and people whose bowels are in good order, need never fear the infection of cholera, yellow fever

or other scourges.

And now, what is the cure? Is it pills or powders? No, they, as is well known, produce only a *local diarrhoea*, because they for the time being stimulate secretion. The colon is partially emptied and this allows the mass of corruption to settle a little lower, which relieves the stomach for awhile. But in a day or two, the old trouble starts anew. What then shall we do? *Take an internal bath*, or "cleanse the inside of the cup and platter." And why should we not? The opponents to Dr. Hall's hygienic treatment advanced the statement that, if people habitually resort to this means of relief, the colon will lose all power of contraction. Now let me ask these people in the name of common sense, how can the colon contract if filled and distended by this hard rim of *fæcal matter*, so hard indeed, that the operators in dissecting rooms have often found it impossible to cut through it with a sharp knife. Will the colon not naturally lose all power of contraction if kept filled in this manner? Besides the experience of Dr. Hall, Dr. Turner and others who have used these warm waterflushings regularly every week, disprove this assertion. Our own *past* experiences also disprove it.

The method of Flushing is as follows: Before you retire at night, heat three or four quarts of water until your fingers feel a smarting sensation, if held therein. But it must not be hot enough to burn. Then inject of this as much as you can hold without feeling seriously inconvenienced. You can inject the water with a common syringe, but the nozzle should be lubricated with oil or fat, to make the insertion easier. This is somewhat tedious and tiresome, especially for invalids and weak people generally. To such we recommend Prof. Tyrrell's "Cascade." This will enable them to go through the process quickly and easily, without any inconvenience whatever.

After the injection has proceeded far enough, try to hold

the water for some minutes. Then empty the bowel naturally. Do not try to press, or contract the abdominal muscles while full. While you are emptying you can punch or press on the outside of the abdomen with your closed fists, to facilitate the breaking up and mixing with the water of the fæcal matter.

When completely empty inject another pint of warm water, which you may *hold over night*. This water will be taken up by the system, where it will pass through liver and kidneys and cleanse and relieve them. In a bad case these injections may be taken from three to six nights in succession. After this, once or twice a week will do. Then it is imperatively necessary to *establish regular habits* in the evacuation of the bowels. At any time nature's promptings are felt they should be obeyed.

For want of space we had to be brief and concise. But we think that we have been plain enough for all to understand. The wise will heed our advice and profit by it.

BREATHING.

The human body constantly generates energy which it uses for its various functions. This energy is not created out of nothing, it is simply a transmutation of the substances of which the body is composed, into energy through the process called oxidation.

Oxidation is a slow "burning up" of material by which energy and heat are generated. The rapidity with which this process is carried on (apart from the quantity and quality of the material involved,) determines the amount of heat and energy liberated at any given moment. In the burning of wood or other substances we see this process carried on at a very rapid rate, and in the mouldering of wood, the rusting of iron, etc., the process is very slow, but

the sum total of heat and energy thrown off from any given substance is the same in either process.

The process of oxidation which furnishes the human body with heat and energy is neither very rapid nor very slow, but just sufficient for the object in view.

This slow combustion—or more correctly speaking, oxidation—is brought about by the chemical combination of the oxygen contained in the air with the materials to be oxidized.

In the economy of the human body it was absolutely necessary that a means should be found by which all parts could be supplied with the necessary quantities of oxygen, and by which the used up material and gases could be carried off. Hence the blood.

The blood contains minute corpuscles, which serve as carriers for the oxygen to the parts where it is needed, and at the same time they absorb all wastes which are then carried to the parts whose function it is to send them outside. The carbon dioxide, or waste gas, is liberated as soon as the blood reaches the lungs and sent out by exhalation. It is here in the lungs also that the little corpuscles pick up the oxygen to be used in the various portions of the body.

Thus we see that the supply of fresh oxygen and the ejection of waste gases is largely determined by the action of the lungs, generally called "breathing." What will happen if the lungs through some cause perform their work incompletely or imperfectly?

Under a normal operation the blood is enabled to pick up from the air inhaled by the lungs, about 14.5 pounds of oxygen in twenty-four hours, which shows that the average human body needs that amount. It becomes evident then, that if the lungs perform their work imperfectly, the body will find it impossible to generate the necessary amount of heat and energy. On the other hand, facilities for throwing off the poisonous gases are not afforded and these remain too

long in the body where they retard the necessary processes and functions. A whole train of dire results, too numerous to mention, is the outcome of insufficient and improper breathing.

In order to maintain a healthy condition of the body, and in order to enable it to generate heat and energy sufficient for all our needs, it becomes absolutely necessary, first, that we inhale *enough* air, and second, that the air we breathe be pure.

It has been stated by persons, who are regarded as authorities in material science, that many people are lung-starved, that is, they do not breathe enough pure air. This is the case mostly in cities, where people are more confined and subject to sedentary modes of living. The great value of deep breathing exercises made in fresh air will be apparent in all cases where people are shut away from pure, fresh air; also to people of sedentary habits as well as to invalids and sick people generally. Healers should therefore not despise to recommend daily exercises of deep breathing to their patients. They can be made in various ways, and methods may be found in various treatises.

We will here suggest a few. The most valuable is the regular deep breathing. This can be practiced for any length of time and many have practiced it until it has become a habit. One should always breathe through the *nostrils*, with the lips closed. The posture should be erect. The person should stand if possible. The chest should be thrown well forward and the shoulders should be *pressed down*. Never raise your shoulders. After having made the regular deep breathing exercises for a while, you can vary the same by taking a deep breath and holding it, will say three or four seconds. Then exhale slowly. The next breath should be held a second longer; the following one again a second longer than the preceding one until one can hold the breath from ten to fifteen seconds. Avoid all un-

due strain on the lungs. Persons with delicate lungs should be careful lest they over-do it.

Another modification is to take the breath in short gasps instead of one steady inhalation. Hold the air you inhale with each short inhalation, and simply add the next quantity of air to that which is in the lungs already. These short successive gasps should not be quick enough to cause them to be heard. When the lungs are filled, the breath can be held a little while and then slowly expelled again. These two exercises are best not indulged in too long. From four to five minutes is enough for each at one time. But the plain, deep breathing may be practiced any length of time.

In ordinary breathing only a very small portion of the lungs is called into action. Very little oxygen is absorbed. This is the reason why we are compelled to breathe deeper whenever greater exertions than usual are made by us, such as performing manual labor, climbing mountains, etc. Thus more energy is generated and the facilities for removing the wastes from the body are increased.

These exercises are best made in the open air, during the middle of the day, when the air is purified and energized through the action of the sun. One need not sit in the sun. Sit in the shade, but somewhere where the winds of heaven have free access to you.

We offer these suggestions for what they may be worth to our readers. Everybody's motto should be "Prove all things." Our readers can determine for themselves, whether deep breathing will benefit them or not, only by trying it, will say, a month. Do not accept anything as a part of your life, neither condemn it, until you have proved it true or otherwise.

SEX POWER, ITS CONTROL AND USE.

The student of natural history is struck with the fact of the growing diminution of the capacity to generate offspring as the order of life ascends. The capacity to generate is truly marvelous among plants, fishes and insects. Next in order are the amphibians, then come the reptiles and birds with this capacity greatly lessened. The mammals are even less prolific and the limit seems to be reached when we come to the higher classes of mammals, including man. Here we find the result to be one individual at each birth. But here the generation of offspring is by no means uniform. In the human race we observe a gradual lessening of the number of births which the women of different races and classes undergo. If the lower stratum of humanity is quite prolific, the upper stratum reveals a constant lessening, the more educated, refined or spiritual people become, until we find many cases of absolute sterility or barrenness, and a great many women who possess the capacity to bring children into the world, reveal a decided antipathy to child-bearing. While the uneducated woman accepts child-bearing as the natural order of existence, her more cultured sister often rebels against it, and considers pregnancy as a calamity which must be avoided. The growing mind of woman has found other ideals, she aspires to other things besides child-bearing.

I am not one who bewails this as a sign of degeneration. To me there is a decided upward tendency in all this, although the period of transition shows many defects and mistakes that are made. People begin to feel the impulse which will lift them into a higher order of existence. They feel that it will not be their business forever to generate and care for children. It was a necessary work in the past, which lifted man to where he is, but the time is coming, when the old order of generation will be superseded by a higher order. This time will be here when man, instead of loving a few

individuals which he calls "his own," when he, instead of loving those only who love him, *loves all men*. Then also will the secret be revealed to him, which enables him to perpetuate his own existence, and this will in turn do away with the necessity of generating off-spring in order to perpetuate the race on-earth. Man's lesson will be learned and he can discard the method by which he learned it.

I have read in the open book of nature, and it clearly points to the time when man will be victor over all and a law unto himself. The Bible also tells of the coming time when death shall be no more, neither shall there be any more pain, crying or tears. It is the time where regeneration takes the place of generation.

Even Science is declaring the fact that the regenerate life is the best means to promote health and happiness. Read the following:

"In view of the wide-spread suffering, physical disease, deplorable hereditary results, and moral deterioration inseparable from unchaste living, we the undersigned, members of the medical profession of New York and vicinity, unite in declaring it as our opinion that chastity—a pure continent life for both sexes—is consonant with the best conditions of physical, mental and moral health."

Sex power is creative power. The sex organs grasp the creative forces of God and hold them. They gather the divine life from the food and from the atmosphere. The function of the life so gathered is *to create and to sustain*. In the sex act this life is liberated and under natural conditions the male and the female elements mingle and fructify the germ. The act registers the loss of a certain amount of life, vitality, nerve and brain force in each, the male and female body, which life is used—if conditions are favorable—in the creation of a new organism.

This loss would not matter much if the act was confined to the production of children alone, but alas, it is not.

Each man and woman has a right to as much of the divine life as they can use. This is their inheritance. But like the lost son they waste the Father's inheritance in a strange country; that is, in unnatural ways, in ways which are not conducive to their *true* happiness.

I am well aware that the sex act has had its uses in the past in keeping man and woman together. It was the only link which bound the savage to his mate, and this made the family possible, that institution, through which man became what he is today. (See "Ascent of Man" by Drummond.)

The selfish love which sought only the gratification of the senses gave place to a nobler growth, the love for its off-spring, the "love for others," which in time was destined to expand into that choicest flower, *the love for all*. Thus the sex act, and generation, have a deeper ethical significance, they are means toward an ideal end. And what, if this end has been reached in a large part of the race or in the single individual? What if we have reached that plane where we can see our unity in one Father and thus love others as we would ourselves, which is still self love of a higher order, because we can see that the other is a part of our Deepest Self; what then of the means which have been employed in reaching that end? Surely then they become unnecessary, then the sex act loses one half of the ground on which it stood justified, because that for which it was a means has been realized. Man has reached a higher plane, and the very cessation of the indulgence brings him into contact with higher laws, which never before could operate on him. The divine life which the sex organ gathers must sooner or later be used for *regeneration* instead of generation. If this is done, then will also come the knowledge and the power which will enable man to extend and prolong life in the body. This will do away with the other half of the ground which justifies the act.

Man intuitively has had a perception of the loss entailed

through indulgence in the sex act. Indeed, it was the cause of most of the race's miseries, but at the same time it was a means to a higher end which undeveloped man could not perceive. The cessation of the indulgence will bring man into that heritage which was his from the beginning, and the knowledge he has gained—and the capacity to love—will enable him to use his portion of Life and Power wisely; he will no more squander them in a strange country. Men have also, from time immemorial, perceived the necessity of abstaining from sex intercourse in living the higher life and while developing higher powers. Thus we see individuals as well as societies, sects and communities, practice continence. We will only mention the Essenes among the Jews and the Nazarites, the Therapeutae of Egypt, and the monastics of all Europe and America, as well as the Shakers and Koreshans of our day. The Roman Catholic church recognized the continent life as necessary to her priests. Continence may be traced among the Brahmins, the ascetics, the adepts and masters of the east, and the followers of the Grand Lama of Thibet. The vestal virgins of Rome as priestesses also show the innate veneration of the human soul for chastity and virginity.

The divine life which would be the portion of man is wasted in the gratification of the sex passion. Therefore we see girls, who are rosy with health and vigor, often becoming listless, nervous, dissatisfied and broken down in health after marriage. Their cherished ideals *might* have been realized, if they could have lived a continent life. As it is, the nervous force is dissipated, that magnetic attraction which is the charm in the every day life between people of the opposite sex, is lost, and the two soon repel, rather than attract each other. The bride wonders, why it is that her husband is often moody, distracted and shows a tendency to be absent from home. She may reproach him for a coldness which is only a natural consequence of the waste

of divine life. There may be tears, hard words and ruptures either temporary or lasting, and divorce seems the only remedy from the prospect of a long life of lost hope, shattered idols, discontent and misery. How different might it not be if the people understood this sex question better. If they could live a continent life, husband and wife would always feel drawn towards each other. The charm of the old lover days would remain with them forever. The two would find the highest satisfaction in the society of each other. The husband would be at home in his spare moments. If children were wanted, child-bearing would become a delight instead of a source of pain and misery, and oh, what children would be the result! The children would be born without the curse of an over-passional sex nature. They would derive all the benefits of a happy and a harmonious life which their parents lived. Their constitutions would be strong and their mental faculties bright. They would find life worth living, instead of finding themselves a burden to self and others. But we must desist from enumerating all the advantages which would be derived from living a continent life, for want of space. One who is now living it says: "One kiss from my husband gives me more pleasure now, than any gratification of the sexnature did before, and," she adds, "there is music in his step and in the sound of his voice, and waves of the divinest feeling run over me, whenever he touches me. His whole atmosphere breathes a charm which I used to dream about, but never realized since I married until now."

A gentleman writes: "I have lived the continent life for 66 years now, and it has opened such glories to my entranced spirit, and given me such a sense of purity and peace that I often wonder why mortals do not more often follow it."

The continent life is a blessing to those who live it, but for those who wish to make any high attainments, it is ab-

solutely necessary. The time is now here when many strive to reach higher things than people have ever reached before and those will find it necessary to be chaste *in word, thought and deed*. There may not be many of them, but those that are existing will thank me for giving them an outline of a course of training, which will bring their sex-nature under entire control. I know that many would be free from the thralldom of a passion, which has been intensified through the inordinate gratification of the same by their ancestors. They would be rulers where they are slaves now. It is for those that I write. Those others, who do not feel the divine stirring in their hearts, had best remain where they are, engaged in the work of generation, reaping all the consequences attending this work. Such I advise only to exercise greater control and to restrict their gratifications to a minimum, because, in the measure in which they exercise this control, will they realize greater health, success, happiness and peace.

The Metaphysician has come to the point where he sees that all power is his potentially. But if he never uses it, he will not possess power actually. That power is Will—the Will to do or not to do. The exercise of that power, no matter in how feeble a manner, strengthens it. The greater the obstacle to overcome, the more will power is required, and the stronger will be the Will. The Will is the man. If he strengthens this, he strengthens the whole man and makes him more powerful, healthier, more successful and more free.

A friend told me recently that he had made up his mind, not to give way to all the bodily sensations any more. He had been slave long enough, now he was going to be ruler. For example, if he felt an itching anywhere, he was not going to scratch.

Many will laugh at this last declaration, but it revealed to me an indomitable will, that was going to succeed in all that

it undertook to do, and the exercise of that will is going to make us rulers where now we are the slaves.

Let me meet some objections before I proceed. The assertion has been made, that the human system could not absorb the life fluid once generated. This is absurd when we remember that the human organism is one great system of absorption. The experiences of those living the continent life also disprove the assertion. What becomes of the seed of animals, is not this reabsorbed? What becomes of the milk of mothers who wean their babies? It is reabsorbed. What becomes of the fluids in the faeces if they remain too long in the colon? They are absorbed. Nature finds a use for everything in her economy, and when we remember that one ounce of the semen is equal in energy to thirty-two ounces of the best blood, we cannot suppose that she has no other use for it than the generation of offspring or the waste basket. If these fluids do not find the ordinary outlet, they are taken back into the system and are used in the production of muscular, nervous and thought energy. This explains the fact that people who do not waste these fluids require less food than those who do. This gives rise to unnecessary fears sometimes, because the people who retain the life find their usual appetite gone and think something is wrong. The fact is, they need less food, and since the system needs to recuperate less because there is less waste, the necessity for sleep decreases, and the sleeping condition is not as deep and dead as before. People mention the fact of the *existence* of the sex organs as an argument that they should be used in the ordinary way. But this is no argument that they must be used forever in this way. When the race reaches that point where it will be possible for the individual units composing it, to perpetuate life in the body, then will generation cease. But the reckless waste of the life forces, through the use of these organs at all times, must surely cease before that time.

The sex organs, like everything else in the universe, serve a temporary use only. Worlds exist, serve their use and disappear; nations exist and are no more, and so the human body shows traces of parts, which formerly served some use and now only left faint imprints of their former existence. And so the time will come to every individual, as well as to the race at large, when the present use of the sex organ will fall away.

I imagine that I can hear someone say: "The sexual instinct is too powerful to be mastered and controlled effectually. It has held sway over the race for ages. It is our inheritance. It is our lot, and a daring soul is he who will defy the power of heredity." We fully admit that the power of heredity is great, but man—not the sense-man, but the God-man, the man who has sensed his unity with God—is greater. This man is the "Master that sleepeth" while the tempests threaten the boat. He must be awakened through our conscious recognition of our oneness with that power which holds worlds—those created and those yet uncreated—in its bosom; that power which we can make our own by recognizing *that it is our own*.

The Roman Catholic church has ruled the western world for nearly 1600 years. That form of faith was transmitted from generation to generation, it became a hereditary faith because few dared to question it. Luther dared. Therefore he triumphed over the law of heredity through the exercise of his free will. Nobody would claim that because his ancestors ate the carcasses of dead animals, that he must do the same, or that, because his grandfather smoked a pipe that he also must smoke. "But," you say "sexuality comes with the sex organs, it inheres in the cells of the human frame."

We admit that *sex* does, but not that tendency to waste the life forces in inordinate indulgence. This is a *thought germ* which has been transmitted from generation to genera-

tion. Its rights have rarely been questioned and most men have bowed their necks to the yoke willingly and become the *slaves to an idea*. We need no more submit to this idea than to the idea that we must drink whiskey because we have a stomach to put it in.

Sexuality is not an independent power which depends upon the human frame, or any part of it, but it is an idea which can be rendered inoperative by a higher idea, as error can be displaced or obscured by truth. Once question its authority and you have already started on your journey of mastery. Do not bow your neck passively to every notion which your grandfathers held, but examine everything in the light of the higher knowledge of our day, which your ancestors did not possess, and come to conclusions by your independent reasoning. Then only will you be yourself. You step loose from the great unthinking mass of men, you become your own master, you become free.

Allusion has been made to the use of meat. We do not intend to antagonize those who believe it right to kill animals for food. It is right for them *as long as they believe it so*. Again, if the trend of this chapter appears like foolishness to you, *after you have reasoned on it*, then you may know that you are not ripe yet for the higher life. You have to get some more experience on the plane of generation, and it is best for you to remain there until you get a sense of its unsatisfactoriness. With the birth of higher ideals comes the desire and the strength to cut loose from generation, and as long as those ideals are not born, the individual must stay where he is. In case a married person sees the desirability to lead the life of "the pure in heart," he or she should try and enlighten his or her partner. But if the other party does not agree with the first party's views, it is better to accede to their demands, only insisting on a reasonable restraint.

The generality of Christians believe that all sexual

intercourse ceases in heaven. They believe that in leaving their bodies behind they become free from the sex desire. But we have seen that this desire does not, depend on the body alone, but is an idea, *a thought planted in the mind*. This being true, it becomes apparent that people will take the desire with them. But since the gratification of the same depends on the physical body, that desire will become a hell and a torment to all who have not overcome it here. Such spirits will be truly earth bound. They will hover around the living and through intensifying their passions, they will seek gratification through them. Is it any wonder so many people find it hard to overcome? Such spirits will long for a return to earth and earth conditions, and since desire always tends toward realization, we are forced to believe that such spirits will be brought back into another earth existence. But since I cannot here prove this, I must let everyone believe what he likes on this point.

Another assertion is, that if the seed is retained, the person retaining it will get sick. Mental Scientists, and Metaphysicians generally find that as soon as they start on the upward path of taking control of tendencies and habits which controlled them formerly, that these same habits rebel and cause a temporary condition of *dis-ease*. Users of tobacco in any form find that as soon as they stop the use of the same, there is a loss of ease of mind which affects the body. But this is only temporary and soon disappears, if people stick to their resolve that nothing shall turn them back into the old enslaved condition. When people begin to lead a really chaste life, they then for the first time become aware of how much they were enslaved. The old habits of thought and action seem to be real powers for the time being and they threaten to make a great fuss. They have feasted and fattened on our vitality, now they are loth to go. This has given rise to the idea of being possessed by a devil. Indeed, these ideas which controlled us, have partaken of

our life, and they seem possessed of some life and intelligence of their own now. They are what some call "elementary forces." At times they seem to assume personality and shape and they tempt the struggling soul. The history of the Roman Catholic Saints is full of such accounts. The temptation of Jesus is such an account. Martin Luther's devil most likely was just such an elementary force. But these "devils" will leave you one by one if you cease to humor and feed them. Their name is legion. Those who walk the path have to meet them without fear. Indeed, Fear is the Monster of the threshold which threatens the pilgrim on every hand. He cannot understand the temporary unsettled condition in which he finds himself. He feels nervous and thinks that something awful will happen if he does not turn back to the old life. New laws begin to act on him, new sensations come over him, and he finds himself altogether in a new and strange country. Many times is he terrified by the new aspect which life assumes for him, and often is he tempted to turn back and live the life which the great "mush" of humanity leads. If he does, then woe unto him. The last things of such a man shall be worse than the first. The departed devils will return with "seven other devils" and finding their chambers swept clean, will begin to hold high carnival. Such a man will then be more enslaved than he ever was before. His old habits and cravings will be intensified and they will finally destroy his body. The reader will now understand Glyndon's condition, after he failed to overcome the monster of the threshold. He had glimpses of the higher knowledge and the higher life. The old life, although it enslaved him, could never be satisfactory again. His sense of defeat kept him from making another attempt to master the old man, and the living of the old life was a constant torment to him. What did Zanoni do to relieve him? Probably he gave him the assurance that in his temporary failure he had laid the foundation for

future success, in another life.

I have thus written about the conditions which beset him who is striving for mastery, that my readers may well weigh the matter before they decide to enter the path. Not all are yet ready for this last step. Evolution has not brought them up to this point, but sooner or later they must take this step in the Mastery of Fate; if not here and now, then in some other life. Those who feel the promptings should ask themselves this question, "Am I ready," for at least one week. Go down into the silence and reason it out. Ask for light and wisdom and it will come. Then when you find that you are ready, then decide once for all *that you will stop all waste of the life fluids*. This resolution must become unalterably fixed in your mind before you can hope for success. It is well to write the following sentences on pieces of card board and hang them up where you can easily see them.

1. "My deepest and real self is the law (or God.)"
2. "I will be what I will to be."
3. "I am regenerated."
4. "I am a New Man."
5. "I cease to waste my life."
6. "I devote my life to the good of all."

Then before you go to sleep, and immediately after you wake up in the morning, look at each card for at least five minutes and repeat the sentence you look at mentally over and over. But keep your mind on the thoughts you express. You will then develop such a strength that the control of the sex passion will become comparatively easy if you persist. If you should be deluded once or twice and come under control of the influence of sex life, do not be discouraged, but go right on and make your exercises. Read such books or papers which will assist in keeping your resolve fixed. Reaction will come, when it will all seem foolishness to you and everything seems to draw you back. But look at these as

the natural consequences which beset all for a time who follow the new ideals.

Men will find it more difficult to retain the life; especially towards morning when the sex organs develop activities, will they be apt to lose the fluids under the excitement of a dream. The accidental pressure of their nightrobe, or the bed covering, may give rise to excitement, and consequent loss. It is best, therefore, to roll up the nightrobe above the navel, or pin it up, and to get into the habit of lying on the side instead of on the back. After awakening in the morning, try to keep awake. Do not go off into another doze, because then the danger is greatest. When the sex organ begins to display signs of life, do not suppress them unless you should find great difficulty in the control of the desire to waste your life. This is the time when it generates more life fluids, and the action should not be suppressed, but do not give place to obscene mental pictures. Go through your drill, or better rise, dress and *then* do it, as the danger will be to go off to sleep again. Avoid sinking into a half-waken condition while you go through your practice, as this will do more harm to you than good. Always remain fully awake while exercising mentally. When you finish your drill, make yourself passive for some minutes and *try to inspire* those high influences which strive to aid you and keep you on the Path. Say, mentally, "I am now open to all the noble and good influences which can help me," and try to feel as if you were drawing them in with every breath. But watch your thoughts and see that nothing of a low nature enters your mind.

Before going to sleep give your mind the peremptory command to guard against losses. Speak to it as if it were a second person and say, "Nothing of the kind must happen; and if there should be danger, I must be quickly awakened." Give the command that nothing should happen, also to the *sex organ*, that is, while saying the above words, think of

that part of your body, which represents the organ of sex, and then rest easy. If there should be danger you will be awakened before the final emission occurs, when you can prevent it by an effort of the will. But never give your consent to an emission if it should proceed in spite of your efforts to prevent it. Such a temporary consent is weakening to your decision to lead the regenerate life.

It may take some months or even years to gain final control of the sex life during sleep, but persistence in following the course outlined above will bring final and complete success. While you achieve this success you will develop a most powerful will, which will make you successful in whatever you undertake. In gaining control over the kingdom *within*, you will be surprised how easy it will become in time to gain control over your outer circumstances and conditions. Christ spoke truly when he said, "Seek ye first the kingdom of God and *all else* shall be added unto you. Man must first learn to control his inner world before he can conquer the outer world. This conquest of the within will make him the master of the without. He will then be servant no more, in the sense of being ruled by fate, but he will be the ruler. He has stepped on a higher plane where other and higher laws act, laws of which the average man is as ignorant as the savage is ignorant of the conditions prevailing among civilized people. These new laws and these new conditions cannot be made intelligible to people, they must be lived and experienced in order to be understood. No man can show you this new kingdom; you must see it yourself, and I can only show you the path along which you must walk in order to find it. How pitiful to hear people belittle the glories of the regenerate life, glories of which they can have no idea. It is as if they were talking about a country of which they knew absolutely nothing. Do not be influenced by the foolish prattle of those who see nothing beyond their present level, and who declare that nothing can exist which they do not see.

Even those leading the life, never become fully aware of what they have gained until they fall back again. Then they quickly see what they have gained by what they lose. Zanoni recognized in Viola his true mate, but evolution had not brought her where she could live the life Zanoni was living. If he married her he would fall back himself from the position reached. Therefore he would have been content to give her to Glyndon for one incarnation. He would then have been able to keep the power which alone could save her from harm. He would have been able to watch over her and hasten her own unfoldment. But through his marriage with her he lost that power. This is why they both came to grief during that terrible time in Paris.

From time to time we shall give our readers further instructions. It will take them, however, a year or two to carry into practice those laid down so far. I shall be glad to get the names of those who are leading the regenerate life. It will give me an opportunity to judge of the extent to which the new Life is being lived, and it will enable me to judge about my future course in publishing valuable information. The names so received I shall enter in a private book containing a list of New Men and New Women. None need fear that any undue liberty will be taken with these names. Perhaps it will be the foundation for some future society of active powers for the good and the uplifting of Humanity, a society which will, however, have no rules and regulations beyond what the members impose upon themselves. Who will be enrolled in the Book of Life? Those who intend to live the Regenerate Life should also send me their names. They will constitute "The Militant Order of New Men" and those who are now living it will be "The Triumphant Order of New Men." I am sure this will lead to something grand and glorious, and all who are interested should send me their names. United we shall sing the New Song, the Song of the Redemption, and all the mighty host

READ WHAT THEY SAY ABOUT "THE NEW MAN."

EDITOR NEW MAN:—Three years ago I was taken down with blood poison and suffered intensely for a long while. I got up finally but still had bad pains in different parts of my body. Last June I was taken down again with horrid pains. Doctors seemed unable to give me relief. Then I happened to get THE NEW MAN. I studied it and tried to live the Truths contained in it. The effect was soon apparent. I got out of bed and in a few days I could walk without a cane or other assistance and now I feel as if I could walk miles. I advise everybody to get THE NEW MAN. Try it. It has done wonders with me. I am almost eighty-two years old. **F. R. MARTIN, Beloit Kansas.**

BELOIT, KANS., Jan. 25th, 1896.

EDITOR NEW MAN:—I cannot express my gratitude to you for the benefit I have received through your paper. It has done me more good toward healing my rheumatism than all the medicine I have taken in the last six years. What a treat it is to me to be able to help with my house work and to think I can get up and get breakfast for my family, and to be able to make my own bed once more. I feel like getting out upon the housetop and crying to the weak and suffering to heed the truth that THE NEW MAN is sending forth. **MARAH FLETCHER.**

One of our most popular authors of Metaphysical books declares that "THE NEW MAN is one of the best papers to put in the hands of enquirers."

Another well known author and teacher of one of the best Metaphysical schools, says "THE NEW MAN is really the

soundest little paper in existence. It is *scientific* and that is what we need."

"I write you lauding THE NEW MAN of January to the skies. I have read it six times and still am interested in it."—L. M. S., Boise City, Idaho.

"I must say THE NEW MAN has done me more good than anything I ever read. It is just grand. It fills my soul with love and power. I think it is the most helpful thing I ever read."

"I rejoice to tell you that I have read no journal that pleases me so much."—S. A. M., Denver, Colorado.

"I have not been able to lay it down without reading every article in it."—Mrs. H., St. Cloud, Minnesota.

Your paper has done me more good, than any other paper I ever read—and I have read a great many.—F. M. Y., New Bethlehem, Pennsylvania.

Your lessons have been very valuable to us, and we cannot say too much in praise of them.—MRS. A. C. P., Althol, Kentucky.

I am well because of your lessons in THE NEW MAN.—D. H. S., Carthage, Indiana.

You will be surprised when I tell you that I too *have been made whole* by reading one lesson in THE NEW MAN.—REV. L. A. M., Topeka, Kansas.

I have been reading Science for two years and I have in a way been benefitted. But THE NEW MAN has done more for me than all my other readings.—S. L., Ranney, Wis.

It has helped me greatly.—W. E. P., Philadelphia, Penn.

Cannot tell you how I enjoy your paper, nor how much good it has done me.—MR. D. L., Fairbault, Minnesota.

I have received so much benefit from your article, "Sug-

of the Heavens will join, until the weary ones of earth will catch some note of the glad refrain and join us one after another, when the great curse will be lifted, and the whole race will sing one grand and mighty jubilee of a Divine Humanity redeemed from sorrow, sin, poverty, disease and death. Pax Vobiscum.

JUDGE NOT.

[The following is an extract from a lecture, the subject of which was "The Ideal." This lecture was delivered on the Spiritualist camp ground at Delphos, Kansas, August 21st.]

Most people are very unjust to themselves, while they strive to be just to others. They would not say anything unkind or discouraging to any struggling soul. They follow the command of Jesus, "Judge not, and condemn not," very conscientiously, but when it comes to themselves, then they forget to apply the rule. They continually judge and condemn themselves for past mistakes. This is all wrong. The more you condemn yourself, the more mistakes you will make. He who understands the Law of Suggestion, refrains from accusing himself, as he would another. Again I quote from the words of the great Nazarene. He said, "Resist not evil." *Resist not evil!* Why did he say that? Because He understood the Law of Suggestion thoroughly. He knew that whatever suggestions we furnish our subconscious mind, it will work up into some expression. What then is the remedy? Why, nothing but following the opposite ideal, which turns the mind away from our moral defects. The love of *Good* is the great force by which we shall eventually conquer everything that binds us; the love of the good, the beautiful, the sublime, the true. Everybody loves Goodness and Beauty; it is a part of our divine nature. Even the criminals, and the so-called *bad* children in our in-

dustrial schools, love a good person better than a bad one. Tell them a story in which the saint and the sinner both have a place, and then ask them which character they like the best. Why, the answer will come instantaneously and in chorus: "That good boy," or "That beautiful girl," or "That brave man." This is why our system of punishments and our prisons, will seldom reform. They are vestiges of barbarism, a legitimate fruit of the doctrine of a cruel and avengeful God.

"Every tree that beareth not good fruit will be hewn down and cast into the fire." Let us cast these old institutions and these miserable inadequate methods on the dumping ground of a higher civilization. Let us replace them by reform schools in which high ideals are constantly held up before the criminal. His natural love for the good will draw him upwards, the good will outmatch the evil, and society will be repaid a hundred fold by the reclaiming of our lost brethren. "Resist not evil." "Thou shalt not judge." "Thou shalt not kill." If it is not right for an individual to trespass these commands, what right has society, the state or the nation to do so? "If the state kills a man it is all right." This is what many think. But I tell you it is not right. If we as aggregations of society, passively allow a man to be murdered, we become each of us a helper to the deed. Let us pay back evil with good, and we shall reap nothing but good in the end. And now, to come back to ourselves. Treat yourself as your dearest friend, or your child. If your child gets discouraged over its lessons and says, "I cannot learn this," or "I can't do it," will you discourage it still further by saying, "Give it up because you cannot do it." If you are wise you will say, "You *can* my dear, only keep trying; what others have done you can accomplish also."

And yet how often in striving to reach some ideal do we give up in despair and say "*I can't*." Did you ever realize

what a terrible expression this is. It benumbs your faculties, it destroys your courage, it weakens the will, and it opens the door to despair and failure. You have no right to say it. If discouragement befalls you, rise in the dignity of your divine nature and say: "I am greater than poverty, sin and sickness; yea, I am greater than death." Learn to say, "I can and I will." Say it over and over. Treat yourself like a child which needs encouragement. These suggestions of strength and courage and good cheer will sink down deep into your soul and awaken its latent strength, while the others hinder it from using its natural resources. I tell you that there will be no judge to meet us after we pass to the other side. Our own thoughts are our continual judges. No need for a book of judgment. Our own souls register every thought, word and deed. As the sowing, so shall the harvest be. Sow only good, bright, cheerful, courageous thoughts, into your mind, and you will have your labor returned to you an hundred fold in mental, moral and physical well-being. An old poet has sung:

"For of the soul the body form doeth take,
For soul is form, and doeth the body make."

And this is true. Outwardly we are only expressions of our souls. Our souls determine our conditions and our actions. Let us then learn to plant only the most beautiful ideals into the soul. It will take hold of the noble thoughts coming to it through the intuition and reasoning faculties and work out with this material a destiny so glorious and grand, as to surpass all our brightest expectations. And we shall not even have to wait for our reward until we pass on; our reward will begin to be realized in this life and continue all through the future. This is the glad message which this new Gospel, Mental Science, brings you. Take the golden promises home with you and try to verify them for yourselves. You need not believe my words. What I say to you is demonstrable right here in

the flesh, while the promise which the creeds hold out to you must be accepted on hear-say, until we wake up in the other world and find that the golden harps and the crowns and the golden streets have all been fond fancies of our religious teachers. We will there be what we have made of ourselves here. My gospel is not a gospel of resigned and apathetic waiting, it is rather a religion of doing, of work, of aggressiveness. Acknowledge no man your master. You are your own masters. You are the masters of your fates and your destinies. Nobody will arbitrarily order these for you. You are the makers of yourselves. As you make your beds, so shall you lay in them. Live the life of passive, idle waiting, and you will reap the crop of an idle man, which is nothing. Therefore, let us rise and take the reins of fate into our own hands.

gestion" in the May number that I must write and thank you for it. It has opened a new field of thought for me which I hope to make very effective in my life.—The author of "Wrinkles."

It is an excellent periodical and I wish it success. I can't read one-tenth of the literature that comes to me, but I had to read THE NEW MAN through before I could drop it. Its ideas are excellent.—Editor of a Spiritualist Journal.

I must have the paper again. It has done so much for me. Its teachings have been health, life—*more than life to me*—they have been my salvation.

I feel that I am gaining and that a continual study of your lessons is the cause.—D. H. S., Carthage, Indiana.

I consider it the best exponent of the Spiritual Science that has come to my notice, so clear cut and concise.—E. A. S., Minneapolis, Kansas.

I am delighted with it and find it the best teacher I have ever had.—MRS. M. M., Saratoga Springs, N. Y.

THE NEW MAN is the best paper that I take. Every word written in its pages is an uplifting truth.—C. M. M., Saratoga Springs, New York.

NOTICE.—Many of the above extracts from our private correspondence are written by people who have been sick and who thus thankfully testify to the healing potency of Truth as given forth in THE NEW MAN.