

# DOMINION AND POWER

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## Studies in Spiritual Science

BY

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## PREFACE

The prayer of the world to-day is for "light, more light." The mind of man is reaching out for a more comprehensive knowledge of the laws which regulate and control life.

There is a wave of spiritual thought and feeling that is extending to the uttermost parts of the earth. While the ancient faiths are passing away, and man no longer accepts his religion because of the authority of any book or dogmatic creed, yet there is a new authority coming into life, such as the world has never known save in rare instances.

The authority is the realized presence of God in the individual life of man. Where one feels with the heart, and knows with the mind, and is not in any way dependent upon any or all authority, the way of life is illumined by the light within. The kingdom of God is found as a conscious reality in the soul of man, and the individual soul becomes conscious of both dominion and power and rules its own kingdom.

This little book is written with the fervent

desire, on the part of the writer, to throw some light on the way of life; or perhaps better still, to call into conscious existence latent powers of being that are resident in the soul of "every man that cometh into the world." If it fulfils this object to one or to many souls, it has accomplished its mission. If it tends to make the burdens of life lighter by bringing new joy or hope into any life, it will more than repay the author for the time and labor expended in writing it.

Faithfully yours,

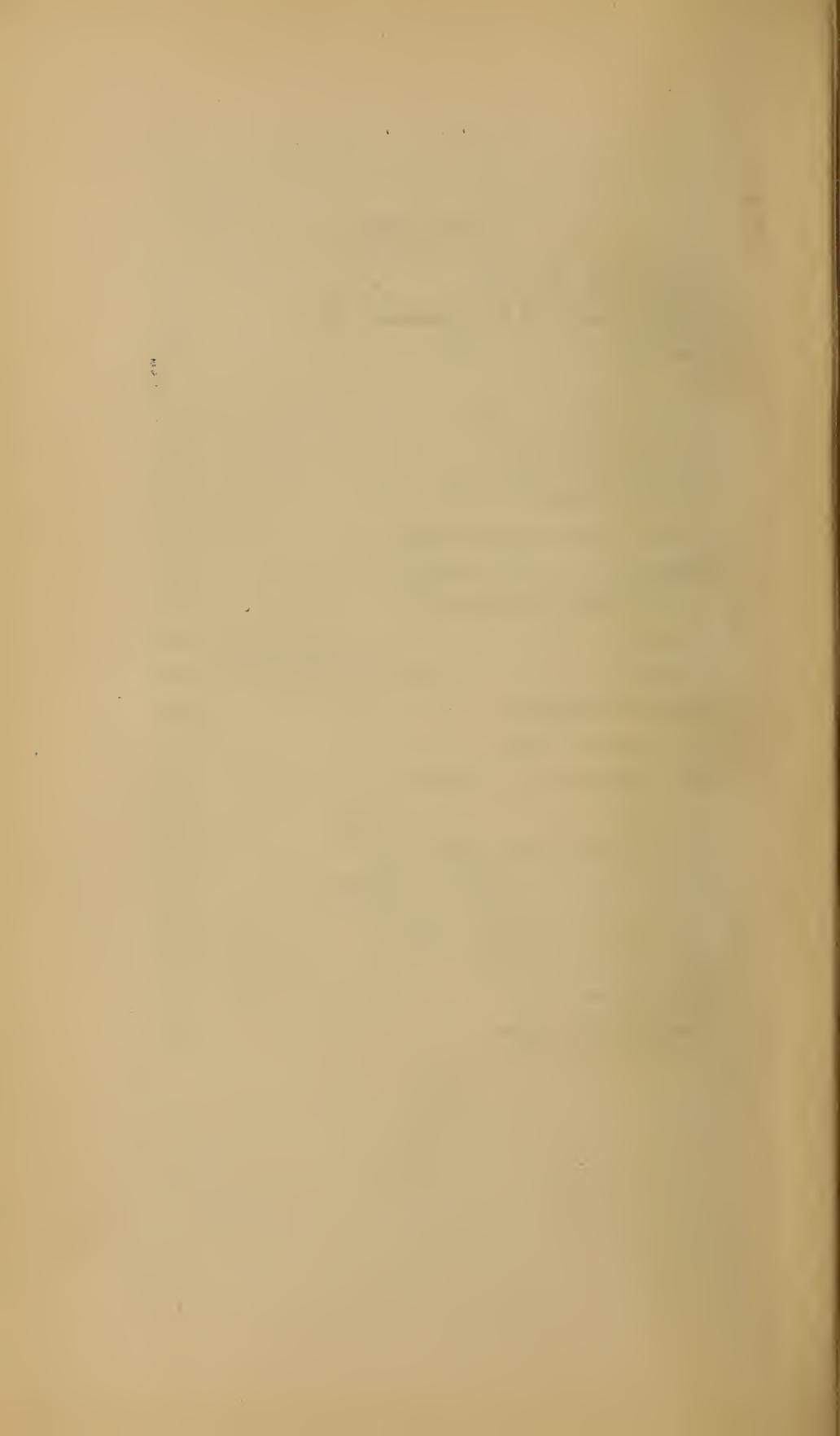
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THE SCHUYLER,  
59 West 45th Street,  
NEW YORK CITY.



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# DOMINION AND POWER

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## THE SECRET OF POWER

“There is a twofold power active in man—an invisibly acting or vital power, and a visibly acting mechanical force. \* \* \* This physical body is not merely an instrument for divine power, but it is also the soil from which that which is immortal in man receives its strength. \* \* \* Terrestrial powers are moving in us; but if we are reborn in the spirit then will we move in celestial powers. \* \* \* He who trusts in his own power will fail, and become a victim of his own vanity. \* \* \* Only when man realizes the presence of God in him will he begin his infinite life, and step from the realm of evanescent illusions into that of permanent truth.”

—PARACELSUS.

“Deep within our own souls is the spirit of the living God, the same which in the beginning moved upon the face of the waters; a divine trend in us, leading us whither we know not, until our eyes are opened and we recognize that this divine trend is our truest Self, more real, more powerful than our insignificant surface personality. \* \* \* It is the divine life within, the ‘Power not ourselves that makes for righteousness,’ of which we must become aware.”

—HARRIET B. BRADBURY.

If we accept the law of the survival of the fittest as conclusive, we must consider Nature as being in one sense thoroughly heartless; that is, that natural law decrees the destruction of all that is weak and the preservation of all that is

strong. Yet for countless ages there has been a constructive work going on, having for its aim the perfecting of a habitation for living creatures, beginning with the tiniest conceivable—each habitation becoming ever more complex and complete; hence, what we see in the phenomena of growth is not the destruction of life at all. It is the destruction of imperfect form, in order that the inner living entity may begin anew the construction of a more ideal body. This process continues until each form is complete and perfect, when a new type is evolved, because there is mind-action in even the very lowest forms of life. When nourishment is required there is intelligence enough to draw, or to cause the entity to reach out after, the needed sustenance; and if Nature has not provided the means of locomotion, the latent powers of the creature are then forced into activity.

Let us consider man, the highest of earth's species, on his three planes of development. First, we will take two individuals living on the purely animal (or physical) plane of being. Both contain within themselves the intelligence of all that has gone before, from the protoplasm up to the human; all the intelligence of the whole animal creation is epitomized in these two men. So they start alike, both having the same amount of intelligence; yet in time we find that one has

traveled very much farther than the other even on their own plane. Again, some persons are born into this world under the most favorable circumstances, while others begin life under the most unfavorable conditions imaginable; yet now and then we find that the latter will succeed in life where the former will make a failure of every undertaking.

We can not look to the purely spiritual side of life from the animal plane, and account for success or failure from that point of view; but we must go right to the physical—to man's sense-nature—to find the determining point. Take two individuals, then, in whom the sense-nature is equally developed, and who possess a perfect development of the animal functions. We find in one case a degree of moderation—that is, a certain amount of temperance in the use of material things—which is missing in the other. Again, we find that one has a degree of perseverance that is not possessed by the other.

The purely animal quality known as *instinct* is not a much higher attribute when manifested by man; but when man accepts the guidance of his instinct he is led into the right course of action. When a man tries to do a thing, and persists in the effort even after repeated failures, his success is inevitable. It may at first seem very

difficult, yet his instinct forbids discouragement. On this plane of existence we find men who are most successful—who develop and express genuine power because they follow its true lines.

It is only through the right *use* of each of our talents that new things come into existence. Because a thing seems difficult we are not justified in passing it by in favor of something that seems easier. Certain difficult things come to all of us, because we are equal to the occasion—otherwise they would not come. When a very hard problem is presented to us, let us realize that we have the power to solve it; otherwise we shall make a failure of life. We should persevere—try to form a clear idea of what we wish to accomplish, and get it thoroughly fixed in mind. We must not scatter our force by turning to something else that seems much easier.

Even on the physical plane, therefore, we find that the man who uses both moderation and perseverance accomplishes more than the one who is lacking in either of these qualities. Little by little, the man who uses moderation in all he undertakes—who perseveres and keeps firmly in mind the thing he wishes to accomplish—is certain to succeed. Moreover, because of the concentration of his force, he is becoming strong mentally and physically, for mental strength is manifested in and through the physical. The

other sort of man becomes weaker each day instead of stronger, and finally Nature abandons the attempt to utilize his powers in her economy. We say that a tree is cut down because it encumbers the ground. This means that the life that has come into existence has not used its intelligence to its fullest capacity; that it must go out of its physical form and later begin the work of construction anew. Some people are spiritually lazy, others are mentally lazy, and some are physically lazy. We can not feel strong nor equal to the duties to which we are assigned if we are victims of laziness—a condition that always results from failure to use power in the right way.

Let us examine the result of the right use of power on all three planes. We can trace the operation of the evolutionary principle in all forms of life, from the lowest creatures known to science up almost to the manifestations of divinity; hence, we should be able to discern the reasons why evolution should take place. We are born with certain appetites and desires; also with instincts and a degree of intelligence that knows how to use those qualities in the right way. Some people say that the sense-nature of man is not good, and that it must be overcome or repressed; others insist that the intellectual side of man's being is of no conse-

quence—that the spiritual side alone is important. Yet the fact remains that every phase of man's life—from the lowest sense plane to the highest spiritual plane—is a vital factor of his being; but its beneficence is dependent upon its right use.

We know by instinct that it is essential to our growth that we should *construct* in one way or another. After a time, through this effort, comes the development of intellect, by which man has power to think and reason. The physical should always be subordinate to the intellectual; for to the degree that man is intemperate in the indulgence of his passions his mental force is reduced. To dissipate energy on one plane is to deprive the others of strength.

Man knows that as he perseveres he succeeds. He knows also that, as he thinks clearly, concisely, and logically, he accomplishes his undertakings. Now, the mentally strong man will bring his force to bear on one thing at a time, not on many things at once. Thus will he become truly constructive.

Besides the virtues of concentration, moderation, and perseverance, there are certain moral and ethical questions that affect the problem of life, and only as man considers them in their true relations can he hope to generate the highest power. He knows that aside from all thought

of spiritual development, his mind is at peace only when he feels and acts justly toward others. He is endowed with a sense of justice, and only as he expresses it is his mind strengthened; for if he cultivates the habit of injustice inharmony enters his mind and thus weakens his mental capabilities.

Coming now to the spiritual side of life, in order to get at the completeness of power, we first observe man's love-nature, of which we have had glimmerings from his very lowest estate. Again, little by little, as he deals justly with others, he develops the element of faith; and finally, as he begins to take a brighter view of things, hope comes into his life. So we discern in man three soul qualities.

Our knowledge of earth-life is not eternal knowledge. It pertains to temporal things. Through its right application, however, we are enabled to develop the knowledge that is latent within each of us. This is not accumulated wisdom, but rather the potentialities of soul and mind. The enduring qualities of human life pertain to the soul. How shall we live the soul life? Let us consider personality as an instrument. If that be perfect the force will act perfectly through it. We do not *live* so much as we are lived *in* and *through*. God lives in us and we live in God. There is no possibility of

getting away from universal power, and the intelligence that has been given to each child of God can be employed to get and keep all the power that he needs or can possibly use.

We need power on the spiritual plane; we need it on the intellectual plane; we need it on the physical plane. But when we enter the spiritual realm our old life-methods are entirely supplanted by the new. It is the spirit within us that contains the transforming power; the outer is but the instrument of the inner entity. Let us cease the useless effort to relate ourselves to the outer world—to people we think can aid us, or to things that we feel have benefited us—and let us seek that which shall bring the real abundance of life. Everything of value is within the realm of spirit, and we can get therefrom whatever we wish; but we must seek it in the true way. We must get mental and physical health in the right way—through the recognition and development of our soul qualities. The man who fully realizes that he is living and moving in God can never express disease, because he has passed from under the “law of sin and death,” which law we ourselves have made, and has now come under the law of the spirit of life, which gives freedom from all negative conditions.

We often consider ourselves great sufferers,

and mentally dwell upon the change called death. It makes no difference what we think about life; life is eternal, and absolutely pure and healthful. It is filled with strength and goodness. "The eyes of the Lord are too pure to behold iniquity." But we must rise above the so-called law of sin and death and become a law unto our true selves. The law of God is written in the life of man, and we have the power to make ourselves what we will through a recognition of this law of the spirit of life. Nothing is accomplished in the external. Even from the very beginning of things the vital force has been working from the center, evolving that which was latent in the soul at its inception.

Everything becomes new when viewed from the center of life. This is not to form a mental concept of a personal God; it is simply to realize that God is within, and to look from the Godlike part of one's being outward. There can be no true or lasting expression of life till we recognize the highest within us. We may acquire all possible knowledge of the outer life and yet be deficient in wisdom, for wisdom and knowledge are not the same; but when they are combined the individual puts the knowledge he has to practical use. It is only through the right *use* of our knowledge that we become strong. When we utilize our possessions in the right way,

greater possessions are acquired; thus do we learn the true secret of power. Many people think that if they half starve themselves, or if they live on certain kinds of food, or if they do or abstain from doing certain other things, they will bring about conditions that will tend to develop spirituality. But if one is right *within* he will do everything right without; that is to say, a man that is pure in heart will be clean and whole in body. Mental activity produces physical activity.

Possibly two-thirds of the work of the world is done in the wrong way, because we think about it in the wrong way. One may sit down and say, "Now I am going to rest," and yet find no rest. One may lie down and have all sorts of thoughts running through his mind that will make him thoroughly tired in both mind and body. When we learn to do things in the right way we will not be tired because of their doing.

The secret of power lies in going to the very heart of things—to the soul—and working from within outward, thus developing love and faith and hope, and in that way becoming "magnetic" by imparting these qualities to others. Think clearly. Get a clear mental conception of what you wish to accomplish and steadfastly adhere to it. Be temperate in all things, and everything necessary in the physical life will come to you—

because it is right that it should. The thought of "doing penance" is a perversion of the truth. But it may be necessary to separate one's self from others occasionally. Jesus did this at times; he went into the wilderness or out on the sea, but he returned again to his work.

The one who accomplishes the most in life will be the one who is unceasingly doing good to others; the one who becomes strong without taking thought of self—simply working because he loves to work, doing good because he loves to do good, always working from the highest impulse (which invariably comes from within) rather than from any impression from without. There is nothing strange or mysterious about this. The secret of power is open to all. Any one who chooses may become perfectly strong and well. Failure is due to our having established certain habits in the past that we find hard to relinquish. The old habits having brought us so little, why should we continue to hold them when the new course offers so much? Why should we not claim for ourselves that which legitimately belongs to us? It is by persevering—knowing that we can *do*, knowing that we can *be*—that we shall attain our desires. This is the secret of power—to go right to the heart of things and work outward to the circumference of life.

“Thus we see that the realization of God which gives us power is not alone to realize His greatness, but to realize His greatness in us; not alone to believe He has done great things for other people, but to believe that He dwells in our own soul with equal power, so that there is nothing too high for us to ask of Him. Our kinship to Him is so close that His greatness is our greatness.”



## THREE PLANES OF DEVELOPMENT

“ The glorious creature laughed out even in sleep!  
But when full roused, each giant-limb awake,  
Each sinew strung, the great heart pulsing fast,  
He shall start up and stand on his own earth;  
Then shall his long triumphant march begin;  
Thence shall his being date;—thus wholly roused,  
What he achieves shall be set down to him.  
When all the race is perfected alike  
As man, that is; all tended to mankind,  
And, man produced, all has its end thus far;  
But in completed man begins anew  
A tendency to God.”

—BROWNING.

While the law of evolution, as explained by its discoverers, tends to clear up and make plain many phases and conditions of things hitherto unexplainable, there are yet numberless things shrouded in mystery. I believe the time is near when the scientific world will perceive that the law of evolution is not sufficient in itself to explain the why and wherefore of life in its varying conditions and forms, and that the so-called law of natural selection will have to be discarded and another substituted that will not work injury to the law of evolution, but explain it more fully: a law that will take into account a supreme Intelligence seeking manifestation through a mul-

tiplicity of ideals; a law that will demonstrate that the ideal is always first and the expression of it last. The law of evolution deals with effects, at no point entering the realm of causation. The higher law of which evolution is but the outer expression will only be understood when we go to the fountain-head of things—when we seek knowledge of causes.

Knowledge coming to us in this way will give the real key with which to unlock the secrets of the external world. The one who would know must begin with causes, and through them explain effects: the law of involution first, the law of evolution last; the Immanent God, the Indwelling Spirit, the Ideal seeking expression. When Jesus said, "God can raise up of these stones children unto Abraham," he did not mean a God external thereto, but an infinite and eternal Energy that pulsates even in the very stones. This is not a dead universe, but one that throbs with life from the very heart to the circumference. The universe lives and moves and has its being in God.

Recognizing a spiritual basis for all things, we shall be able to trace through the law of evolution a natural, orderly process, wherein the unseen life and intelligence are ceaselessly at work constructing habitations suited to their needs; and as the ideal finds ever greater expression, the

habitation becomes more complex and more wonderfully perfect.

In the first place, let us consider the ideal man as a spiritual being, animated by the spirit of God, controlled and directed by a divine intelligence—the microcosm, the very image and likeness of God—in whose life is contained an infinity of possibilities reaching from the lowest earthly conditions to a realization of oneness with God; from conditions wherein sin, sorrow, and sickness weigh down and burden the life to that absolute sonship wherein the soul triumphant has dominion and power over all things. We may not postulate the “birth” of the soul, but we can trace its history through its earthly pilgrimage.

Although the spiritual man is first in reality, yet, when we come to deal with man from the phenomenal or the evolutionary point of view, we must necessarily begin with the physical or animal man—the animal that is more subtle than any beast of the field, because this physical man is in reality the summing up of the whole animal kingdom. He is also the epitome of all the intelligence that controls and directs the animal life.

Every characteristic found in any of the lower kingdoms can be found in man, so that when man looks out on the visible world about him

he is looking on a picture of what he is, or what he has been; there is absolutely nothing that has not its correspondence in his own conscious life.

In the purely physical stage of development, man to a very great degree is governed by the same law that controls and directs the life of the animal. If he conforms to the law of this lower plane, he is comparatively well and happy. It is not as yet essential to his well-being that he have conceptions as to his relations to God and humanity. Moderation and temperance are, however, qualities necessary for his physical health. If whatever mind he has developed is comparatively free from the passions of anger, hatred, and strife—if the life is in a state of control, so far as it has developed—it makes no difference whether religious ideas have as yet found place in his mind. Obedience to this law of moderation in all things brings health and happiness as a natural result. The requirements for this plane of development being so few and simple, more people are found here well and strong than on the higher and more complex planes. From him to whom little is given, little is required.

At this stage of life, instinct (it can hardly be called intuition) is the guiding factor rather than thought or reason. But even at this early period in man's life a higher consciousness is demand-

ing recognition. There is something pressing from the center of his being that can not and will not be ignored. Dim though it may be at first, as time goes on it becomes more and more a controlling and directing force. Instinct gives way to thought and reason, and man enters the second plane in his evolution. A new world is opened to his vision, and the work of reconstruction is begun. I would not be understood as saying that any marked change takes place at any given moment, because in all probability the change is a gradual one. It may be like the bud that has been swelling for days, or even weeks, when, lo! in the twinkling of an eye the blossom is unfolded. Doubtless there is a time when man first realizes the consciousness of a thinking, reasoning power as something distinct from and even superior to the sensuous animal life. He now finds himself between two planes of existence. The things that appeal to him from the purely physical side and the appeal that comes to him from his dawning intellectual powers cause a conflict that never ceases until the spiritual supremacy in life is attained.

It is really at this stage that a distinct sense of what is termed good and evil enters man's consciousness. In the light of the new development, desires and habits acquired on the lower plane are looked upon as hindrances to intellec-

tual progress. The struggle between living a new life and dying to the old one has begun, because life on this phenomenal plane of existence is one of constant change; the things that we live and believe to-day pass away, and, behold! on the morrow a new order—for men “mount on stepping-stones of their dead selves to higher things.” Not that the old has been evil, but with the coming of the new there is a larger interpretation; new ideals enter the mind, and failure to live up to these higher ideals constitutes sin, or lack of conformity to one’s knowledge of law and order. Every new and larger ideal of life brings with it increased responsibilities, and the failure to meet these responsibilities brings about a state of mental unrest and dissatisfaction which in turn finds expression in the physical organism—first producing weakness, then disease.

We must regard man as a unit. The soul is not separate or distinct from mind, for mind is its offspring—the something wherewith it becomes related to the phenomenal universe, as the body is, in turn, related to mind. What the mind thinks the body becomes, and when the mind thinks its noblest and truest thoughts of life the body responds by giving external expression to those thoughts. Mind is related to life in two ways; we might say that it stands

between the phenomenal universe on the one hand and the unseen world of causes on the other. In the first stages of its development it turns almost exclusively to the outer, believing that reality is to be found there, as well as everything needful to satisfy its life, having as yet little if any knowledge of the spiritual force or power that gave it existence. We now have what might be termed the carnal mind, or the mind not yet illumined by the indwelling spirit.

There is a knowledge of the possession of mental faculties that can be so thoroughly cultivated that man comes to believe that his intellect and reasoning faculties are the highest attributes of his being. It is at this period in his life that he formulates creeds and becomes dogmatic in his religion. The thought of "justice" is a predominating one—but that justice is not always tempered with mercy. The most cruel things the world has ever known have not come from the man on the physical plane, but from the intellectually developed man, whose life was barren of love for humanity. Men who thought they were doing the will of God have perpetrated crimes, in the name of religious creeds, too fearful to contemplate. The intellectual plane of development is the great plane of unrest, of ceaseless activities. More mental and physical disturbances occur on this plane

than on either the physical or spiritual plane. On this plane man's desires become multiplied and the mind is never satisfied. Each gratified desire brings another want to take its place. The accumulation of knowledge does not bring contentment; in fact, it becomes rather a burden. Solomon sums it up as follows: "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."

There is, however, a light shining in the darkness of human unrest: a light to enlighten every man that cometh into the world—that light which is a spark of the divine Presence. From the very center of being the soul attributes of faith, hope, and love are pushing outward, demanding recognition. These qualities can not be imagined in the mind; yet, beautifying and uplifting, they lend tone and color to every thought-picture, until earthly things stand revealed in heavenly glory. This is the coming of the kingdom of God on earth—the transmutation of the self-will into the divine will, where man realizes his at-one-ment with God.

From the altitude of the spiritual plane, everything is seen in a new light; old things have passed away, and, behold! all things have become new. The law of evolution has ceased to act, and the soul has become a law unto itself. The soul stands revealed as the image and like-

ness of its Creator; not a physical image, not a mental conception, but a spiritual consciousness endowed with divine faculties that shape reason, control thought, and perfect the physical organism. "For if the spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by the spirit which dwelleth in you."

It is only from this plane that man perceives the *unity* of life; that he realizes that all life is one; and that he ceases to resist what is termed the "evil" of life and sets his face steadfastly toward the accomplishment of every undertaking through the power of good. He has risen above the turmoil and strife, so that while seeing them he is not affected by them; not that the heart has lost sympathy for the sorrow and distress existing on the other planes, but that a new consciousness has come which discloses the fact that all things work together for good. Sin, sorrow, pain, and disease are only transitory conditions; they are, after all, only experiences through which we learn the lessons of life and are brought more quickly to a knowledge of God and His love, which passes understanding and brings a realization that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

## THE TREE OF KNOWLEDGE

“ It was not strange I saw no good in man,  
To overbalance all the wear and waste  
Of faculties, displayed in vain, but born  
To prosper in some better sphere: and why?  
In my own heart love had not been made wise  
To trace love's faint beginnings in mankind,  
To know even hate is but a mask of love's,  
To see a good in evil, and a hope  
In ill success.” —BROWNING.

“ Nothing is foreign ; parts relate to whole ;  
One all-extending, all-preserving Soul  
Connects each being, greatest with the least ;  
Made beast in aid of man, and man of beast ;  
All served, all serving ; nothing stands alone ;  
The chain holds on, and where it ends unknown.  
Has God, thou fool ! worked solely for thy good,  
Thy joy, thy pastime, thy attire, thy food ? ”  
—POPE.

“ Light is positive and radiates. Darkness is negative and  
absorbes. One is powerful, the other powerless.

“ So with good and evil.

“ We underestimate the power of good.

“ We exaggerate the power of 'evil.'

“ Evil is the weakest thing in life. It is a mirage, a tem-  
porary appearance only, and contrary to all the tides and cur-  
rents of the universe.

“ Good has all the forces of the Infinite behind it.

“ Its power is incalculable. It never fails.”

—CHARLES B. NEWCOMB.

At the very outset of life man is confronted  
by the greatest of all mysteries: the problem of

good and evil. Within this problem is contained the solution of all the lesser questions of life that vex and perplex the mind. It is not only this problem that is the first thing to demand man's attention, but when he has solved it the world and the things of the world have lost their hold on him forever; for he has risen triumphant over sin and death; so that we might say that this solution is the Alpha and Omega of all the wisdom of the world.

In the first stages of man's life begins the personification of good and evil, and he has many gods. Whatever affects his life in a beneficial way becomes a god of good; whatever has harmful effects, becomes a god of evil.

In his worship of the gods of good, the qualities corresponding to those he worships come into a living existence in his own nature. In the same way the attributes with which he endows his gods of evil, find expression in his own life. He is thus constantly between two forces: one making for good and the other for evil; the one calling out love and reverence, the other, hate and fear.

As he allows his mind to come under the sway of the one or the other, so his whole life is influenced and he becomes what his gods are. As his knowledge increases, the number of his gods decreases, until at last he has but two—a

god of good and a god of evil; but his state is no better than before. The many personalities of the past have resolved themselves into the attributes of these two gods. At the very heart of man's life is the divine ideal which is eternally steadfast, which knows naught of anything save good. To some degree he is conscious of this, and instinctively he places the evil of life outside himself, so, when he is guilty of any evil thing, he attributes it to the influence exerted over him by the god of evil. He shifts the weight of responsibility from his own shoulders, and the devil is made the scapegoat for his sins. When, however, he conforms to his higher ideals of good, he attributes this good to himself rather than to any external being.

The reason for these two conditions might be summed up as follows: There being no evil at the heart of life, it follows that evil must be external to the life; therefore, the responsibility of evil-doing must be placed elsewhere. But the sense of good being an innate quality of the life does not require any external being to account for it. Evil does not reach further back than the imaging faculty of the mind of man, and it comes from man's failure to comprehend the true relation of things in life; it comes from man's inability to grasp the unity of life; it comes from partial vision

and undeveloped knowledge, wherein things are seen not as they are, but rather as they seem to be. There is a law of contradictions which governs the real knowledge that distinguishes between the real and the unreal; a law which eventually makes clear that "all is of God that is or is to be, and God is good."

The tree of the knowledge of good and evil shows us that the reality of good is only made evident to us through that which contradicts it—evil; that evil is not something in and of itself, but rather the dark background which brings out life's perfect picture; that it has only power as we believe in it and give it power; that it is the absence of light and of knowledge. Just as darkness is the absence of the light of the sun, so evil is the absence of the knowledge of the law of God, and exists, as darkness exists, not as a reality, but as an unreal something which shall pass away before the coming of the light of truth.

No matter at what point on the surface of life we start, no matter how evil a thing may seem to be, in the final analysis of the underlying thought or motive we find nothing but good. Good may be diverted into wrong channels, and so fail in positive expression. When the ideal is not perfectly expressed, as the law demands it shall be, the perverted good becomes apparent

evil. Because of perfect law and order throughout the universe, any failure on the part of man to bring his life in accord with this law and order, violates his intuitive recognition of the harmony necessary to his well-being, and results in a discordant condition which is termed evil. Let us hold clearly in mind this thought: *Everything is good.* Let us consider the universe as a perfect whole composed of many parts, each part having its perfect office. When, however, a part is made to do duty for other than that for which it was intended, the law is violated and an element of friction and discord is engendered, which constitutes what is termed evil. Sometime it will be recognized that whatsoever man does which results in harmony and peace of mind, is in reality the fulfilling of the law. It makes no difference one way or the other what the conventionally minded think, harmony is, after all, the key-note of existence.

In the life of man there is a constant process of development, each stage being perfect within its limitations, just as the unripened fruit is perfect in so far as it has developed. To the more highly developed mind, when there is knowledge of law and order, looking back on the stages below and failing to find knowledge equal to its own, it conceives such conditions as being wicked or evil.

Shakespeare uttered a great truth when he said there is nothing either good or bad, but thinking makes it so; and Paul a still greater one when he said he was persuaded that all things are good, but to him who thinketh a thing to be evil, to him it is evil. At every stage in the development of man, wherein there is lack of knowledge and conformity to law, such development is brought about through many and varied experiences, and these cause sorrow of mind and pain of body. If man can not see and choose the higher way, there remains no other way for his purification save through the fire which burns out the dross of life. While passing through the experiences needful to the working out of his salvation, and failing to see the good, he looks upon his trials and sufferings as being evil.

There are no mistakes in God's plan; God did not make some people good and others evil, neither did He foreordain some to everlasting life and others to everlasting death. His perfect thought is wrapped up in every soul, and there is nothing that can nullify it.

Man is not good or bad; knowledge and right use of mental faculties tend to make him harmonious. Lack of knowledge and consequent disobedience of law result in discord so that the chords of life are not harmoniously

played. But as with the musician, experience and practice make perfect. Whether a man is consciously and actively engaged in discovering and conforming to law and order, or whether his eyes are blinded to the light, the force of life pressing outward from the center, brings with it unfoldment of innate qualities. Where consciousness of the truth of this exists the real joy of life comes through the knowing and the doing.

In our study of good and evil, we must approach it from still another standpoint; that is, that every inner ideal is seeking outward expression, and in this effort there is the resistance which one form of life offers to another. In the great economy of life up to a certain stage in the development of man resistance seems to be a necessary qualification to growth. When the resistance becomes too great, growth is thwarted; when there is little resistance there is comparatively little mental or physical development. An illustration of this may be found among the people who live in the frigid zone where the outer resistance is so great it becomes a struggle to maintain physical existence, and the sensibilities of the people are blunted, while in the torrid zone, where physical existence is so easily maintained, there is a consequent sluggishness of mind and body. Only in the temperate zones

do we find the more perfect development which comes from resistance being neither too great nor too little, showing us that between extremes man finds his point of balance. The balance on one plane differs from the balance on another.

The resistance and competition on a lower plane, when transferred to a higher plane, would no longer prove beneficial; so the law of resistance, as understood by the physically and intellectually developed, would make way for the law of non-resistance, when man unfolds to a knowledge of his true relationship to God and man. One might ask, Does the law of God change? No: the law is eternal and unchanging, but man's perception of it changes. At one stage of life we are only able to perceive the most external manifestation of law, so that it seems to be physical in its inception and action. At another stage, thought and reason reach a still higher conclusion. Law here has its beginning in mind and its manifestation in the material; but in both cases there is failure to recognize the perfect law, for sin, sickness, and death continue to be real conditions rather than conditions which have an existence that passes away with the coming of the fuller knowledge of the law of the spirit of life.

In reality there is neither sin, sickness, nor death. God's law can neither be broken nor set

aside, and when man knows this of a very truth then will come the real freedom of life. The belief in the personal self is one of the causes of much of the seeming evil of the world. The thought of personality separates man from God and from his fellow-man, and personal existence and well-being become the leading motives of life. This condition generates selfishness and the many evils which flow from it. If we could know that there is no separation from God or man in all the great universe, that God is in all, that life is in all, that man is one with the Source of his being, that men are as closely related to one another as they are to God, that we are nothing apart from God, that one's neighbor is himself, the thought of personality would fade from our minds forever.

To the pure in heart all things become pure. When man looks with God's eyes on the world about him, he will pronounce all things good, he will know that from first to last all things have been working together for his perfect development, and that God's law when fully understood, is the law of love. Having thus risen to a knowledge of the true law, the real inheritance of life is made known: that we are sons of God and joint heirs with Christ, that we have passed from death unto life.

## MEDITATION

Our Heavenly Father, Thou art the source of all health. There is no knowledge or understanding apart from Thee. Thy truth and wisdom art from everlasting to everlasting. It is Thy truth, which, entering into the mind of man, makes him strong in the power of Thy might; makes him wise in the strength of Thy wisdom. We realize that the desire of our hearts and minds to know more of Thy truth will relate us to, and make us one with it, and that Thy wisdom illuminating our minds shall throw light on the way that leads to life eternal, bringing us into the fulness, into the perfect freedom, of life and truth. May our every thought be inspired with Thy truth, that each word and deed, as it takes form in the world in which we live, shall perfectly express divine truth. We know when we are in the truth that our lives are in harmony with law; that our minds are continually renewed, and our bodies strengthened; that as we dwell in truth, truth lives in us. The joy and the peace of life are realized as never before.

Lead us in the way of all truth. Guide us in the way of all righteousness. Give to us an understanding of Thy perfect law, and strength and wisdom to bring our lives into perfect con-

formity and trust to it. Then shall the seeming end of life pass away, and the shadows of doubt and unrest shall no longer disturb us. Then shall we rejoice and be glad, for Thy truth and wisdom shall lead us into paths of pleasantness and ways of peace. And we shall have become free men and women in the Christ, and Thy name shall have all the honor and all the glory, and Thy truth shall abide with us and be with us evermore. Amen.



## THE PURPOSE OF LIFE

“ Unseen, yet not unfelt ; if any thought  
Has raised our minds from earth, a pure desire,  
A generous act, a noble purpose brought,  
It is Thy breath, O Lord, which fans the fire.”

—JAMES FREEMAN CLARKE.

“Mind, which is the creative force in the universe, is, therefore, the creative force in man. The cosmos, which is, in its inner essence, thought evolved, has its earthly consummation in man, who is also, in his inner essence and substance, thought. Man is part of the universe, though the highest part. The thought that evolves it evolves him. He is that force manifested in its highest form. All human forces are, therefore, as are all cosmic forces, in the last analysis, forms of thought. Man himself is a body woven around a soul-mind materializing itself. Each man is a distinct thought of God, carrying in him the divine potencies of the divine thought. As George MacDonald sings, in his exquisite little poem, in which the baby interprets the mystery of his own being: ‘God thought of me, and so I grew.’

“All that man does upon the earth is done in and through the power of his thinking. Every deed is a projected thought. All his creative work is the manifestation of the one creative force—thought.”

—THE REV. R. HEBER NEWTON, D. D.

In the shorter catechism of the Westminster confession of faith, the question is asked: “What is the chief end of man?” The answer given: “The chief end of man is to glorify God and to enjoy Him forever.” How glorify and

enjoy God, if man in his searchings has not found Him?—how glorify and enjoy when no man hath seen God? Although there are many statements in this shorter catechism which antagonize both reason and feeling, the one concerning man's chief end is well worthy thoughtful consideration.

There must be some great purpose in the life of man. Is it possible for us to discover this purpose and to realize the real aim of life? Great souls who have lived on this earth have declared in no uncertain terms that the way of eternal life could be found by those seeking diligently. They not only declared this, but by precept and example have sought to point out the way. The greatest teachers have not depended upon visible things to show the way of life, but rather on the invisible. It was through thought and feeling, not through word and deed, that the fulness of life was to come. Man was not to take any external thing and bow down before it, because God is spirit and must be worshiped in spirit and in truth. The way that leads to God, then, is through man's spiritual consciousness, not through the things that appeal to his purely sensuous nature. God's kingdom is the universe, and God's kingdom is also in the soul of man. He who would know God must seek Him in the temple of his own soul, and he who

finds him, realizes the life eternal. Truly the kingdom of God—the way, the truth, and the life—lies within. No man may feel God's love, comprehend His wisdom, or give expression to His power save as he realizes his oneness with the Source of love and wisdom and power.

As man leaves the outer world of form and enters the inner realm of thought and feeling, possibilities apparently limitless open to his new vision. He begins to realize that the omnipotent, omniscient, and omnipresent God is working in his life to will and to do.

Little by little, the earth and the things of the earth are put under foot, and the bondage of fear that has held man in subjection to the material, passes away, and he becomes conscious not only of the mastery of his own life, but of all things below him in the scale of creation.

It is in this way that man works out his own salvation through rightful use of his God-given powers. Self-control, or the power to use every faculty of mind and every attribute of soul, is the real purpose of life, because in doing this, man manifests God on earth, and His will finds its perfect expression both in the inner and outer life. It must, therefore, be apparent to all that the real mastery begins in man's own life, and to the degree he succeeds in gaining perfect self-

control, to the same extent has he dominion and power over the things of the external world.

There are some who reason that man's objective life has made him what he is subjectively, but as the object can never become the subject man is not debtor to the external world for any inner condition. That outer things play a part in calling out innate qualities is quite possible; but that the outer is responsible for the inner conditions is in no way true. While the very highest attributes of man's being are first in reality, yet in the evolutionary process of development they appear to be last, and those who fail to recognize the law of involution, are of a necessity obliged to regard man's subjective development as being purely a result of his objective experience.

Faith, hope, and love, the attributes of the soul, have their source in God, and the true self-control finds its inception in these highest attributes. He who seeks to bring these soul-qualities into an active existence in his life will find it the most direct way to acquire perfect control of thought and action; because in working from the center outward, the way of life is a strait and narrow one. Meditation, desire to know God's will, bring the outer life into closer touch with the inner forces. As the mind becomes restful and is at peace it mirrors and

reflects the universal will. This inner realization of oneness is in turn reflected to the mind from the outer world, producing both unity and harmony of thought. When the mind realizes both the inner and outer unity of life and expression, all sense of fear is lost, the whole attitude of man becomes changed, the thought of oneness enters into everything, duty to God and to man becomes plain, every thought-picture is a true one, every act finds perfect expression, power is never wrongly used, every faculty of mind responds to the soul-impulse and the body is strengthened, quickened, and renewed.

In centering the mind on the positive good, all negative or evil thought disappears, the kingdom of God is attained, the real purpose of life is disclosed in that man now glorifies God by showing forth His perfect image and likeness. Knowing that all is of God that is, it has become possible for him to "glorify God and enjoy Him forever."

#### MEDITATION

Our Father, Thou in whom I live and move and have my being, Thou the Loving Giver of every good and perfect gift, I ask that Thy love and wisdom may so illumine and direct my way that Thy invisible kingdom may find expression through my every thought, word, and deed.

Help me to realize that Thy kingdom is within mine own soul, yet not alone within my soul but in all souls Thou hast brought into existence; that Thy life, Thy love, and Thy intelligence unite me in closest bonds of brotherhood with all Thy children, that there is no separation between their life and my life, but that we are all one in Thee.



## THE MISTAKES IN LIFE

“ And what is our failure here but a triumph's evidence  
For the fulness of the days? Have we withered or agonized?  
Why else was the pause prolonged but that singing might  
issue thence?  
Why rushed the discords in, but that harmony should be  
prized?  
Sorrow is hard to bear, and doubt is slow to clear,  
Each sufferer says his say, his scheme of the weal and woe.”

—BROWNING.

The mistakes in life are not made by the soul of man, but by the mind; neither do mistakes affect the soul. They do, however, affect the whole mental and physical life of man.

Viewed from the larger standpoint there are no mistakes. Every experience that comes to us brings us a lesson whereby we may profit. The prodigal son was working out his salvation when he took the course he did just as surely as did the elder brother who never left the father's home, and we have every reason to believe that the prodigal came to a realization of the Father's loving-kindness before his brother. All things work together for good whether we call them by the name of good or evil. Doubtless the suffering caused by the course pursued by the prodigal son was far greater than that endured by the

elder brother. It needs be that offenses must come, no matter if they do bring suffering in their train. It is the sorrow and suffering in life that purify and perfect the character. It follows that if man has the power to make a mistake he has also the power to correct it; that there is no mistake that can be made in life but what can be corrected.

He who teaches otherwise teaches not in accord with the divine law. It is never right to do evil that good may come, but out of every so-called evil, must come good. The friction and discord in life are on the surface, but back of the surface are the eternal verities; the surface action is only an indication of growth and change taking place continually. Every mistake made may become a round in the ladder of progress, whereby we put the mistake under foot, and through it and by it, rise to a higher condition. There is no thought of failure in the divine plan, and everything is working together for the accomplishment of one great end, that end the coming of God's kingdom in the outer and visible world, where perfect peace and harmony will replace the discord and unrest.

The mind of man is the great battle-ground of life; the real enemies, if that they can be called, are found here. The one thing to subject and bring into perfect control is one's own mind; in

doing this we attain the real mastery of life. The thoughts we think give form to our words and deeds, and we become workers with God when we try to express perfect harmony in our own lives. Every thought-picture of life should have God in it, not as a personality, but as a living principle in the life, making each thought strong and vital. When there are purity, beauty, and harmony in one's thoughts, then God is in them, and God will find expression in our lives; that is, we will become Godlike, we will be gaining the real control. Everything we do partakes of the quality of our thought; if the thought is a perfect one, then the work also becomes perfect; but a perfect work can never come from imperfect thoughts.

The great wonder of a perfect thought is this: that it is a reflection of God's love and wisdom, and when uttered it becomes God's spoken word. It was because they held their minds still until a perfect thought could enter that the prophets of old, when the word of the Lord came to them, spoke as those having authority. That thought they knew to be God's thought, and it could be given to the world as such.

This is what we call inspiration, and when one speaks, inspired of the spirit, he speaks not of himself, for the Father working within him is

responsible for the word. "Open your mouths and I will fill them."

When we feel the assurance of truth in our thoughts we should try to make them effective by keeping the mind centered on them; that is, every thought that conveys to our mind an element of strength or beauty, should be cherished as a part of our real inheritance. It would be found that in doing this each true thought would banish a false thought and by-and-by there would be no room in mind for other than true thoughts. We would have formed a habit that would make it far easier for us to think such thoughts than otherwise. We would overcome all the mistakes that we had been making and it would no longer be possible to make new ones. In this way life would become a source of pleasure and happiness, for there is a wonderful joy in the present life when development is taking place, and we are conscious of it. It is a mistake to defer this joy to a future time when we may have it now.

## FINDING ONE'S SELF

“From sounds to things, from fancy to the heart ;  
For wit's false mirror held up nature's light ;  
Show'd erring pride, *whatever is, is right* ;  
That *reason, passion*, answer one great aim ;  
That true *self-love* and *social* are the same ;  
That *virtue* only makes our bliss below ;  
And all our knowledge is, *ourselves to know.*”

—POPE.

“It is indeed true that he who loses his life,—that is, gives of his love,—shall save his life or happiness. Man may gain the whole world, including fame and wealth, but if he saves his life or love, and does not give it forth to humanity, he forfeits happiness. Long has he labored under the delusion that worldly power and material things can afford satisfaction ; but this false idea is slowly fading from his mind, for these possessions, when once acquired, are to him like the toys of which a child soon tires. They do not fill the soul with that glorious feeling of peace, joy, and life which only the presence of gentleness, kindness, and love in the spirit can give. Man is coming to understand that only through the appreciation and exercise of Godlike love can he enjoy endless happiness.”

—HATTIE C. FLOWER.

“There is no more important injunction in all the world, nor one with a deeper interior meaning, than, ‘To thine own self be true.’ In other words, be true to your own soul, for it is through your own soul that the voice of God speaks to you. This is the interior guide. This is the light that lighteth every man that cometh into the world. This is conscience. This is the voice of the higher self, the voice of the soul, the voice of God. ‘Thou shalt hear a voice behind thee, saying : This is the way, walk ye in it.’”

—RALPH WALDO TRINE.

Humanity is one. Yet the one is composed of many parts, and when the parts are harmoniously related the whole is strengthened. In the bringing out of this harmonious relationship each individual has some part to act, and as he acts that part and does it well he benefits the grand organism; and because of his relationship to that organism he renews his own life. It may be thought that this view of life will tend to destroy individuality; that each person's life will be swallowed up in the one. But the real thought is, that while each person retains his full individuality, occupying a place that no other person can fill, each one expressing the fulness of his own individual life, yet he works unitedly and in harmony with all other individuals. In one sense we are all sons of God; that is, each individual is the microcosm of all that is contained in God—the macrocosm.

But in the larger sense there is only one Son of God—the great body of humanity. All mankind has ever lived, or ever will live, in the great and only begotten Son of God—the Word—the Logos; the Word which must take on flesh, and express God in the visible world. We can understand, then, why the New Testament refers to the “only begotten Son of God,” and repeatedly to “Sons of God.”

Jesus was the first fruits of many brethren, a

corner-stone in the temple, of which every soul that has been, or will be, born into the world is a part. Every stone in the temple is a living stone, and has much to do in finding its true place. And the temple is builded by each soul recognizing its relationship to all other souls and working in union or harmony with them. The office of each soul is to effect this union and thereby work out its own salvation.

In soul development there is no competition, but there must be co-operation. Any one who seeks development for himself, regardless of others, bars his own progress and stands in the light of others. Each part of the grand body must work for all parts. The eyes must see, the ears must hear, the hands must work for the whole body; then the whole body works for each part. Co-operation must be recognized as necessary, then, to the growth and development of mankind. Nevertheless, co-operation must be carried out in a thoroughly intelligent way—not by blind action wherein we fail to be a benefit to ourselves or others, but rather through a knowledge of our own needs and those of others. No matter upon what plane of development we are, we can always be helpful to some one in the world, and we can always be helped by some one, and only as this condition exists can we be

said to be thoroughly related to the grand body of humanity.

When one is developed to a large degree, his circle in life becomes greatly enlarged, and having passed through what thousands of others have passed through, he is better able to help others, for he knows of the pitfalls along the way; he knows when a helping hand is necessary, and if he hesitates or refuses aid he interferes with his own continued development. Such an one, having passed through many temptations, can sympathize with the tempted and fallen, can understand their trials and struggles, can enter into their lives without any feeling of self-righteousness. He can appeal to the highest and best within them; he becomes an instrument of God and strengthens and sustains those who are in need of help. Because of his doing this he brings himself into intimate relations with other souls, who have progressed further than he. Their love, their knowledge of life, flows out to him, and because of his much giving there has been a beautiful receiving; blessing other lives he himself is blessed, and the temple has a new stone added to it and is nearer its perfect completion.

It is not of so much importance to think of losing one's soul as to think of finding it; and it

is not so important to look to the future to find the soul, but to find it now.

Feel the great "I am" in your soul. Know that God is there. Feel within the peace of God that passeth understanding.

The only real object of life is to find the soul—to cultivate its powers by faith, hope, love.

Only those things that we can take away with us are of great importance; and only knowledge gained by soul exercise can we take with us—keep with us always.

There is but one Soul in the entire universe: the Father-Mother God. All souls are like and all souls are one with this Soul.

The realities of life are within the soul. Mind, as it develops normally, expresses harmoniously ever-increasing realities, or realization, of the truth—a fuller comprehension of God's will and purpose.

Verily, if a man would find his life he must lose it. In this way the real relationship of good life is accomplished. There is no other way wherein a man can love his neighbor as himself. There is no other way, because God's way is the only way.

## HOW TO CONSERVE FORCE

“The mind’s the measure of the man.”

—WATTS.

“My strength is as the strength of ten,  
Because my heart is pure.”

—TENNYSON.

“It is a truth that we can get more and more force by simply asking for it; and it is in the possibilities of human spirit to get so much, that through it the material world can be wholly subdued and ruled. Then misfortunes are impossible. For if they do come, you have always the power to build up again.

“When, through prayer or demand, you have gained force, then ask for wisdom to direct it. You can direct your own force to injure or benefit yourself.”

—PRENTICE MULFORD.

How to conserve force is one of the greatest problems presented to the scientific world to-day. Of the force used in generating the electric light ninety-five per cent. is lost. How to get control and use this lost force, or at least a part of it, keeps the minds of many inventors busy. In the physical world, then, there is this great problem; but there is a still greater one in the mental realm, which, when thoroughly solved, will bring with it the solution of the other. It is that when man learns to conserve and use the

full force of his own life, he will have the key wherewith to unlock the door that leads him into the mysteries of the outer world. Whatever man has accomplished in the past in the way of invention or the utilization of force has been done because of his own development, and with greater development he will express a higher order of things in the world about him. When he has found the kingdom of God within his own conscious life the outer world will become a beautiful kingdom of heaven, "wherein the desert shall blossom as the rose and all the waste places shall be made glad."

What is in ourselves of good or evil attracts its like to itself; and thought is the force within us that acts upon ourselves and others. So the wisdom is very evident of our thinking right thoughts—good, true, strong thoughts. By will and concentration of thought we can attract to us what we desire and become what we desire.

Though we may not perceive it at once, every thought will have its expression through and upon us and others. So we can make ourselves what we wish to make ourselves, and relate ourselves to others as we choose.

What will we do with this power within ourselves? Will we use it for good or for ill? Life is too sacred, too involved, for us to be unmindful of how we use it.

We should be glad to live, glad to learn life's lessons; for by this knowledge and use of life the soul evolves to higher and higher planes of existence, each of which is necessary for the normal development of the soul.

Each atom of us lives and can not be destroyed. Atoms change, but do not die; disintegrate, separate, but ever live. The thought-force in man controls these atoms and their vibrations.

We put force, vital force, into all our actions as we put force into a watch when we wind it; and until that force is expended or dissipated in other directions, it acts in the form given it.

The great starting-point is the conservation of force in each individual's life. Before taking up that side of the question, it might be well to show how we lose force and how needless, to a marked degree, is the loss.

Mind is responsible for this unnecessary waste and not body, because the body is the mechanism, the engine, and the mind the engineer. Force is everywhere, both within and without, but intelligence is needful to direct it aright. If the engineer is thoughtless, then the force needed to run the physical organism will be scattered, dissipated, and the machine can not work to its full capacity. "Thoughtless," in this sense, means the lack of true constructive

thought, a state of mind wherein wrong pictures of life are formed, one in which the real proportions of life are lost sight of; and a distorted, perverted imagination shuts out or obscures the truer or higher thought of life.

To a greater or less degree we find this condition existing in the minds of all people. The gratification of the self at the expense of the many—the desires of self for self—brings with it so many and such conflicting emotions that force, instead of having one main channel through which to move, becomes diverted in a hundred different ways, and the strength of life is lost.

When we think of self for self, mind is filled with anxiety as to how we can best maintain and perpetuate our own personal ends. We know that the anxious thought only adds to the burden, but it is a legacy that comes to us through selfishness. Were it not for that we would not be anxious. We may say that we are anxious about others, and therefore we are not selfish. Who are the others we are anxious about? Those who come into our lives and whom we look upon as being in some way needful to our welfare. Our anxiety is limited to our own circle of people. Once in a while when our soul-nature is aroused by a great disaster, or distress of the many, a desire to help, to aid, impels

us; it is not filled with anxiety, but with true sympathy and helpfulness. Who is ever made better in this world by worry or anxiety? Has one ever profited in any way by anxious thought? When anxious thought enters the mind, faith and trust go out, and every fibre of man's being, mental and physical, is weakened.

The devil of self is the father of anxious thought, and when self becomes subordinate to the universal self, then the mind is freed from the bonds of worry. Self is the old father of lies, who was a liar from the beginning. Everything that tends to disrupt in life, all the envy and malice, all the hate and jealousy, all the pride and sham, everything that is ignoble and degrading, have their source in the perverted self—the self that separates itself from God and man; the self that is sufficient unto itself. We need not search for a greater devil as a pack-horse upon which to unload our sins; there is none greater. It is the carnal mind which has arrayed itself in opposition to God, denying His presence, His knowledge, and His power. It is the beginning and the end of all evil. Its abolition will come only when the same realization enters the mind that came to Jesus the Christ: "Of myself I can do nothing; the Father dwelling within me, He doeth the work."

Let us understand once and for all that any

sense of separateness from God and our fellow-man tends in every way to weaken us, by bringing about a dissipation of force. The mind which dwells serenely in a knowledge of God's wisdom and power, God's love and goodness, opens the gateway for the influx of greater love and power—and the one who has been lost is found, and that which has been dead is alive again and shall live forever. The way to power, then, is through the recognition of God's presence in the soul and the right use of power is the realization of the mind of God directing and controlling the life. We make ourselves receptive by bringing the mind into a state of peace and rest; God's will then becomes mirrored in our minds. In the carrying out of that will there is no scattering, no dissipation, of force, but it all makes for some fruitful end. The inner beauty becomes outer beauty. The inner strength is expressed in deeds outwardly worthy of itself. The whole life blends harmoniously with all life. It becomes attuned and gives forth a perfect sound of being.

Let us come to a summing up of the whole matter: how to get force and how to use it. We get force first of all through desire to know God, to know Him in our own lives, living and loving in them; through becoming animated by faith and hope, feeling these attributes

and knowing them to be the most vital part—the real part—of our being; through living in God's omnipotence, omniscience, and omnipresence; working with God and working for God, and living in joy and gladness because of the presence of God. This is the one and the only way of getting power, for all power, wisdom, intelligence are God. All energy is God, though when perverted in its use by man it is called evil, because it is seemingly so in its effects. But a perverted use of God's energy eventually works to the destruction of false motives until it finds a Godlike expression.

The retaining and conserving of power is effected by the desire on our part to express outwardly all that we feel inwardly; to begin first with our fellow-man and allow the inner love and hope and faith to flow out from us to him, to bless and make glad his life. Mind takes an active part at this point and pictures all that is truest and best in others and for others. The mind becomes steadfast and unwavering, the goodness within it is reflected everywhere without; the thoughts it thinks are creative; they build up the good external deeds in the outer; they strengthen and sustain the weak; they feed the hungry and give sight to the blind. The full force of life flows from the center of being, uninterruptedly, relating the life outwardly to all

creation, because it is harmoniously related to the all-creative power.

The real white magic is this unselfish thinking and giving; it is this condition of mind which works all the so-called miracles, which makes for the good of others. The mind being at one with God has knowledge of His law, and through such knowledge every high thought becomes manifest in a noble deed. The getting and conserving of power is one thing, because only as we use our God-given power does the still greater power come to us. Never seek for power to gratify any selfish end. Never seek for power for the sake of power; seek it in order that you may make others more loving, more hopeful, more faithful. And in losing thought of yourself, you will find the "pearl of great price." In giving your all, the all comes back.

#### MEDITATION

Our Father, we know that it is a reasonable service that we present our bodies whole and acceptable unto Thee, but we also know that this can not be done, save through the renewing of our minds, and that our minds are renewed by Thy spirit dwelling in us. In the spirit of faith we pray Thee that Thy spirit may find an abiding-place in our lives, illuminating our minds, and strengthening and making whole our bodies.

We would make our bodies a fit habitation for the soul, so that Thy will may find its perfect expression in both mind and body.

Awaken our consciousness to the fact that Thou hast committed into our care, faculties of mind, through which divine love and wisdom may act for the up-building of the habitations in which we live, and that only as we use Thy power aright, can perfect health and happiness be ours. Cause us to see that only as we have health and happiness, are we in accord with Thy divine law. We pray for a more perfect understanding of Thy law, and a greater desire to do Thy will. Free us from all selfishness that would ask for ourselves things that we would not as gladly see others receive. Make our wills one with Thy will and our desires one with Thy desires for us, so that we may ask nothing amiss of Thee, and with hearts filled with love, and minds filled with thankfulness, we would bless and praise Thy Holy Name.

## FAITH IN CHARACTER-BUILDING

“Peace be with you! The words that you have treasured,  
I echo back to you, O love, to-day!  
Words telling of a faith divine, unmeasured,  
In Him who said, ‘I am with you alway.’”

—LILIAN WHITING.

“The faith-touched spirit beholds the past, present and future in one act. The infinite is centered in every point of space, time and spirit. Art thou great or small, within or without, sense, mind, or motion? Thou art all in all, O God! I am but a point in Thee. I share in Thy immortality. I will live, and not die.

\* \* \* \* \*

“Will faith ever remain unscientific, will science ever remain uninspired? Faith cures disease, causes energy, clears the understanding, conquers men, gives the losing cause its final triumph. Faith as a law of scientific investigation has not been cultivated, and science as a method of divine inspiration has not been pursued. Will no one teach us the law of the wisdom of true spirituality?”

—MOZOOMDAR.

“Who shall estimate the value of that character we have? To be a friend to one’s self is to be in harmony with the spirit of Truth and to perceive an infinite friendliness; but be your own enemy and where shall you find any friend? We stand or fall by ourselves. In the emergency only that measure of inner force we possess shall avail; then it is that every outward support would seem to slip away and we are left alone,—so much reliance, such a degree of faith, so great a realization of the good that lies in everything, with which to confront the spectre that has appeared. Our true thoughts our good angels are and shall come forth majestically and sustain us.”

—STANTON K. DAVIS.

What we are is the result of what we have thought. In the process of evolution thinking may have covered a vast period of time, nevertheless thought shapes the protoplasm as well as every other form in the ascent of life until in the fulness of time the body of man becomes the outward expression of that which he has thought himself to be. Mind, intelligence, thought, are in all things, even from the least to the greatest; thought in itself is only the instrument which shapes all form; the real substance of life is faith. Take away the element of faith and thought ceases to be creative. To the degree that faith enters into the life, man becomes a creator. In thoroughly intelligent character-building we must consider the relative value of everything entering into the plan of life in order to get perfect results.

Faith may be said to be the foundation-principle in the life of man; through it we become consciously related to God. From faith were the mountains made and by faith shall the mountains be removed. There are no obstacles in life which are not leveled by the power of faith. Faith is the real substance of life and love is the only law to which faith must conform. We lay an eternal foundation when we accept love as the law and faith, as the substance, of all things. There is no law, there is no substance, apart

from love and faith. The recognition of this makes man one with God, giving him dominion and power over all things.

Many have thought faith a state created by the mind, something we could add to or take from, but the mind is not its author. The mind may throw wide the door and invite faith to enter and flood the outer life. When this takes place man can accomplish in the outer world whatever he wills to do. A New Testament writer tells us of the wonderful works done by the great or holy men of Israel, through faith. When we realize its importance and absolute necessity to our well-being, we should desire it fervently and seek it diligently. The influx of faith is dependent very greatly on its use; only as we use it in accordance with its law does the supply equal the demand. The real development of character comes through the mind's use of faith, and through its influence the mind becomes positive, and is no longer lost in a sea of doubt.

Thought is like the Galatea of Pygmalion, while faith is the principle which animates and gives life. Bring the animating principle into everything you think and everything you do, and your every work will become instinct with life. The great pictures, the great music, the great sculptures, the great poetry, and everything that has been great in this world, has been great only

because of the faith put into the work. Everything which endures, endures because of faith. Let us desire, let us pray, that in all things we may have faith. Doubt saps the very force of life, and in a spirit of doubt we can accomplish no good thing. In the spirit of faith we put our hope and trust in God, the mind's thought-pictures become clear, there is perfect fearlessness, and every faculty of mind functions in the way it was intended from the beginning.

We make our lives complex and hard to live by departing from the great essential things of life and living in the non-essentials, but we can be what we will to be, through love and faith. Character-building is not making something out of nothing, but it is the right use of the talents with which we are endowed. We do not build character through or by the external knowledge of life. The real fountain of wisdom has its source in the secret places of the Most High, "whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away;" but wisdom, the word of God in the life, shall endure forever.

Let us learn to be thoroughly consistent; let us see that the law in its action discloses to us an evolution from within rather than an accumulation of knowledge from without. Faith is the great vitalizing force of the universe; it heals

the sick, gives sight to the blind, it is more real than anything we can see or touch. Faith is not belief. Without faith, works are dead, yet the real manifestation of faith becomes evident through works. In character-building we require faith in God, in man, and in ourselves, as well as in whatever we undertake. If we are lacking in faith life becomes a failure; abiding in faith, all things tend toward success. Sometime the importance and value of faith in the life, will become so thoroughly understood that doubt will have no place.

## MEDITATION

Our Father, we greatly desire that the real substance of life may so flow through our being, we may become rooted and grounded in faith. We know that without Thy faith we can accomplish nothing, but that in living and realizing faith to be the one eternal substance from which all things proceed, we may become filled with Thy perfect health and strength, which are manifested as holiness of mind and wholeness of body. In Thee, O Father, is the wholeness of faith; in us the part. Make us to realize that the whole and the part are one, that there may be no sense of separateness, that we may know that Thy life is our life, and that from Thee comes every good and perfect gift.

Give us more of Thy faith that we may have faith in Thee, faith in our fellow-man, faith in the power with which Thou hast endowed us. We know, O Father, that as the fulness of Thy faith enters into our lives we can be that which we will to be, because Thy will is ever present with us. We can will to be strong, we can will to be happy, we can will to do unto others as we would have others do unto us, and we know that through faith will come the perfect fulfillment in which every thought shall so express itself, that Thy will shall be made manifest on earth as it is in heaven.



## HOPE IN CHARACTER-BUILDING

“ And opens still, and opens on his soul ;  
Till lengthen'd on to Faith, and unconfined,  
It pours the bliss that fills up all the mind.  
He sees why Nature plants in man alone  
Hope of known bliss, and faith in bliss unknown :  
(Nature, whose dictates to no other kind  
Are given in vain, but what they seek they find).  
Wise is her present ; she connects in this  
His greatest virtue with his greatest bliss.”

—POPE.

“ Your life is all ready and waiting for you.  
Not all of its gifts come at once, it is true :  
They are scattered along;—you will not fail to find,  
If you walk in the way so divinely designed.  
Faint prophecies often will haunt you ; and gleams  
Of pleasant things coming will flit through your dreams.  
Sweet glimpses of days beyond range of your view,  
Yet still they are formed, and are coming to you.”

—LILIAN WHITING.

Faith and hope are so closely related, it is difficult to speak of one as apart from the other. Hope has an important office in life, for it is the foundation on which faith builds; there can be no living faith without hope. It is because we know in part that we have hope for still greater things. Before the spirit of hope, gloom and doubt must pass away; hope tends to clear and improve the mental vision, and rest comes to the

mind because of its presence. All the pessimism of the world has never had the tendency to make man better, and we know that happiness is as far from pessimism as the North Pole is from the South. With the inner realization of hope will come an outer expression, which in itself will be a gospel of joy and glad tidings of peace and good-will, giving hope and courage to others.

Life is one eternal round of progress; in its spiral motion, one height reached discloses still another, making hope an eternal factor in man's development. Hope is a never-failing spring; from it we drink the waters which quench the thirst occasioned by the unrest of doubt and despair. Let us learn to place our hope and trust in the Eternal Father who brought us into existence—that Father who has cared for us and has given to us of every attribute which He possesses; given them to us that we may use them to become God's representative on this earth. Let us learn to be hopeful in all things, knowing that whatever comes to us, brings a lesson that will work for our good and profit. Under seemingly the most adverse circumstances, hope is to be found if we seek it, and it will aid us to overcome all difficulties. Live in the spirit of love, let hope do its perfect work and let the faith which is in thee be

the substance from which the whole life is fashioned.

## MEDITATION

O, Spirit of Hope, which proceedeth from the Infinite Mind to brighten and make glad the life of man, enter then into my life and find an abiding-place, giving peace and joy, so that the outer life may be radiant because of thy presence! We know that where thy light is there can be no darkness, where thy strength is there can be no weakness. Like a star, bright with promise, shine on the pathway of life, be to us a guiding light to direct us in the way of truth. Resting in thy spirit, O Hope, love's dawning will become the sunlight of a new day, and Faith, thy wondrous sister, will be the crowning manifestation of life.

“Auspicious Hope ! in thy sweet garden grow  
Wreaths for each toil, a charm for every woe ;  
Won by their sweets, in Nature's languid hour,  
The way-worn pilgrim seeks thy summer bower ;  
There, as the wild bee murmurs on the wing,  
What peaceful dreams thy handmaid spirits bring !  
What viewless forms th' Æolian organ play,  
And sweep the furrow'd line of anxious thought away.”

—CAMPBELL.

## LOVE IN CHARACTER-BUILDING

“Slave to no sect, who takes no private road,  
But looks through Nature up to Nature's God ;  
Pursues that chain which links the immense design,  
Joins heaven and earth, and mortal and divine ;  
Sees that no being any bliss can know,  
But touches some above, and some below ;  
Learns from this union of the rising whole,  
The first, last purpose of the human soul ;  
And knows where faith, law, morals, all began,  
All end, in *Love of God*, and *Love of Man*.”

—POPE.

“There's no good of life—but love—but love ;  
What else looks good is but some shade flung from love—  
Gilds it—gives it worth.”

—BROWNING.

It is not possible to understand in our minds the nature of God-love. In our souls we may feel and know, but language is dumb when we try to express through spoken words the fulness of love. For oft are we deceived by its counterfeit, emotion, which is awakened by some external influence brought to bear on the mind. We may rest assured of the fact that no element of selfishness enters into divine love, that jealousy is no part of it. Love, like the air we breathe, is universal; it is in us and we are in it, and yet we may be blind to its influence. It is

God ever present with us, even though we are unaware of the Presence.

Love is the fulfilling of the law. Where one consciously abides in love there can be no thought or act contrary to law. It is the law of the spirit of life which makes us free from the law of sin and death. He who lives in this law, abides in the shadow of the Almighty; no evil thing shall befall him, for love taketh no account of evil, there being no sense of separateness in love. Evil comes into the life of man, because of his thought of separateness from God. Love is the eternal sunshine of life, and to one living in that sunshine, there can be no darkness. Under its influence the external universe radiates a heavenly beauty, and perfection is everywhere apparent. Where love is there is kindness; every thought becomes a perfect deed.

Love is the pearl of great price, and its possession includes all else. Love in the life of man radiates in all directions, influencing every person who comes in contact with it, and changing every condition in life. Only as we love do we become really conscious of living, and without love we are dead—dead to a knowledge of God and man; dead to a knowledge of our real selves. The resurrection to the life eternal comes with the conscious recognition of the divine love working in us to will and to do. When we de-

sire love with our whole thought, and keep the mind restful, then will love come to us and bless us, bringing perfect happiness and that peace of God which passeth all understanding.

#### MEDITATION

Infinite and eternal Source of love, many have been the names by which Thou hast been called, but the Master has taught us the most beautiful of all Thy names, the name we may utter with our lips, but far and above all else, feel in our hearts: Love—love that transcends all thought or understanding; love that illumines the soul and glorifies the life.

Our Father, Thy love is in all, through all, and above all. The tiniest dew-tipped flower is as much an expression of Thy love as is the radiant sun. Thy love gives color and beauty to all things. May it color and beautify our lives, transform and renew our very being. We know that dwelling in Thy love, no evil thing can befall us; that when it dwells in the heart, the mind is serene and our lives radiate the sunshine of Thy love. May its influx be so great that we show forth its divine presence in thought, in word, and in deed. We fervently desire that it may abide in us and we abide in it, that we may love Thee and one another as Thou hast loved us.

## PRAYER

“Silently and unobserved, the Spirit will breathe upon us if we reflect, if we wait for it in stillness day by day. \* \* \* \* It steals into our consciousness when we think deeply, to guide, to strengthen, to heal, to encourage. The great secret of life is to know how, in our own way, to be receptive to it, how to read the message of its inner whispering. The sure method of growing strong in realization of its nearness is to believe it will come if we listen, to trust it in moments of doubt as the lost hunter trusts his horse in the forest, to have an ideal outlook, and then renew our realization day by day, ever remembering that, as this Spirit is the only Reality, the one power, the one love, we live in it, and with it, and there is naught to separate us from its ever-watchful care, its ever-loving presence.”

—H. W. DRESSER.

The nature and value of prayer are not understood at the present time as they will be in the future. New conceptions of God and immutable law will bring a greater significance and a deeper realization of what prayer really is and what it accomplishes. The time will come—and now is—when he who prays will understand that not only the desire, but the fulfillment of the desire, is in the prayer itself. This may seem strange to some, nevertheless it is true. There is everything in the world needful for man's physical welfare, and, also, there is everything in his world of consciousness necessary for his spir-

itual welfare, and if he but relates himself in the true way to the laws of life he will draw from the visible and the invisible everything for his well-being.

Desire is the starting-point in all true prayer. Right desire asks nothing contrary to universal will or law, but becomes one with it. When a man asks to be forgiven he must become one with the spirit of forgiveness, knowing that only as he has forgiven can there be forgiveness for him, and with a complete and full forgiveness for all others comes the complete and full forgiveness for himself. His prayer is answered through his own act.

The higher understanding will show that there is no divine system of rewards and punishments meted out for good or evil deeds by a God who gives bountifully to one and withholds from another. Viewed superficially, prosperity on one side and failure on the other might seem to indicate that the reverse of this is true. Nevertheless law and order reign supreme throughout God's great universe. To some this destroys the thought of God as a hearer and answerer of prayer, but it is the indwelling God that is the hearer and answerer of prayer, and as man shapes his life in accord with universal will his every desire is fulfilled.

The universal, the all-pervading soul, requires

nothing of the individual other than obedience to the law which makes for the individual good, but the individual requires that his every need shall be supplied from the Universal Giver of all good, and, therefore, as man understands his relation to the source of his being, and keeps in direct, conscious communion with that source, his mind comes under the control and direction of the universal will. He discovers within himself increasing powers and wondrous possibilities—powers and possibilities which can only be realized through his conscious nearness to God. God is ever present with him, and His omnipotence and omniscience become the great living factors of man's life. Therefore, when he prays, it is not with the thought of receiving, but with the knowledge that he already possesses, and that his very highest ideal must take form in the world in which he lives—that he is working with God to create a new world.

To many it may seem that this world is already created, but it is only in the process of creation. Man, as the instrument of universal will, is destined to bring about the final perfection of the world in which he lives, so that God's kingdom may be perfected outwardly; but this will only be accomplished by man through a realization of perfect ideals and a desire, or prayer, on his part, to see them expressed.

We see, then, that the nature of prayer is in consciously becoming one with the intelligence and power of the universe. The perfect ideal of what life is may find lodgment in the mind of man. The purpose of prayer is a creative process whereby inner ideals express themselves in outer forms or symbols.

Words are not of much importance in prayer, although we can conceive true motive shaping itself into word. Let it be understood that the good or the evil prayer carries within itself its own reward, and we will better understand what the Master meant when he said: "And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the street that they may be seen of men. Verily I say unto you they have their reward." That is, the underlying desire of their prayer was to be seen and heard of men, and being both seen and heard, that constituted their reward. That was the fulfillment of their desire. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret will reward thee openly."

The idea herein contained is that when we pray it should not be with the thought of attracting attention, nor should there be any ex-

traneous side in our prayer, but rather an entering into a conscious knowledge of the highest. The open reward is the inner prayer becoming outwardly expressed through all things needful to the outer life. "For your Father knoweth what things ye have need of before ye ask Him."

The full meaning of this is that the universal mind knows what every part needs, and the part that is consciously, rightly related to the whole, has its every need supplied. Prayer not only gives form to human life, but shapes everything in the world about it. We often pray for things we really do not want—that is, after we get them, we find, instead of bringing happiness or gain, they bring unhappiness and loss. We receive from the wrong praying just the same as from the right. Reward goes with both. When things of an unpleasant nature come into our lives we may not desire them, but the unpleasant condition has been brought about through the wrong desire. Let us remember that whatever good comes to us in this life never comes at the expense of another. Therefore, if a desire of ours be contrary to good in the life of some one else, then, though that desire be gratified, it will not bring us happiness. In our prayers we should have clear ideals of what we want to be and do, and we must remember that our own good is bound up in the good of all.

If we use words in prayer let them be strong, simple, and direct. The Master said to his disciples that if they must use words he would give them an example. After this manner pray ye: "Our Father which art in heaven, hallowed be Thy name."

We first note that he uses the term, Our Father—the universal Father, the one Father of all. He discards the thought of personality by saying *which* art in heaven. The heaven of Jesus is different from that commonly believed in and held to by many of his followers; his heaven is located in man's own life. It is a God within, not without his consciousness.

Hallowed be Thy name—meaning by this that when we approach communion, or union, with God, it should be in the spirit of reverence—not with mere words, but with our highest desires and deepest feelings.

"Thy kingdom come. Thy will be done in earth as it is in heaven." If it is the commonly accepted view of heaven, how are we to know whether God's will is kept any more fully there than on this earth? But, if it is something in our own lives, then we can determine for ourselves. In the soul of man God dwells eternally steadfast. When we enter the higher consciousness we leave the plane of the temporal for that which is permanent, that which is eternal.

Love, faith, and hope are all found at the center of being, but are not always expressed in the outer world. We experience happiness from living our inmost ideals; again, we experience sorrow because we form the ideal in the outer. The thought of Jesus is to get the right desire into the mind, so that God's will may be done through mind and body and in the outer world, just as it is done in the world of cause.

Thy kingdom come. Thy will be done in earth as it is in heaven. The earth, the world, referred to by Jesus, is not so much this planet, but rather the mind-world. He is not taking exception to God's beautiful earth—because he knows that we draw the things needful for the sustenance of the body from this earth—but the worldly mind, which loses the consciousness of an inner life and lives in external things. There may be a perfect expression of the universal will through soul and mind and body.

In this prayer of Jesus there is one statement which seems to be an appeal for earthly things, and such a construction is often put upon it. Let us see if it be true. "Give us this day our daily bread." Jesus had always the highest conceptions of life. He knew that there was a "Bread of Life" far more needful to man than purely material bread, that "man should not live by bread alone, but by every word which

proceedeth out of the mouth of God." In the greater bread the lesser was included.

"Forgive us our debts as we forgive our debtors." Every time we pray that part of the Lord's Prayer, if there is one thought of unforgiveness in the mind, we are praying to the great universal mind not to forgive us; because forgiveness only comes as the eternal law is observed, only when we in our minds have given full and complete forgiveness to others. "Forgive," he said, "and ye shall be forgiven." If we have a wrong thought or an evil thought concerning any one else, then that thought is stored up against ourselves. "Judge not and ye shall not be judged." "Condemn not and ye shall not be condemned." "Forgive and ye shall be forgiven."

There is another thought in this question of forgiveness of which we have lost sight. To forgive is to forgive out of your own fulness, whatever that may be, and through this outgiving comes the greater giving to you again. Man is the highest channel on earth through which the universal spirit acts, and in this forgiving you are transmitting from your own life God's gifts to others, and you are opening the way to a greater receiving, because only as we give, or forgive, do we receive or are we forgiven.

The Christ idea of life is that the life and the

intelligence in every individual are one with the life and intelligence of all individuals and all things; that when one injures any other life he injures his own. He understood the law that if evil is done to others, that evil becomes magnified; but if good is returned for evil, then the good always overcomes the evil. Jesus was right when he said: "Resist not evil, but overcome evil with good."

We are coming now to the last statement made by Jesus, namely: "Lead us not into temptation, but deliver us from evil." If he made that statement, it was contrary to what he believed and taught. It would seem as if there were a mistake here. Perhaps a better translation would give it in this way: Leave us not in temptation.

Jesus must have known that there could be no growth in life without temptation, that temptation is necessary to the development of man. If we could realize, when tempted, that God would not leave us, and that through His strength we might overcome temptation, then would we have attained to the real mastery of life.

#### PRAYER

Eternal Spirit of love and wisdom, we would unfold our desires to Thee, because we realize that Thou art the hearer and answerer of prayer.

We can give to Thee, nothing—but Thou givest every good thing to us. Everything necessary to life, to health, to happiness, is given by Thee to all Thy children who pray and ask aright. We would ask Thee for greater influx of Thy love and wisdom, so that we may know how to pray aright. May a deeper realization bring to us the knowledge that the heart's desire carries within itself its own fulfillment; that the desire for love and wisdom is that which makes love and wisdom ours, and is that which relates us to the universal love and wisdom.

We do not wish to come into communion with Thee with any worldly desires in mind; rather would we seek Thy kingdom within our own highest consciousness; find Thy spirit of love and truth dwelling in us, and forever abiding with us. We would pray for the eternal riches which can not pass away; that peace and love which passeth understanding should forever be ours, and we know of a very truth, that having all that is highest and best in life, all lesser things are included; that when we consciously realize Thy kingdom in our lives, dominion and power are ours in the outer world; that all things are ours, and with the spirit of peace and love, we repose in the blessed assurance that all we have asked of Thee will be granted. Thou knowest our every need, and

we rest assured that our every need will be supplied on all planes of our being. Make us one with Thy truth, and one with Thy wisdom and love, so that we may come into the perfect fullness of life, and, blessed, indwelling Father, Thy name shall have all the honor and glory forever. Amen.



## BREATH

“ Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do !

“ Breathe on me, Breath of God,  
Until my heart is pure,  
Until with Thee I will one will,  
To do or to endure !

“ Breathe on me, Breath of God,  
Till I am wholly Thine,  
Till all this earthly part of me  
Glows with Thy fire divine !

“ Breathe on me, Breath of God,  
So I shall never die,  
But live with Thee the perfect life  
Of Thine eternity !”

—E. HATCH.

“ The freer step, the fuller breath,  
The wide horizon's grander view,  
The sense of life that knows no death,  
The life that maketh all things new.”

—SAMUEL LONGFELLOW.

“ He who gives breath, He who gives strength, whose  
command all the bright gods revere, whose shadow is immor-  
tality.”

—SACRED BOOKS OF THE EAST.

“ When the body is light and without disease, the mind  
without desire, when the colour is shining, sweet the voice

and pleasant the smell, when the excrements are few, they say, the first degree of concentration is gained.

“As a piece (of gold or silver) covered with earth, when cleansed, shines like light, so the embodied soul, when beholding the true nature of the soul (of itself), becomes one, obtains its true end, and every pain ceases.

“When, absorbed in this concentration (the Yogi) sees by the true nature of his own self, which manifests like a light, the true nature of Brahma, which is not born, eternal and free from all effects of nature (or, as S'ankara explains ‘tattwa,’ from the effects of ignorance), he gets released from all bonds.

“To God who is in the fire, who is in the water, who entered the universe, who is in the annual herbs, and who is in the regents of the forest (the trees), to this God be reverence, to Him be reverence.

\* \* \* \* \*

“Not in the sight abides His form, none beholds Him by the eye. Those who know Him dwelling in the heart (in the ether of the heart), by the heart (pure intellect) and mind, become immortal.

“After breath breathe the Gods—men and animals; for breath is the life of all the creatures. Therefore it is called the life of all. All those who worship breath as Brahma, attain the last limit of life, for breath is the life of creatures; therefore it is called the life of all. This (life) even is the embodied soul of the former (nutritious sheath). Different from that (soul) which consists of vital air, is an (other) inner soul, which consists of mind.”

—THE UPANISHADS.

It is not possible at the present time to form any adequate estimate of the true value of rightly controlled breath, all theories believed in and held to, in the past, fall so far short of what is really true concerning the wonderful benefits to

be gained both in mind and body through an understanding and use of the function of breathing. There is no question, however, but that the minds of thoughtful people are becoming more interested and desirous of knowledge upon the subject to enable them to use this function in a true and natural way. Some may ask, If a certain way of breathing is natural, why do people have to be taught how to do it? I would answer: We live such unnatural lives that there is hardly anything we do which is really natural, or, in other words, thoroughly in accord with the laws of life; so we must be taught *how* to be "natural." We must know the law and then comply with it.

The one thing upon which stress is laid by medical and scientific men is that oxygen is the all-important element in the atmosphere to be inbreathed; that it is the element which keeps the blood pure and from which life is derived. But oxygen is not life—no matter what our scientific friends may think about it. It is only one of many properties proceeding from the Great Life. Everything necessary to sustain the physical man is to be found in the atmosphere he breathes. It may not consist alone of the organic elements, oxygen, hydrogen, nitrogen, and carbonic acid gas, but of countless infinitesimal life-germs, and it may be that the body, from first to last, is composed of these life-germs,

which we have breathed in from the atmosphere about us, and that every cell in the body is a living organism, endowed with a life and intelligence of its own. Furthermore, the time is not far distant when consciously we shall take from the atmosphere through the right use of the breath, nearly, if not all, the nourishment necessary to complete and sustain the body—no matter whether that nourishment is contained in the atmospheric elements, or whether it is breathed in from the myriad of life-germs in the atmosphere, or both.

It is generally conceded by the scientific world, now, that some kinds of bacteria add to the nourishing properties of food; for example, those which infest milk. It is also a well-known fact that these same germs improve the quality of butter. That bacteria are necessary to the up-building and sustaining of vegetable and animal life seems to be shown by the fact that when milk is exposed in high altitudes, beyond the range of animal and vegetable life, the bacteria no longer enter into it. This would tend to show the wonderful economy of nature, for only where there is organic life is there the where-withal to sustain it.

Some may ask, Why is it if nourishment can be inbreathed, that people have to eat so much food? When we take into consideration the

fact that people ordinarily are using only one-sixth of their lung capacity, is it to be wondered at that they eat a large amount of food? Suppose the lungs were developed to their full capacity, might not the result be far different? In the many cases which have come under my observation of people who have made a study of the use and control of breath, without exception they all eat less, many reducing their food by one-half and a few even going beyond that, in every case with beneficial results. It was not that they themselves had any desire to lessen the quantity of food eaten, but it was rather the result of growth, a natural change.

Again, it may be said that the lower animals eat and that it is natural for them to do so. Very true, and it may be perfectly natural for man to replenish his body in the same way, and yet, there may come a time when all the food necessary can be taken by breathing it directly from the atmosphere.

It may be asked of what use will be the digestive organs if man is to obtain his food by breathing. I would suggest that while those organs have been necessary in the past and may still be for a time in the future, man in a higher stage of development will use them in a different way. Evolution has shown us that as organs of the body become unnecessary they are reduced in

size, sometimes disappearing altogether, or they assume a new office.

A few words now in regard to the extra capacity of the lungs—the using of only one-sixth and apparently getting along so well. What is the especial good of the other five-sixths? As nature has shown us that nothing was ever created without a purpose would it not be the part of wisdom to find out something about the use of this other five-sixths? If we breathe as we should it will not be possible for us to have weak or diseased lungs. We know that if an organ is not used weakness must come, and that it is only one more step to disease. Is it any wonder that more people in our country die of lung disease than of any other malady?—and not of disease of the lungs only, but of other disabilities coming from failure to breathe properly?

Plants and many kinds of fish breathe in nourishment. It might argue a retrograde movement on the part of man if only the lowest forms of life take their sustenance from the atmosphere; but this would really be no argument, for the fish and the plant in their limited capacity are perfect. Man has not yet attained to his perfection; but when he does attain it he may develop the power to nourish and sustain his physical form by the indrawing of life from the atmosphere.

Physical poise is absolutely necessary for perfect breathing. The body can only be kept poised as it is held there by the mind. As one's thought is centered the body becomes erect. When the thought habit is established, it, in turn, establishes the physical habit. Physical exercise of all kinds, such as walking, running, riding, etc., are all good, but we must never lose sight of the fact that it is the mental exhilaration that gives us the true effect; that the mere physical act itself is not enough, and it is the enjoyment which we get from it that tends to renew and strengthen. When anything done in the physical realm becomes monotonous, so that we lose interest, it will bring little benefit to the body. We should learn to be thoroughly interested in everything we do and then both work and play will prove beneficial.

In doing things in the right way there are always two actions—the action from the center out and a return, or reflex action, proving the law that whatever we give out will return to us. Remember, “the reflex action” must ever be the result of the true inner action, so that we have mind and body acting and re-acting in perfect harmony.

Desire exerts a marked influence on the breath. When our desires are natural and true the breath is even and strong. The man living on

the animal plane, who is temperate and strong in mind, in so far as he has developed, will breathe abdominally, with slow, steady action, and he will be noted as one physically strong. If on this plane a man's passions are allowed full sway, the breath-center changes from the abdomen to the chest, and the respiration becomes short and quick in its action. This change is due to the mental desire which takes possession of the man. When high and noble thought enters into the life of a man and finds an abiding place there, he becomes self-centered.

Perhaps a word of explanation is necessary on "self-centering." I mean by it that when a man realizes his true relationship to God and his fellow-man and seeks to control his life from his highest conscious thought, he becomes self-centered, or, in other words, he has found his true center. When one is self-centered the breath finds its center at the diaphragm, and that this is the true center of breathing is proved by all mental and physical action. The diaphragm divides the abdominal cavity from the thoracic, acting as the ceiling to one and the floor to the other, and when the breath is directed to it—or to the center of the body—it moves all the organs above and below, thus equalizing the circulation of both blood and nervous systems.

Too little attention is paid to diaphragmatic breathing, and everything which tends either mentally or physically to interfere with it should be corrected. An eminent physician has said that nine-tenths of the women were atrophied below the waist—the result of tight dressing. An instance was given me of the effect of centered or diaphragmatic breathing upon the mind in the case of some college students who declared that it made them feel more manly and inspired them with a desire for higher things.

This physical center is the great center of feeling; the brain is the great thought-center. As thought is the product of feeling, then the solar plexus must be the vital center of being, and some day the scientific world will recognize this fact. From this center is generated the magnetic currents of life. Thought generates the electric force. The blending of the two forces converts them into one, bringing about the perfect poise of mind and body.

Perhaps no race of people has paid so much attention to breath-action as the Hindu. In talking with one of their very wise men he told me that many of the things done by the Fakirs of India, which seem so strange and mysterious to the people of the West, were produced by breath-action and thought-concentration. Furthermore, the Upanishads lay more stress upon

the breath than upon anything else, and in their summing up of God the very last phrase used is, "which is the Breath of Life." Our own Scriptures, both the Old and New Testaments, have reference after reference to the breath, as, "The Lord God made man of the dust of the ground, and breathed into his nostrils the Breath of Life, and man became a living soul." "The spirit of the Lord hath formed me." "The breath of the Almighty hath given me life;" and "He breathed upon them and said, 'Receive ye the Holy Ghost.'"

If we draw with the inbreath (as many scientists claim that we do) life-giving properties from the vegetation about us, and the vegetation in turn is benefited by our outgoing breath, it shows the inter-relation between man and the lower forms of life, and that all life is one, and that the true relation consists in a mutual giving and receiving, which holds good even from the least to the greatest of things.

It has been thought by many that the incoming breath was the all-important one, that if we inbreathed large volumes of air, it made little difference how we exhaled. The reverse of this is true. Only as we know how to exhale can we inhale as we should. Nature abhors a vacuum. Exhale in a perfect way and you need give no thought to the inhaling. Con-

trol the outgoing breath with the diaphragm; from the time you begin to exhale, keep the breath even and steady. Do not let it escape in gasps, but in a perfectly even flow. By placing the hand on the diaphragm the breath becomes centered, and you breathe from there. There is no rising or falling of the chest with this breath, and it should be without strain or tension of any kind.

In trying to acquire the use of the breath in this way, one should have high and exalted thoughts in the mind. If we would have noble aspirations with the incoming breath, we must then give out beautiful thoughts with the outgoing breath; because in the giving we receive, and the giving is always with the outgoing breath, and the receiving with the incoming. Breathe out thoughts of kindness, courage, hope, joy, and gladness; then the breath will be pure and sweet—it can not be otherwise. We do not yet know how much the breath has to do with atmospheric conditions, but it may yet be known that the very atmosphere about us is purified and electrified by the controlled breath which carries with it high and helpful thoughts. There is a science in thought and breath which some day all will wish to master, and through such mastery will man take his rightful place as the real lord of creation.

When breathing in feel that there is an influx from the divine, bringing with it health and strength and all things needful. When breathing out, give to the world that health and strength, and in the perfect giving will come the abundant renewing. Contagion and disease lurk in the evil thought and the bated breath, while the contagion of health is found in the right thought and the controlled breath. Let each thought be reinforced by true feeling and it will go out as a messenger of good, and become a living thing in some other mind. With control of thought and mastery of breath there could never be such a thing as a nervous disorder. It may be that the breath causes the vibration which carries the true thought-picture of life to some other mind; it may be God's word that is breathed into the very life of man, so that the thought of Jesus breathing on his disciples but symbolizes the great creative power as transmitting His own life and love to His beloved children. *And the breath of the Almighty hath given thee life.* In thinking be positive. Dwell in the affirmative. There can be no failures in life when man lives on the affirmative side. Only the negative fails. In the control of thought and breath there is a positive action; there is a poised state of mind and body; there is force under control.

May we not be starting up on a new round of evolution, which will tend to make man in every sense greater than he has been in the past and with more wonderful capacities? Many scientists believe that the evolution of man has reached its highest limit, and that any decided change would tend rather to develop him abnormally. For instance, if man gained in his brain-power it would be at the expense of his body. This need not be true. When the lungs are used to their full capacity the physical man will keep pace with the intellectual. The physical perfection of the race has not yet been attained, and will not be until man has learned to control the full force of his own life.

#### MEDITATION

O, Soul, rejoice and be glad! Sing unto the Lord a new song; a song that shall tell of His loving goodness and His compassionate tenderness; a song that shall burst forth in joy, because of the presence of His divine spirit, which filleth thy life with the perfect happiness of living. His presence is ever with thee, so that thy life partakes of His omnipotence, thy understanding of His omniscience. He breathes in and through thee the vital breath of life, and never leaves or forsakes, but is ever with thee. The sunshine of His glory illumines thy every

way. And His beneficence encompasseth thee. Let the new song which is in thy life sound forth in the world about thee. Let the inner glory and joy call out aloud to those who dwell in the shadows of life, that they may awaken and sing with thee the new song. Breathe upon the world what the spirit hath breathed in thee, that thou shalt aid in making the kingdom manifest, and in thee, through thee, and about thee shall God's perfect will be done.

This is thy high, thy holy office; and let God's word shine as a beacon light, pointing out the way that leads to the life eternal. And in doing this hope shall so fill the souls and minds of those who are cast down that their eyes will be uplifted, and they shall see the divine; faith will so transfigure their lives that they will give expression to God's perfect likeness, and love will so radiate from the center of their being that it will unite them with all souls, causing them to become one with the universal soul.

Rejoice and be glad; for in thy life the Christ hath arisen. In thee the Holy One of Israel is born. The Son of Righteousness has come with healing in his wings, and the glory of the Lord is about thee! Give thanks and praise the Lord, for His mercy endureth forever.

# SUCCESS

## PART ONE

"All fame is foreign, but of true desert;  
Plays round the head, but comes not to the heart;  
One self-approving hour whole years outweighs  
Of stupid starers, and of loud huzzas;  
And more true joy Marcellus exiled feels,  
Than Cæsar with a senate at his heels."

—POPE.

"Two things are invariably necessary to successful work, no matter what its line may be: first, the love thereof; second, confidence in the success thereof. Only as we love can we work beautifully, harmonically, courageously. Courage comes with love; it is love alone that makes tasks easy and fingers fly fast."

—W. J. COLVILLE.

Very few people care to question the desirability of success in life, and yet many doubtless differ as to what constitutes real success. Some view success from the standpoint of the accumulation of material wealth; others see success in political or social preferment; still others in public recognition of literary or artistic ability. One person might attain to all these varying possibilities of life and yet not be really successful. Real success must be measured by a standard other than by the possession of any or all the things previously mentioned. A truly successful life carries with it something more than

the possession of riches or any worldly recognition.

The elements of success are inherent in every individual. The possibility of greatness is latent in every soul, and greatness may take on one phase or another, resulting in one or manifold expressions. That few people do really become great or attain to real success in life is not because they are lacking in possibilities, but because they refuse to follow the highest dictates of their own conscience, or because they are too lazy, either mentally, physically, or morally. It is hard to make some people realize that success must be attained through their own efforts; they think that luck or chance is going to bring about a condition whereby they will profit.

Now, the way of life is a strait and narrow one, and the man or woman who refuses to recognize it as such, can not hope to attain to any real or lasting success, because success in life has for its foundation the development of character. If there is lack of character, there can be no permanent success. People without character have sometimes the shadow, that is, certain external evidences of success, but if you could look behind the masks of life you would find that they were deficient in the substance. All is not gold that glitters. All is not success that seems to be success.

If young men starting out in life with a business or a professional career ahead of them could rightly discern some of the real requirements of life, and turn their minds to the accomplishment of certain definite action whereby they would develop their latent power and mental faculties wherewith to use that power, the true way of success would then lie open to them.

Let us consider some of the elements which make for success: First of all, the development of the love-nature which results in kindness of thought, of word, and deed. It is just as easy to be kind, to think kindly and to act kindly, as to think unkindly or act disagreeably, and the effect on one's own mind, as well as on the minds of others, is far more beneficial. It makes life easier to live and more worth the living. Sometimes we forget this one great essential of character and become impatient and fault-finding with others. When we do this we are placing an obstruction in the way of success.

Besides kindness there is another element: faith; faith in the people we have to deal with, faith in human nature. If we do not have faith and trust in people we are making it harder for them to have faith and trust in us. The thought we have in mind concerning them is what, sooner or later, they must feel, and it must result in an action in their minds which will call

out the doubt and lack of faith we had in them, making them faithless to us as well as to others. How can a man have faith in himself and faith in his fellow-man if his interests are centered wholly in himself? We want to think of people always as we would have them be; in order to inspire them with faith we must have faith in them. We must believe in them and show them by our words and actions that we do believe in them. This will call out the best side of their natures.

Having once started to do a thing, faith in one's own power and ability to accomplish the desired end is a necessary qualification to success. Hope, too, is an inspiring element tending to keep the mind cheerful and bright, impressing other minds and making everything easier of accomplishment. Much depends on clearness of mental vision—the faculty of perceiving things in their true relations and of judging them according to their value.

Many people, with the very best intentions, make the mistake of seeing things as they would have them to be, taking no account of the difficulties which lie in the way, and when confronted by them lose hope and courage and are turned back. The result of this is that they lose faith in themselves, and other people lose faith in them, thereby making the second

undertaking harder because of failure in the first.

In all success there must be integrity of thought. This will find expression in just deeds. Integrity of thought is that quality in the life of man which seeks to know and understand things as they are, putting aside prejudice and bigotry, that the vision may not be dimmed, that the mind may see clearly, and so, through clear vision, can act rightly. Integrity of thought and of purpose cause man to adjust himself to his environment, and thus establish true relations between himself and his fellow-man, for a man's influence is determined by the clearness and integrity of his thought and the directness and energy of his action. As the mind thinks clearly, it is better able to act with decision, as clear thought finds its effective conclusion in what one accomplishes in the outer world.

Besides clearness of vision, let there be perseverance. A thing may be difficult to do, far more difficult than was expected in the beginning, yet that is no reason why it should be relinquished; in fact, it is the greater reason why it should receive all the energy of mind and body to carry it to its final completion. "Whatsoever thy hand findeth to do, do it with thy might." This was the injunction of one who knew far more about the mysteries and strug-

gles of life than we do. He who turns away from anything because it is hard to do, will never succeed to any marked degree in anything he may undertake. But let him persevere, regardless of obstacles, and in doing thus he will strengthen his character and call out real courage. When a man puts his hand to the plough, he should feel, first of all, that it is the right thing to do; and he should courageously face any and every obstacle. Having brought the undertaking to a successful termination, it will be easier for him to succeed in his next.

Sometimes everything looks dark. You have faith in the thing you want to accomplish; you have faith in the people about you; yet outer circumstances seem to conspire against you. This is the time for courage, this is the time to reinforce courage with hope. It is well, then, to remember that the great things in life do not come to us without effort; that it is only as we use energy, as we persevere, as we keep working day after day, that we accomplish that which we ardently desire. We fritter away our force when we try to do two or more things at the same time. When the mind is engaged in one direction, and the hands in another, the mind and body both become tired. The man who keeps his mind centered upon whatever he has before him to do, will do it more easily and

better because of that mental attitude. Therefore, in the darkest hour, courage, hope, and perseverance are the qualities which will bring to us ultimate success.

When we desire a thing greatly we should be willing to work for the accomplishment of the desire. The working for it should be a pleasure, and should not be considered as a burden, or even as a duty, but as a blessed privilege. What greater privilege can one have than to see the manifestation of his own ideals, to see the things that he has wrought out in his own mind taking on form in the world about him? There is nothing degrading or mean about labor, so long as that labor is unselfish, so long as that labor is going to benefit the world. It makes no difference whether a man tills the ground, or builds houses, or engages in mercantile life, whether a man is an artist or a day-laborer, his work is honorable if he gives it his honest thought and does not try to avoid the responsibilities coming to him.

No matter what position a man may occupy in life, he is of use in that station and should occupy it until he can fill a better one, and he can never fill a better one until he has made himself, in a sense, proficient in that one. He can make himself most proficient by doing his work in the best possible way, each day trying

to do it better than the day before, gaining a little here and a little there. Through following this course he makes himself a necessity to his fellow-man. No matter what one does, he can do it best by entering into the spirit of the thing, by looking at the calling, whatever it may be, as one that is honorable and upright, and by doing the work cheerfully and well. The more cheerfulness and concentration we put into the things we do, the easier we will find them to do, and the greater satisfaction we will get and also give to others.



## SUCCESS

### PART TWO.

"The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after."

—LONGFELLOW.

"From the lowliest depth there is a path to the loftiest height."

—CARLYLE.

A really successful life must, without doubt, be the result of thorough application to whatever calling one follows; therefore, anything which tends to divert attention from the real issues, retards success and interferes with individual development. As a maxim to be followed with undeviating persistence there are few better than "Mind your own business." That the world follows this to any marked degree is not as yet apparent. If people could realize how many heartaches, how much sorrow and mental distress, could be averted by attending strictly to their own business it would not take the world long to see the blessings flowing from such a method and it would become the usual and not the unusual course.

Concentration of mind is needful for the ac-

complishment of any definite object, but there can be no concentration when the individual mind is prying into the life of another to find something which may tend to belittle or bring the condemnation of the world into that other life. There are characteristics of the animal nature which are not easily overcome in the life of man. The cunning of the fox, the instincts of the jackal and the vulture, are only too apparent in what is called Christian civilization. That which is hardly commendable in the animal is infinitely less edifying in man. Scandal-mongers, slanderers, and inquisitive "busy-bodies" are the prototypes of the lowest instincts of the animal race, and are more of a menace to the welfare of a community than thieves; for as Shakespeare truly says:

"Who steals my purse steals trash: 'tis something,  
nothing;

But he that filches from me my good name,  
Robs me of that which not enriches him,  
And makes me poor indeed."

The poisoned and evilly disposed mind that makes a business of retailing gossip can not be trusted in any emergency; friendship with such a mind loses all its real meaning and of loyalty there is none. There may be honor among thieves, but there is no honor in the heart of a slanderer, and the evolution of such a life must

come through the bitter experiences always brought by wilful disobedience to every known law of right. Said Buddha: "The words of a slanderer are like sand thrown when the wind is contrary; they return upon the slanderer himself, and a virtuous person can not be harmed."

There are many phases of minding other people's business to the detriment of one's own, some seemingly very harmless, yet all tending to destroy the real usefulness of the offender. They who are continually looking for and expecting favors from others can not be said to be attending strictly to their own business. This method may seemingly advance selfish ends, but can not bring permanent good because true development comes only through rightly directed personal effort.

Much valuable time is spent in giving advice to others that is neither needed nor desired. Were the same time spent in living an example of superior wisdom it would prove more effective than many words of advice. Freedom is essential to the highest growth and development of the individual; and it is absolutely necessary, in order to be free, to respect the rights of others. There need be no selfishness involved in this attitude which tends to individualize the life. Whenever a demand is made by others, minding

one's own business does not in any way interfere with doing them good.

Questioning the motives of others, is another phase of minding other people's business, and a lack of generosity in this respect too often reveals the same underlying motive attributed to others, by the self-appointed critic.

From true individualization will flow the larger social life; the ideals of the few, when practically applied, eventually become the ideals of the many. There is no conflict between real individualism and real socialism; they are the two halves of one truth. Individual and economic freedom must go hand in hand in order to bring about a better social condition.

No individual stands alone. He is an integral part of society, and the real law never works for the benefit of any one individual to the exclusion of all others. The law works to bring about the larger good to humanity; thus the individual, in turn, enters into the larger life because of the good that has come to the many.

The man, then, who has made the greatest success in life, is the one who has been the greatest benefactor to the race, is the one who receives the love of the many. It is only as he has given of himself to the many that the many in turn give to him. A man may have an abundance of this world's goods, but without the love

and respect of his fellow-man, his life is a barren one. It can in no way be considered a success. The real riches of life are not made up of material accumulation, but consist in the development of all the qualities necessary to the well-being of man, and these are the things that in turn bring him into touch with his fellow-man, so that he is able in a sympathetic way to enter into the lives of many, understanding their needs and knowing how he can best be useful to them.

The man who has succeeded in doing this is the truly successful man, is the man who will never know want—want of love, friendship, or respect, or want of any material thing; because he has sought and found God's kingdom. Having come into the inner kingdom and being also in true relation to the outer kingdom, he has not only an abundance within, but that inner abundance finds true outer expression. True it is he is not weighted down by vast accumulations bringing with them untold responsibilities, for it is well to remember right here that vast material wealth brings with it tremendous responsibilities, responsibilities that are not always recognized, but which, nevertheless, exist, and only as they are fulfilled does it become possible for the rich man to enter into the kingdom of heaven. The kingdom of heaven is a state of peace and harmony—peace and harmony in

one's own mind, and peace and harmony with the rest of mankind; and if one is not living up to the requirements of life, but shirking its responsibilities, there can be no such peace and harmony.

Individual success, then, must never be considered apart from its effect upon society. If the effect of any given course of action by the individual proves beneficial to society, then there must be a corresponding benefit or success to the individual. So, the wise course for the individual to follow in each and all of his undertakings is to ask himself two questions: First, the larger question, What is going to be the effect that I will make upon the lives of people with whom I am associated? Second, What is going to be the effect of this association upon my own life? When he has decided that the effect is going to be good upon others the second is easy to answer. That which is going to prove good to the many, must of necessity be good for the individual. In the highest and truest sense, real success can never come to any one who puts the accomplishment of mere personal ends in advance of the greater good he might do to the world at large. Real success in life is attained through losing sight of the personal self and working for the realization of some great and good end which will benefit and uplift

humanity in a physical, or a moral, or an intellectual way.

Selfishness is that false quality in man which breeds suspicion of other men, and the suspicion in the mind of the selfish man will call out suspicion in the minds of others toward him, thereby making it the less possible for him to become really successful. The truly upright man can never be selfish. He may desire his own good, he may desire an abundance of this world's goods, but he will not desire them at the expense of others; for in the pathway to success one can never expect to reach the goal through the failure of some one else. The world may think differently, but the world is not right. The man who makes the greatest success is the one who is thoroughly mindful of other people's interests, realizing that his own good is inseparably bound with the good coming to others with whom he may be associated. He will be considerate and fair in all his dealings. He will realize that justice and honor are the true basic principles for a successful life, and this sense of justice and honor in him will appeal to the minds of those he is associated with, and will be recognized, doing away with suspicion or anything that could act to the man's detriment. The real success of life is not what an individual accomplishes for himself, but the good he has been

able to bring to others. A life which has been devoted to the acquisition of wealth, knowledge, or even spiritual development, for a purely personal gain, is a life that has been wasted. In seeking to find itself it has been lost in the tangle of personality. Man may have wealth and be successful, if he is using the wealth that has been intrusted to his care in a wise and judicious way, by helping others to help themselves—not by accumulating and hoarding for the sake of accumulation or any personal end. Man may be successful in the field of knowledge, but only as he seeks to impart some of his own knowledge to those less developed than himself, and through the giving he receives a still greater store of knowledge.

One may become successful in life without a thoroughly intellectual knowledge of the laws of life by being intuitively led into conformity to law. Nevertheless, the one who has an intellectual understanding of law, as well as an intuitive perception, is better equipped for a successful life. He then has reason for his inner faith. He knows intellectually that discordant, inharmonious results come from a violation of law, and he is led to ask himself the question as to how he has violated it. Getting at the causes he is able to adjust himself in a way entirely satisfactory to his own mind. This process of readjustment is most essential. Excessive friction

and inharmony show a lack of adjustment to environment and that a thorough readjustment is necessary. Therefore, the great process of life is to adjust one's life in accord with law, and when changes and new developments come, to bring about a readjustment so that through the perfect balance of life will come the real joy of living. Because, success that does not bring with it a joy in life and a joy in doing can not be considered real success—at least it is only partial. The really successful man is the one who delights in his work and who gets a thorough satisfaction from the many other things in the world about him.

One who would be successful is going to profit by understanding the true relation between the inner and outer worlds. He is going to see that all outer things exist because of inner causes. He is going to see that his own product, be it what it may in the world, is an expression of his own mind and thought, and in order to have that expression perfect and harmonious without, first of all, his own mind and thought that generate it must be harmonious. By doing away with friction in the inner he avoids friction in the outer. Thus he consciously works from cause to effect.

The real elements of success are not so much in one's environment as in one's own mind. A

man must look there, then, for the real cause of success in life, and not to chance, luck, environment, or any external thing.

To sum up, the elements of success might be enumerated as follows: a study of the inner law of life, and a study of the expression of that law in the outer world. The results flowing from such knowledge would be integrity, honor, clear insight, courage, perseverance, concentration of mind, and, over and above all, the great soul-qualities, faith, hope, and love, that can not be pictured by mind nor expressed by words, but which all may feel and all may give expression to if they will to do so. For they are latent as living force and power in the lives of all men: faith in God, faith in the power given us which comes from God, faith in our fellow-men, faith, in fact, that everything is working together for our good, and the good of all; hope that will fill the mind with brightness, that will cause us to turn away from the gloom and despondency of life, that will bring gladness to our hearts, making our very faces radiate with the truest joy. Thus, our hope and faith may find abiding places in the minds of many. And love that perceives God in our very soul, and, knowing of God in the inmost, comes in vital touch with God in the lives of others; love so wise and all embracing that kindness will flow to every living

and moving thing; love that will tend to bring God's kingdom here and now that His will may be done on earth even as it is done in heaven.

The individual who realizes the truth contained in these things will be the one who is the most eminently successful in life, whose life will become one unending joy.



## THE EQUALITY OF THE SEXES

“The masculine and feminine elements, exactly equal and balancing each other, are as essential to the maintenance of the equilibrium of the universe as positive and negative electricity or the centripetal and centrifugal forces, the laws of attraction which bind together all we know of this planet whereon we dwell and of the system in which we revolve.”

—ELIZABETH CADY STANTON.

“The inequality of the sexes in the human race is a disastrous anomaly in creation due to the artificial barriers against the full and free development of woman’s moral and mental powers.”

—EMILY P. COLLINS.

No one can dispute the fact that the position of woman has changed very decidedly in the English-speaking countries of the world, in the past twenty-five years. While many will declare that she has gained materially in all things which go toward a more advanced civilization there are others who look upon the changes with disfavor, not to say antagonism, unfavorable opinions coming at times from quarters least expected. Nikola Tesla, in a recent article in *The Century*, deploras the condition arising from the new order of things:

“Society life, modern education and pursuits of women, tending to draw them away from their household duties and make men out of them,

must needs detract from the elevating ideal they represent, diminish the artistic creative power, and cause sterility and a general weakening of the race."

It is singular how advanced a mind may be in one direction and how behind the times in another. The statement made by Tesla in his otherwise remarkable article seems born of a prejudice coming from the belief in man's superiority over woman. Notwithstanding my great admiration for the writer, I must say this statement is weak in the extreme, if not absolutely false. One naturally expects a judicial utterance from a scientific mind that is supposed to weigh the evidence in the case. In viewing any subject from an impartial standpoint one must look beyond the present conditions and consider the case in all its bearings.

Suppose great wrong and injustice are found; in the righting of those wrongs, in abolishing the injustice, there must inevitably follow a certain amount of friction and discord until society has readjusted itself to the new conditions. And the more complex the wrongs the greater will be the temporary disturbance of social conditions; but the final outcome is no less sure and no less to be desired. The onlooker who sees nothing except that which has taken place on the surface, and compares that with previous

conditions, may find apparent reason for believing the old order of things better than the new.

But should the social friction of a generation be allowed to stand in the way when we are trying to work out the highest welfare of the human race? In the larger freedom which has come to woman there can be nothing which in the end will prove in any way detrimental to the well-being of the race. The highest development on any plane of life, is attained only when there is perfect freedom. Resistance offered to freedom of natural thought and action in the life of man, hinders and dwarfs growth and brings about abnormal conditions of mind and body. And that which in any way retards the highest development of woman, interferes to exactly the same degree with the natural growth and development of the other sex. The sinner and the one sinned against are both made to suffer, because of the violation of the law of growth.

The conservative mind considers any innovation which sets aside the old order of things, as being contrary to the law of orderly progression; but if the opinions of the conservative mind were considered as final there would be neither growth nor development, simply stagnation.

Let us point out a few instances in which the new order of things is preferable to the old, and

which will in the end prove beneficial to men and women alike. Not only this, but it will have a very decided effect on the generations to come. Just a word as to former conditions and the belief still retained in the lives of many.

The Bible student will quote the Apostle Paul to make good the old order; the scientific mind will dwell on the physical limitations and put forward the thought that the principal office of woman is the reproduction of the race; while the mind that is neither biblical nor scientific will try to show that there have been but few great women in original or creative thought in the world and therefore a great woman is an abnormal production of Nature. All this is on a par with nine-tenths of the reasoning that is now in vogue in opposition to the continued advancement and freedom of woman. But these arguments, and a thousand more like them, would not be sufficient to justify the slavery of woman from time immemorial to the present, for we can not in all truth and candor say that woman has been, or is, free. While we grant a greater degree of freedom has come to her we still contend that nothing short of absolute equality of the sexes will fulfil the eternal law of right.

When men pride themselves on intellectual development do they realize that a development of heart is quite as important as development of

head? Is not he who has developed both head and heart a more complete man than the one who has developed only the intellect? And if this is true of a man is it not equally true of a woman? It would be true of woman to-day if the advantages so freely given to the men had not been withheld from her. In spite of opposition and all the disadvantages women labor under they are insisting on rights and privileges denied them in the past.

It is pitiful to see the lack of manliness exhibited by men in conceding to women educational privileges in common with themselves. Only a short time ago one of our denominational universities, which had previously granted certain educational advantages to women, curtailed these advantages at the behest of the male students who did not care to have their sisters take rank as high as themselves. No fault was found, or could be found, with the standard of scholarship. In fact, when both sexes come together and equal chances are given to both, women acquire and assimilate knowledge quite as readily as do men. That the faculty of a great college should give way to the prejudices of a lot of undeveloped, conceited young men, shows both mental and moral weakness; but how can one expect better results when boys see their fathers dictate to

their mothers as to what they shall and shall not do?

In the higher freedom of life there will be no dictation either on the part of men or women, there will be that perfect co-operation which will make for the harmony of the whole life. There is but one law for male and female, and both must be judged by that law. A woman, spiritually, mentally, and physically, in the common order of things, will be the equal of the man. She is not the equal of man now, because she is surrounded by many and grievous limitations which make equality impossible. Many of these limitations have been set by man; some are of her own making. But she is beginning to realize that independence of thought and independence of action are indispensable to her happiness and well-being. She is also showing in many and varied ways her ability to compete successfully with man in spite of the injustices done her by the refusal on the part of her employers to pay her equal wages. In a study of the history of the nations we find those that have become the most highly civilized have had the greatest personal liberty.

But a few months since, Japan threw open its doors of higher education to women, claiming that the nations which hold their women in subjection and deny them the educational advan-

tages granted their men, become weak and powerless, citing Turkey, and other eastern countries, as proof of the statement.

The well-being of the race can only become an accomplished fact when men and women are able to enter into and appreciate one another's thoughts and feelings. The readjustments which have taken place, are bringing to man the truer development of his inmost feelings, and to woman is coming that which has been denied her so long: the capacity to think as clearly and reason as logically as man. These two conditions are the essentials of perfect equality.

Men have often wondered why women have been so harsh in their judgment and condemnation of one of their own sex who leaves the path of virtue, and also why they so easily forgive men who have violated every code of morality. Without going into an exhaustive analysis of the different causes of this attitude, two seem to stand pre-eminent: First, because of her higher intuitive development, woman realizes to a fuller degree than does man the innate purity of the inner life, and the ideal relationship which should exist between man and woman. Anything which does violence to that ideal shocks her finer sensibilities. In the second instance man's thought of possession—and this attitude held to through the ages—and that woman should keep

her life pure and spotless, has acted on the mind of woman in the nature of a suggestion.

If this suggestion had been an unselfish one, doubtless it would have been of untold benefit to her, but because it was rooted and grounded in selfishness it resulted in a standard of judgment wherein the good became perverted by a lack of charity and an unforgiving spirit. The standard of judgment she formed for her own sex is not applied impartially to the other sex. Again, suggestion is responsible for this other standard. Man's belief in his own superiority, and his independence and selfishness in consulting his own pleasures and personal desires, tended to establish a condition of mind that might be summed up by the saying, "The king can do no wrong." This condition of mind would change of necessity when woman brought reason and logic to bear on the subject. She would certainly deal as impartially with one sex as the other. She would recognize the one law as applying to both.

It is a well-known fact that only as different parts of the body are used are they strengthened, and if any part is left in idleness it becomes only a question of time when weakness ensues. That which is true of the body is equally true of the mind. Only as every mental faculty is used in a rightful way, does that

faculty become strengthened and perfected. In the past, women have not used their mental faculties to any marked degree, but have accepted their thoughts and opinions ready-made from the lords of creation. How could woman show forth her innate greatness when debarred from creative thought-action? Could any body of men ever become great who lived simply in thoughts and ideas of others? Latent talents and possibilities only disclose themselves when each faculty is used to the extent of its present capacity. The race, without doubt, has been greatly retarded in its development because of the failure to see the necessity for the intellectual development of woman. Let us trace the good which will result from the higher development of woman.

It strengthens the mind to think and reason for one's self, and it brings greater self-reliance and greater independence of thought and action; and these tend also to free the mind from superstitious fears which produce harmful effects to both mind and body. The many and varied positions now filled by women require so much greater activity than has ever been needed in her employment in the past, that the supply of human energy is thereby vastly increased, and strength, not weakness, is the result. We do not as yet see fully how great a factor it will

prove in human development, because attention is centered rather on the change and the more external side of the question.

Many people are asking whether the new order of things is not going to play havoc with the domestic relations and home life; whether the rearing and caring for children will not be seriously endangered. It is also contended by some that the mingling of men and women on an equal footing, as students and bread-winners, takes away from womanly refinement and delicacy of feeling, and blunts her intuition and finer sensibilities. Another question might be asked which would offset this: How much more will man profit through such contact? Would not the gain to humanity as a whole be greater than the loss?

The prophets of evil will find before many years that they have made many miscalculations; that the very things which they prophesied would bring evil to the race have really conferred the greatest benefits; that with the development of the intellectual side of woman, she is better fitted to rear and care for a family; that she is able to impart knowledge to her children which she has gained by her individual efforts and experience. Instead of accepting St. Paul's advice, when he said that if a woman would know anything let her ask her

husband, she will be able to speak out of the fulness of her own mental experience, wherein she has thought out as carefully and as logically the many problems of existence as has her brother man.

At the present, men do not lay marked stress upon the power of woman to think and reason, claiming that she is moved solely by her emotions, and jumps to conclusions. But with a greater development of her intellect will come also a far higher respect for her feelings, and a decided gain will come to mankind through the recognition of the fact that it takes both thought and feeling to perfect the life. The truer development of man will come when this so-called womanly quality of feeling has much greater scope in his life than now.

It would be possible to go on indefinitely enumerating the advantages which would flow from a new womanhood wherein quite as much benefit would come to man as to woman. A perfect equality between man and woman should be the watchword of the day, and the one who succeeds in doing anything to further the cause becomes a benefactor to humanity. It is with gladness that the awakened soul should herald the morning of the new day in which is proclaimed for both sexes liberty, equality, and fraternity.

## MARRIAGE

“Marriage-making for the earth,  
With gold so much,— birth, power, repute so much,  
Or beauty, youth so much, in lack of these !  
Be as the angels rather, who, apart,  
Know themselves into one, are found at length  
Married, but marry never, no, nor give  
In marriage; they are man and wife at once  
When the true time is: here we have to wait  
Not so long neither ! Could we by a wish  
Have what we will and get the future now,  
Would we wish aught done undone in the past ?  
So, let him wait God’s instant men call years;  
Meantime hold hard by truth and his great soul  
Do out the duty ! Through such souls alone  
God stooping shows sufficient of His light  
For us i’ the dark to rise by. And I rise.”

—BROWNING.

“Just as true marriage is the highest blessedness that can come to man or woman, so a false marriage, a marriage conceived in vanity or avarice or sensuality, is the most fearful calamity. The binding of two loveless, selfish hearts together can only result in mutual misery. The resulting state is not simply hell, as it is frequently called. It is that more painful, but at the same time more hopeful condition, which in figurative language we may describe as the compelling of persons who are fit only for hell to dwell perpetually in heaven. It is a condition which calls for the expression of the most tender and unselfish love at every point of constant contact, imposed upon persons who have no love to give. The supreme blessedness of the ideal marriage measures by contrast the superlative wretchedness of a loveless union. \* \* \* \* \*

\* \* \* The modern man brings to his wife a wide range of business sagacity, political influence, scientific and speculative interests. The modern woman brings to her husband rich acquisitions in literary and æsthetic taste, social life and philanthropic and religious fervour. Each life is reinforced and multiplied by all that is in the other; and thus both enter through the portals of the family into the life of the Universal Spirit, of which at best only vague and shadowy glimpses came to them in the blindness of their individualistic isolation."

—WM. DE WITT HYDE.

"But from the beginning of the creation God made them male and female.

"For this reason shall a man leave his father and mother and cleave to his wife,

"And they twain shall be one flesh: so then they are no more twain, but one flesh."

—MARK X: 6, 7, 8.

"For this reason will a man leave his father and mother and cleave to his wife."

The mystery of marriage is in the twain becoming one. If we go back to the allegorical story of creation, we find there this statement:

"Let us make man in our image, after our likeness. . . . So God created man in His own image; in the image of God created He him; male and female created He them."

The remarkable part of this statement is the introduction of unity and duality both in reference to God and man. The Hebrews believed in God as being one. The world has never had a purer monotheism than that held to by this people; and yet in this first chapter of their

sacred books is found a declaration of unity, duality, and trinity.

To satisfy the mind of the biblical student let us make a careful examination and see whether the foregoing statement is borne out by the actual facts in the case, taking the thought of unity, first: "So God created man in His own image; in the image of God created He him." The thought of duality is as directly brought out in, "Let us make man in our own image." Those who declare for the fatherhood of God should not fail to perceive that the motherhood is just as clearly set forth. The trinity is affirmed in the statement of the Father-Mother God creating man in His own image and likeness, so far the Father-Mother begetting the child which is the third principle of the Godhead. That which is true of God is also true of man, and must of necessity be so in order that man should show forth the perfect image and likeness of God. Careful reading will make it plain that God is a unit as regards animating life and controlling intelligence.

Again, I wish to impress you with the fact that in this spiritual creation of man, which is really the foreshadowing of the physical creation, there is no separation between the male and the female. This is the spiritual creation, God's ideal of Himself, involved in the soul of

man, the child of God. When we come to the allegorical third chapter of Genesis, we find another statement of man's creation. Here we have the physical creation, and at this point we have the differentiation of the male and the female. It is as though the soul had become divided, each part having a separate life or existence of its own.

In times past it has been thought by some very wise men that each sex had the possibilities of both, potentially, and that in the process of development, each soul would unfold to the fulness of the Godhead, or disclose the perfect image and likeness which was involved in the beginning; that men and women were not in reality complementary one to the other.

Balzac in his wonderfully beautiful story of "Seraphita," brings out the thought of a man and woman of very high spiritual development begetting a child, the parents passing away on the ninth anniversary of the child's birth. The great central idea is that the souls of the father and mother unite in the life of the child, and when the child has grown to maturity, men fall in love with the feminine nature, and women fall in love with the masculine nature, but the united soul has need of neither. The idea as thus set forth, is worthy of serious consideration; in fact, the union, or marriage, of soul with soul is one that

should command far greater attention than it does command at the present time. Marriage, without doubt, is the greatest event in this earthly life of man or woman; it is a sacrament fraught with happiness, with all that is highest and noblest in life; or it is a base counterfeit wherein sorrow and degradation usurp the place of the highest and holiest emotions.

A thousand other questions of far less importance occupy the minds of the people, but this question which is of the most vital importance to man's well-being, is kept in the background. Children are brought up so woefully ignorant that they have no conception of what awaits them in the married life. The whole subject of the relation between man and woman is tabooed; it is as though people were ashamed to think or give expression in words to things, which, although sacred, nevertheless should be thoroughly understood.

In this question, as in every other, we must take into consideration the three planes of development, and that marriage differs, in a sense, on each plane.

On the physical plane there is little besides the desire for reproduction, and the purely sensuous desires; and if nature's laws are observed, comparative peace and happiness are the result. The requirements of the physical plane are so

limited that there is less liability to mental friction and discord than on the intellectual plane, where there is greater diversity of thought. Two souls uniting on this higher plane, having the same desires and aspirations, should blend harmoniously together, but too often the aspirations and desires are so wide apart that there is no oneness of thought or purpose, and there is failure to understand each other. We find on this plane far more unhappy marriages than on the physical and spiritual planes; one reason being, that on the physical there is a purely physical basis for marriage, and on the spiritual plane there is a purely spiritual basis, while on the intellectual plane a hundred things may act as controlling influences to marriage. Man here is torn by many and conflicting desires—social ambition, ambition influenced by wealth, intellectual greatness, distinction in any part in life, and other considerations without number.

It makes little difference how much two people may desire to do right, if they are not at one in heart and mind they can not enter into sympathetic relations, they can not become mutually helpful. Failure to understand each other begets a discordant mental state, which, instead of being lessened, is increased as time goes on.

All spiritual marriage has God as its foundation, that is, has love as its basis. Here, as on

the physical plane, there is only one basis for marriage. The marriages on the two planes below are the unions for time. Spiritual marriages are the marriages for eternity. For two souls uniting and blending as one through the power of love, there can be no separation, either in time or eternity. Whom God hath joined together, no man can put asunder. They were created one in the beginning; there is no chance or hazard in God's plan. There is a spiritual affinity between the soul of man and the soul of woman. Only one thing will disclose this affinity—the power of pure and unselfish love in the souls of both. No animal desire, no earthly consideration; love and love alone—love that thinketh no evil, love that suffereth long and is kind, love that flows from the soul of the universe into the soul of man, this is the undying factor in all real marriage. Man may not annul this or set it aside, and all that man can do through rite or ceremonial shall not add to it.

The question may arise in many minds as to whether union on the first two planes constitutes real marriage. Under certain circumstances, and with certain limitations, the answer would be in the affirmative. The circumstance which would tend to real marriage would be the harmonious conditions—the ability resulting from the union to understand each other, the desires and aspira-

tions in common whereby they could enter into each other's lives. The limitation would come from failure to discern the higher law, from the lack of spiritual development, and from placing hopes and desires in externals, so that there would be little influx from the love-nature which tends to unify and free the lives of both from worldly selfishness. Such marriage, however, may find perfect fulfilment and continuation in time and eternity.

Sorrow and unhappiness might be avoided to a very marked degree in the marriage relation upon the lower planes of development if harmony were made one of the chief considerations of the union, and all selfish considerations, in so far as it were possible, kept in the background. Two people thoroughly harmonious before marriage would be quite likely to remain so after, but there is little prospect, where lack of harmony exists before the union, that it should develop afterward.

Parents make very grievous mistakes when they are thoughtful regarding worldly advantages and thoughtless about the advantages which would make their children really happy. Their own experience should show them the better way. No real marriage can have for its foundation lust, the desire for social position, money, or any worldly acquisition. God never

sanctions such marriages, neither has He delegated His authority to man to make such unions sacred. Marriage is sacred only when it is whole, complete. Man's law may sanction and uphold, but sorrow, shame, and degradation must be the end of all such unholy marriages.

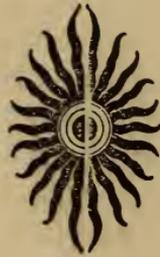
Throughout the universe harmony is the keynote of obedience to law, and where there is no harmony there can be no conformity to law. Many people who believe themselves to be in accord with the law of God would continue to perpetuate these unholy alliances by saying: "Whom God hath joined together, let no man put asunder." Contending for the sacredness of the marriage rite, they violate such sacredness by prolonging a condition which is absolutely untenable and contrary to the law of the universe. All other mistakes in life we are told to correct, to substitute a true condition for a false one; but no matter how great the mistake two persons make in marrying, such a mistake, the divinely appointed say, must not and shall not be corrected.

Thus do men set at naught the laws of God, making of marriage a mockery, a delusion, and a snare. There are degrees of love on every plane, because God is made manifest on every plane. Then let love and harmony, as understood on the varying planes of existence, be the

God-uniting power that shall link man and woman in the oneness of life. Such unions will result in happy homes, and children, seeing and feeling the harmony and love of father and mother, will greatly profit by their example. The world to-day is demanding the solution of this mystery; it can not be set aside, no matter how much the ultra-conservative religionists may desire it. Their efforts to set aside will only cause the pendulum to swing far in the other direction where extreme radicalism may result in licentiousness, or conditions more unrighteous and contrary to law and order than the unholy marriages of the present.

No problem ever presents itself to man without a way of solving it. The solution of this one, however, will be found not in the do-nothing attitude, or in saying, "Let well enough alone," but through a strong desire to know God's law in relation to it, and through knowing how to bring the life into conformity with it. Let us study God's revealed will, because this will is revealed to a far greater extent, even at the present, than most people think or care to know. When we realize the truth about the real meaning of marriage and all that it stands for, its sacred import and the joy and peace it brings when consummated in accord with divine law, the question will no longer be asked: "Is

marriage a failure?" because marriage will be known as it truly is—the crowning act of life, wherein two souls unite and become one, wherein love and wisdom join hands; the at-one-ment wherein the soul becomes one with the universal soul.



## THE RIGHTS OF CHILDREN

"It is no little thing, when a fresh soul  
And a fresh heart, with their unmeasured scope  
For good, not gravitating earthward yet,  
But circling in diviner periods,  
Are sent into the world.

\* \* \* \* \*

"Children are God's apostles, day by day  
Sent forth to preach of love, and hope, and peace."

—JAMES RUSSELL LOWELL.

"All heaven, in every baby born,  
All absolute of earthly leaven,  
Reveals itself, tho' man may scorn  
All heaven.

"Yet man might feel all sin forgiven,  
All grief appeased, all pain outworn,  
By this one revelation given.

"Soul, now forget thy burdens borne;  
Heart, be thy joys now seven times seven:  
Love shows in light more bright than morn  
All heaven."

—SWINBURNE.

"Give him his liberty, and keep his confidence. Let him choose his course; but be so good and close a friend that he will not think of making an important choice without asking your advice. Spend much time with him; talk much with him; but talk about his little interests, not your grand ideas. Never evade an honest question, or put off a legitimate curiosity. Make sure that his first intimations of the significance of sex are suffused with an atmosphere of reverence for its sacredness. Never weary of the interminable prattle about

his exploits in play, the characteristics of playmates, the hardships of school, the mechanism of locomotives, the aspirations to become an engineer, a stage-driver, or a soldier. Undoubtedly this union of perfect liberty with perfect confidence is rather an expensive process in the time, patience, and sympathy of the parents; but the reward is great and to be had with certainty on no cheaper terms. It is the one way to insure in the child a character which is at the same time strong and good."

—WM. DE WITT HYDE.

Many volumes have been written concerning the duties of children to their parents, but very little has been said of the duties of parents to their children. A careful and thoughtful analysis of the whole question would show that parents are debtors to their children for more than has generally been supposed. Let parents once realize how much more there is in life because of their children, how child-life tends to call out the better side of their natures, how much happiness comes to them through their children, and how much the example of a child's life means, and they will know for a very truth that the trouble of rearing children is more than offset by the blessings which they bring. The trustfulness and faith of the child-nature, the optimism which enjoys the present, forgetful of the past, careless of the future, is a necessary example for parents, who have lost sight of some of the vital conditions of well-being. Truly, the kingdom of God lies all about within and with-

out the life of a child. A valuable lesson may be learned in the natural way in which children think and act, as well as in their true democracy, where race, creed, color, or previous conditions play no part. Whether the lesson be heeded or not, the influence of children for good is of untold value.

Prenatal conditions must be taken into consideration when we approach the subject of the rights of children. A thoroughly harmonious marriage, in which there is freedom of thought and action on the part of both father and mother, is the first requisite for the true recognition of child-rights, and the only firm foundation on which to establish the rights of children. The ancient Greeks, understanding the value of prenatal influence far more than the people of the present, surrounded their wives with the most harmonious and beautiful conditions. Many lessons might be learned from their customs tending to raise the standard of moral and physical well-being.

Marriage and the bringing of a child into the world are the two most sacred mysteries of life, and are fraught with greater importance than all other events, and if thought and care are necessary in any phase of life, surely they are demanded here.

Parents need not expect harmonious children

if they are inharmonious themselves; neither need they expect strong, healthy children if their minds are discordant; because their mental discord acting upon the life of the child will produce mental and physical disturbances. Up to a certain stage in the development of the child, the minds of the parents act upon him in such a way that he reflects their varying thoughts and emotions, and is in no way responsible in his own little life for any mental discord or physical disturbances. As yet, most parents do not realize the truth of this, but when they do they will understand that they are responsible to the very fullest degree for their children's health.

There is a new life coming for mankind—one wherein the vital questions will be thought out and worked out as they never have been before; one wherein a knowledge of the inner life and its laws will give to us the key to the gate which leads to health and happiness. The old order of things is passing away, and a new order has come, or is near at hand, wherein man will realize that he has dominion and power, not alone in the external world, but dominion and power over his own thoughts, his own actions, and the power to control and direct the full force of his own life.

A shock may come to those who are dwelling continually on the wisdom and justice of God's

plan when they think of little children having to suffer for the wrong-doing of their parents. They may question such wisdom and such justice, but after all this condition only goes to prove that humanity is one, that we are parts one of another, that if one part suffers all suffer to some degree. It goes still further to show that if humanity is one body, happiness, health, and strength are not only for every part, but for the whole; that there is no real salvation for the whole if any part of the whole is excepted. The law that saves the part is the law that saves the whole.

In the care and bringing up of children, in the present, the greater responsibility rests with the mother; but there is neither right nor justice in this. If perfect equality existed between husband and wife the responsibility would be shared equally. As it is the greater burden of the care of children is placed on the mother, while the advantages necessary to the intelligent bringing up of children are denied her. The superficial mind may say that it rests with the mother to rear the child, and with the father to provide for the material wants; and when they do this that they are fulfilling the natural requirements of life. But if the mother is going to rear the child in the way he should go, then the more highly she is developed spiritually, intellectually,

and physically, the more efficient she becomes in the care of both mind and body. It is not enough that the father should provide for the physical sustenance of the child. Some fathers excuse themselves by saying that having worked hard all day, when the evening comes, they need rest.

Max O'Rell relates the following incident: "Some years ago I was spending Sunday afternoon in a house of a young married man in Chicago, who, I was told, possessed twenty millions. The poor fellow! It was the twenty millions which possessed him. He had a most beautiful and interesting wife, and the loveliest little girl of three or four years of age that I ever set my eyes on. That lovely little girl was kind enough to take to me at once—there's no accounting for taste. We had a little flirtation in the distance at first. By and by she came toward me, nearer and nearer, then she stopped in front of me, and looked at me, hesitating, with her finger in her pretty little mouth. I knew what she wanted, and I said to her: 'That's all right, come on.' She jumped on my knees, settled herself comfortably and asked me to tell her stories. I started at once. Now, you understand I was not allowed to stop; but I took breath, and I said to her: 'Does not your papa tell you long stories on Sundays?' That lovely

little round face grew sad and quite long. 'Oh, no!' she said, 'papa is too tired on Sundays.'"

If parents only knew it they could get far greater rest and more valuable knowledge from entering into child-life than in almost any other way. It is not sitting or lying down that rests one, but the power to change thought from one thing to something entirely different, and entering into the child-life would give both rest and recreation. It would tend to renew youth and in every way prove beneficial to father and child. It would be of untold assistance to the mother, who has been engaged throughout the day with the care of the children. It would introduce a new element into the life of the child, and children require change of thought quite as much as do older people. The monotony experienced by older people is also experienced by children.

These thoughts are advanced by way of suggestion and fathers will find them worthy of consideration.

Having mentioned certain rights of children which should be considered previous to birth, let us now consider their rights after being born into the world. A few words on the question of the temperaments of parents will be timely. It may be said that temperament is a matter of heredity, but being born into this world with a certain temperament, the power is given to

change it. A morbid, gloomy temperament may be made bright and hopeful, and the anxious, worrying temperament may become the peaceful, restful one. No matter what mental condition is brought into the world, it can be changed, modified, or eradicated. Children will thrive best where there is a spirit of hopefulness, where the mental sunshine of fearlessness, brightness, and gladness is diffused about them.

Parents should always be patient with children, remembering that the understanding of a child is only developed to a limited degree, and through being patient in showing the right course of thought and action, more can be accomplished than by manifesting a spirit of impatience.

Children should never be told that there are two ways of doing things; the right way only should be pointed out. Try to teach the child that there is only one way in life and one way to do everything, and it will make the child's mind more harmonious and the life much easier to live.

Parents owe it to their children never to do anything that will cause them to be fearful; never to threaten them with punishment for wrong-doing, but, so far as it is possible, keep their little minds filled with courage, brightness, kindness, gentleness, straightforwardness, polite-

ness, and truthfulness. Parents should always think of their children as they would have them be and do. By keeping this uppermost in their minds, they will find that the life of the child will shape itself according to their highest ideal. What they think and see in their own minds concerning their children, if held to in a strong, steadfast way, will sooner or later be beautifully expressed in the life of the child.

Punishment meted out to children for their wrong-doing is seldom or never merited—if punishment ever can be said to be merited. The child is acting out more the life of those about him than his own. The worry, the anger, or the fretfulness, is occasioned more by conditions thrown about the child than by anything wrought out by the child. If the punishment were meted out according to the true deserts, more often would it go to the parents. Punishment does not make children better, but serves to call out a certain sense of resentment, and when parents punish their children, they, themselves, become instrumental in the introduction of a false element in the life of the child.

Parents should teach their children how to think and reason for themselves. When a child is told to do a thing and asks the father or mother the reason for it, that reason should never be denied. It is not sufficient to say, "I

told you to." Such an example, if carried out, will be copied by the child, and in after life will show forth as a disagreeable trait of character. The child has a right to the reason for anything he is asked to do.

Parents should be reasonable and consistent in their dealings with their children. Children should not be told that they can do a thing to-day and have the same thing refused them on the morrow with neither rhyme nor reason. In fact it is better to deal with children in as reasonable and as straightforward a way as one would with adults. Make everything very simple and very clear.

Respect the rights of children, and when grown up they will respect the rights of others. Children are influenced to a marked degree by the example presented to them by their elders. Give them the very best of examples. Make it easy for them to be obedient and truthful; make it easy for them to be loving and kind, by being all these yourself. What you are in a thoroughly consistent way, that also they will become.



## TEMPTATION AS A MEANS OF GROWTH

“Temptations and trials, without and within,  
From the pathway of virtue the spirit may lure;  
But the soul shall grow strong in its triumphs o'er sin,  
And the heart shall preserve its integrity pure.”

—W. H. BURLEIGH.

“God is better served in resisting a temptation to evil  
than in many formal prayers.”

—WILLIAM PENN.

“Lead us not into temptation, but deliver us  
from evil.”

Whether or not the Master ever used the words, “Lead us not into temptation,” the fact stands pre-eminent that temptation as a means of growth is necessary in the life of man.

We are told that Jesus was tempted and tried like as we are, and it would seem that such temptation had for its purpose the perfecting of his own life, as well as the presenting of an ideal which would prove helpful to all who would follow in his footsteps. The sin does not consist in one's being tempted, but in entertaining the temptation and allowing it to fasten itself in one's mind until at last it finds expression in word or act.

The above passage, from the Lord's Prayer,

would convey to the mind the thought of God as tempting or leading us into temptation, while in the temptation of Jesus in the wilderness the devil or adversary was the one that tempted. We are also told in the Scriptures not to say we are tempted of God, for God tempts no man. No matter how the passage may read, we are led to believe that the thought would be better expressed, "Leave us not in temptation" — that is, in our hour of trial, God's spirit be with us, causing us to rise above trial and temptation, delivering us from the evil of wrong-doing.

Throughout life we are encompassed by temptation, so that there is no time when we are not obliged to choose between a lesser and a greater good. As we meet and overcome each temptation in life we are strengthened; each temptation put under foot brings with it the ability to meet and overcome still greater things. Temptation is rooted in selfishness and there is no temptation apart from it. By overcoming the personal self and rising into the universal Self-hood, we are freed from its influence. It is not the spirit of God that tempts us, but it is the carnal mind, the mind of the world. The spirit of God is with us to lead us out of the temptation.

On all planes of consciousness temptation is active, but it is more subtle on the higher planes. On the physical plane the appeal comes to man

through his sense-nature—the things that are pleasing to the eye and the things that are good for food. All these are good in their relative places, but when a universal good is subordinated to a selfish end, the wilful perversion becomes a source of evil.

It must not be understood that the sense-nature of man is evil in itself; the senses are not the arbiters of one's actions, but convey to the mind reports of objective phenomena. The mind acting on these impressions received, determines the course to be followed, be it beneficial or otherwise. Temptations on the lower plane can be clearly defined, having to do solely with things of a purely physical nature; and with temperance and moderation—refraining from excess in all things—and with thoughtful consideration for the welfare of others, man overcomes temptation, thereby strengthening his own character.

An entirely different phase of temptation is that which comes to man in the desire to be praised by men, and here the perversion of his highest development often occurs in order to gratify the vanity of the mind. Pride, envy, and jealousy are among the enemies to be met and conquered. We can not so easily define the temptations on this plane as on the plane below, for their name is legion. It is possible, however,

to determine whether an action is right or wrong by its effect on ourselves and others. Anything that confers a real personal good can not bring in its train an evil effect on some other life. Every good thought and every good deed have their centers in individual life, but in their actual working out they must bless the lives of many; but what works an injury to the many can bring no good to the individual. Every time one foregoes a selfish desire and generously gives unto others of his fulness, life becomes easier, and the temptation of that desire ceases to vex and trouble the life.

More subtle and far-reaching are the temptations which come to man through the desire for riches and power. In the pursuit of riches man loses sight of the more vital meanings of life, and the Master was quite right in saying that it was harder for a rich man to enter the kingdom of heaven than for a camel to enter the eye of the needle.

When one is tempted by the desire for wealth, the love of it entering the mind displaces the higher love which would work for the welfare of humanity. Great wealth is seldom, or never, a blessing, the responsibilities it brings are rarely fulfilled, and the law holds here, as well as in all things, "To whom much is given, of him much shall be required." Very often wealth serves to

develop the love of power over men, making its possessor a tyrant, depriving others not only of their worldly goods, but their mental freedom as well. Many seeking to find justification for the possession of great wealth, recount the good done by rich men; how much money they give to the support of charitable institutions, libraries, and schools for the education of the masses, as though this were enough in itself to offset all the misery and suffering caused to the many by the vast accumulation for the benefit of the one. There is a temptation even in giving, for the ostentation which brings the giver prominently before the public gratifies his pride, in that men speak well of him.

In summing up the whole matter, we would say that under one of three heads comes every temptation which presents itself in life: the appeal to the sense-nature; desire for the praise of men; love of riches and the worldly power that riches give.

We know how the Master met all these temptations. "Command that these stones be made bread," was answered, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Cast thyself down" (from the pinnacle of the temple), and the answer was, "Thou shalt not tempt the Lord thy God."

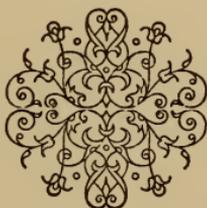
When riches and power were within the Master's grasp he said, "Thou shalt worship the Lord, thy God, and Him only shalt thou serve."

When we read that Jesus was tempted and tried like as we are, yet without sin, this story of the temptation in the wilderness shows that every possible temptation was offered and was overcome by the affirmation of man's true relation to God. There is a bread of life more essential to man than the bread which sustains his physical body. Man should never prostitute his God-given powers to win the praise of men. Riches and power should never tempt one from his allegiance and service to God.

#### MEDITATION

Our Father, Thou who dwellest in our own souls, help us to realize our oneness with Thee and our fellow-man, that every trace of selfishness may be dissipated and Thy will reign supreme in our lives. Thou hast given us both thought and feeling; Thou hast endowed us with many faculties of soul and mind, wherewith to work out our perfect salvation. We know that when we are at one with Thee, Thy will and purpose are made manifest in our lives; and no temptation, however great, can prevail against us. Thy strength is our strength. We are strong in the Lord and in the power of His might. We desire

that spiritual bread, Thy word, which shall sustain our souls in every hour of trial and temptation. We desire to use every gift which Thou hast given us, for Thy honor and glory. We desire the true riches which come through worship of Thee, and loving service to one another.



## PSYCHIC DEVELOPMENT

“ Said the Blessed One: ‘ Verily, I say unto you, your mind is mental, but that which you perceive with your senses is also mental. There is nothing within the world or without which either is not mind or can not become mind. There is a spirituality in all existence, and the very clay upon which we tread can be changed into children of truth.’ ”

—GOSPEL OF BUDDHA.

Man is, in a sense, related to two worlds: on one side, the world of form, a world of effect; and on the other side, the world of the invisible, a world of cause. In reality we are living in two worlds—a world of the seen and a world of the unseen.

A word of explanation is perhaps necessary at this point. There are not two distinct and separate worlds, but two phases, I might say, of one world. We must get this distinction clear in mind of two sides in life—an inner and an outer. Some people live almost exclusively in the outer, some people live to a marked degree in the inner world. The people of our own country use concentration of mind to make their work effective in the outer world. The people in India and in some other countries use meditation to such a marked degree that they live very little in the so-called physical world.

Their desires and hopes are not placed in the physical, but rather in the unseen world. As I have explained before, it is only as we learn to live in both worlds, or in these two phases of life, and keep the mind thoroughly balanced between the two, that we become rounded out, that we become developed.

We all know then a great deal about the physical side of life, but comparatively few people know much about the psychic side of life, and only in a very abnormal way, because the majority of all of the cases of so-called psychic development are brought about in an abnormal rather than in a normal way.

The trouble with people is that they develop this psychic side of life in understanding the law that lies back of all development; but they do not know how to use the development that comes to them and sometimes put it to a wrong use. Again, many people seem to think that certain phases of psychic development correspond to, or rather are in reality, spiritual gifts of a very high order. Sometimes instead of being so they are just the reverse of spiritual. A great many people who believe in what they term the invisible world, are in reality more materialistic than the people who know nothing about an invisible world or care anything about it. Even the investigators of psychic phe-

nomena seem to lose sight of the one great side of this whole question—the spiritual development of man; and they would apply exactly the same law, the same processes of reaching satisfactory conclusions, that they would in any outer thing.

But everything is changed here in this realm of the psychic and spiritual, and we are not going to be able to apply the same tests that we have used in the outer world. We are beginning to get nearer the cause of things. In the outer world we have been dealing exclusively with effects. It is always well to remember that science has never reached back of effects. Science has never at any point come in real contact with cause: that is, that with every scientific fact, it is a fact concerning the things of the outer and not the things of the inner. When we approach this inner side of life we have got to look at things from a very different point of view. In fact, if we are going to investigate the spiritual, we must do it with the spiritually enlightened mind. There is no other way.

A person may talk about these things for hours at a time, and yet be unable to make clear certain things which are more real to him than anything that eye can see or hand can touch—can in no way make them clear to the one with whom he is talking.

It is just the same way when we read our Old and New Testaments. We think that we know what the Old and New Testaments contain because we can read them. We understand the meaning of the words, but the understanding of the meaning of the words and the ability to read are not enough. To all sacred writing there is an abstract side, and it is only as man has developed the abstract side of his needs that he is able to perceive or understand the inner meaning of things. Now the Bible can never disclose the way of life to any one, no matter what one thinks about it. The way of life is first disclosed within the soul of man, and when there, then you will find it disclosed in the Bible. The Bible from first to last is a record of soul development, each soul giving its record according to its development and up to its limit of evolution. Taking all the records of the different stages and putting them together, we find that there is a way leading from what might be called the infancy of the soul to its perfect manhood. From the Adam to the Christ there are many stages in this way of life, and in so far as man has developed he can understand these different stages; but beyond that he can not go until light comes into his own life.

First of all, then, let us see that it is necessary to understand spiritual and psychic things

through the spiritual and the psychic; not through the spiritual side only. Not through the physical body, not through mental reasoning, because, while these things are good and they have their place, the mind of man gets very little farther than the form of things. His every picture is for mental conception dealing with external things. He deals with forms. There is not a word in our language but what if you go to the root of the word you find that it stands for a material thing—not for a spiritual state, but for a material thing. The mind deals with the material, but there is a soul side of life that transcends even mind, that is greater than thought or reason.

Many people do not understand this psychic or the more spiritual side of life; people who never have passed through any psychic experiences say: Because we have never had such experiences there can be no such things. That is the way people reason and they consider these different psychic or spiritual experiences as simply hallucinations, imaginations, and sometimes deliberate and wilful lies on the part of the one who testifies to such experience.

It is not my object, therefore, to try and convince any one of the truth of these things. The truth must be found out by each individual. In dwelling on them, however, it may have this

effect: that something within me might call out something within some one else. Now that is the one great object—not that I can give you anything, but that I may serve to call out something latent in your own life. The psychic or spiritual experiences of one person can not be given to another other than through mere words. We must pass through these things for ourselves, we must realize the truth of them for ourselves, just the same as no one in this world can work out another's salvation, but each individual must work out his own salvation.

So it is with all these things. No one can give you the real knowledge of them. The real knowledge is within each individual life. It makes no difference what people have thought in the past as to where knowledge was located, it makes no difference if people place it in the outer world or in books or in authority. The knowledge of life is not there. The knowledge of life is in the soul of man, and the final authority of any question, or every question, is in your own souls—not outside of your souls, and in no minister, no priest, no bishop, no king. In fact, there is no authority outside of the life of man. We must get back to the real authority of life, and that authority is resident in the soul, and when we reach it, instead of asking others to decide questions for us, we decide them for ourselves. This

is not egoism in the sense that we usually refer to the word. There is a divine egoism. There is this divinity within humanity which shapes the life of man. If we will only let the divine part of our being shape our lives, then we will express the God plan concerning us.

I have said that a great many things considered by people as spiritual gifts were in reality not so at all, because if they were spiritual, or highly spiritual, then it would require a spiritual mind to express these spiritual things. Very often we find minds that give no evidence of real spirituality wonderfully developed along certain psychic lines.

Suppose, for example, that a man gets the thought of another on any question, and in every question, just as fast as the other can think, and answers questions that are only thought, not spoken aloud. This would not imply spiritual development at all, but psychic development.

Again, there is this question of telepathy which some people seem to doubt at the present time, looking on it as something that has not been proved; but which many people with whom it occurs no longer consider even as a wonderful thing, because they experience it many times during a day.

But these psychic gifts are not necessarily spiritual gifts. Certain sensitive-minded people

can go through these experiences, in a sense be educated into them. That is, if certain powers which are latent in a person are called into a living existence, one may pass through all these phases of the psychic life.

Clairvoyance and clairaudience are considered by many people as an evidence of spirituality. Now these things are not exactly spiritual. They deal with certain things which are not common to the majority of people, but because they are not common it does not follow that they are spiritual. Many people doubt clairvoyance and clairaudience. There are more people who doubt them than who doubt telepathy. But one *can* see that which to the physical eye is invisible, and hear that which to the physical ear is inaudible. Now the people who do see and hear psychically often think that they see with the physical eye and hear with the physical ear; but we have eyes and we have ears other than the physical.

Remember, this body is only the counterpart of something else. There is a spiritual and there is an animal man. Now this body, this physical man with his five senses, is not nearly so real as the spiritual man. It is only the outer expression. It is not separated, it is not detached from the spiritual, but this physical body is an expression of something which is back

of it. Therefore, we have ears to hear if we would hear, and we have eyes to see; but this hearing and this seeing may not be spiritual. It *can* be spiritual sight and spiritual hearing, but of a necessity it may not be spiritual hearing or seeing; because anything that is brought about in an abnormal way is not spiritual development.

Some people may bring about clairvoyance through gazing in a mirror. By continually looking into a mirror, and in that way bringing about a state of abstraction, where one forgets all about the external, one does, to some degree, enter into the so-called invisible life, and certain things become evident there. After having seen them one may possibly doubt their existence, and say that it is only an imagination of one's own mind, as most people do to a certain stage in their own development. There will be no doubt, as regards seeing and hearing psychically, if we develop in the true way. When the doubt enters the mind it is because of the want of true spiritual development. With the true spiritual development all the doubt goes out of the mind and one knows that he sees and hears; and it makes no difference what other people think about it.

It is because people work backward that we have this abnormal development. They are not working from the center but from the circum-

ference. When a person takes a mirror to produce clairvoyance, when a person takes a black mark on a wall to develop concentration, it is no true way to develop them. In all development there is a true end in the faculty of mind or soul that we use, and if there is no good end other than simply the development itself, we must use each mental faculty in the right way and we must use all our soul qualities in the right way. Then there will be no abnormal development coming into the life to make what we have received a serious disadvantage to the life instead of being an advantage.

Many people believe that in mediumship there is something of a spiritual nature. There is nothing spiritual about it. It is simply hypnotism transferred to another plane where the medium's mind becomes subject to the mind of another. Because the person who impresses the mind of the medium has passed out of this body into the invisible, that does not make that person a spiritual being. If a man goes out of this world a liar he remains a liar. Whatever we have in mind when we go out of this world, we take that with us. A great many people believe that when they pass out of this world they are going to a beautiful heaven. If they have this heaven when they pass out they will have a beautiful heaven; but if they have it not, and find them-

selves in a beautiful heaven, they will find they are out of place and that they have no use for it. We must take this into consideration.

Again there is the violation of the law of God when one soul relinquishes its right to think and act to any other soul. This violation of the law of God has been going on for hundreds of years. Ministers have thought for people, they have worked out for people the way of salvation—that is, these people thought that ministers were doing this, but they never did. They have only to work out their own salvation. If they are doing that, they are doing all that God requires of them. Every man must work out his own salvation. While an enlightened man may throw light on the way of life, he must walk that way for himself. People have gone on allowing other people to think for them. If their thought seemed to come to them from the invisible, then they said, This is a wonderful thing and I must follow it.

There is nothing spiritual about this at all. Spiritual communication with life, here, comes in an entirely different way, and there is nothing in it that one would term the phenomenal. It comes through the highest feeling, it comes through the purest thought, it comes to uplift and brighten the life, it comes in such a way that there is none of this external manifestation.

So, if we want to develop the psychic side of our nature let us understand first of all that we must go to the fountain-head of things and seek to develop the highest within us. If we develop the highest all these other things will come in their natural order. If we are still working to bring out psychic development without any further use, we will find that when we have acquired certain psychic conditions they are not the things we want or need and they become a hindrance to the life rather than a help to it.

The real psychic development of life, then, must have its rise in God. Now when I say in God I want to be understood in this sense: that God is in the life of every man and every woman that cometh into the world. It is this divine spark in man, this grain of mustard seed, that finally becomes the pearl of great price. If we would cultivate this it would become a living spark in the life and change everything in the body of man. In other words we would be looking out from the center of consciousness, upon the great world about us, and know that we had dominion and power over all things. It is this God in man that has dominion and power over all things—has dominion over the mind of man and dominion and power over the spiritual world.

We have it in ourselves to make life just what we will to make it, but in this will to change life

we bring about the true conditions in life. We must begin at the very center of things. It is not enough to stop short of the center of life. We must go deeper than that, we must go to the very center of our God-consciousness. We all have this God-consciousness. We may be asleep to the fact now, it may only be dimly in the mind of others, but if we see this kingdom of God within us, then having found that, we have everything else that heart or mind can desire. I have said before that this was the message of Jesus to the world, and it is the one great message of life, that the kingdom of God is within the life of man, and that man can never hope to rule an outer kingdom in a successful way until he has attained to this inner kingdom. He can not acquire power to control outer conditions until he has come into the perfect control of his own mind. When he has come into the perfect control of his own mind then he has passed away from the human consciousness and has become universal.

And there *is* this entering into the universal, becoming one with might, becoming one with the power of God, becoming one with the intelligence of God. Out of this condition of life come all the minor conditions, comes all the psychic development, will come this ability to see just as clearly in what is called the invisible world

as to see clearly in the visible world; to hear in the invisible just as much as to hear people speaking in this visible world.

You enter into a new consciousness of life, you realize for the first time that this outer world is not the all-important world that we make it. You are no longer influenced, no longer controlled by external things. You realize that you are superior in every sense of the word to all the external, that the soul of man is greater than the world, that man has dominion and power over every external thing, whether you call it a rite, a form, or a creed. The soul is superior to it all, the soul makes all the true conditions of life.

Do not let us deceive ourselves about these things. It is an easy thing to deceive one's self. People can so locate authority in the outer world that their whole life will be guided by the external, and they will never live, and never can, the life that man was intended to live.

Remember, that the truth shall make ye free. Then shall ye be free indeed.



## LIVING THE SOUL-LIFE

“None of us yet know what fairy palaces we may build of beautiful thought \* \* \* treasure-houses which care can not disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.”

—JOHN RUSKIN.

The Master once asked this question: “For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” The church has construed this as referring to future conditions. It says wrong-doing in the present will cause the soul to be lost in the future.

The Christ thought is a very different one. It is this: What shall a man give in exchange for his soul? What shall it profit a man if he lives in this world, becoming, one might say, a part of this world and thinking only of it—acquiring the wealth of the world, and at last finding out that he has not been doing anything to bring about his own development? What is it all going to profit him? If he gains in material wealth and in material means what is it going to profit him? What good is it going to bring to his soul? For we can not serve two masters and serve them both faithfully. We can serve faithfully but one master.

The question then comes up in this way—as to whether it is better to take heed of our spiritual salvation or to go along in the world acquiring the things of the world. Now, the Master also said that we might lay up for ourselves riches in this world and that the time would come when these possessions would become moth-eaten, or rusty, or robbers would break in and steal them; but that we could lay up riches in life that no one could steal—riches that we could carry into another phase of existence. Of what is it going to profit even if one should gain the whole world and have dominion and power over all external things—in what way is it going to benefit him? Now, what is he going to give in exchange for the soul-life?

The question, then, is between outer and inner conditions; whether we prefer to dwell and think in the outer and live in the outer, and finally lose everything that we believe in or hope for, or whether we are going to lay up riches that no one can take from us. So far as the soul itself is concerned it can never be lost; that is, lost beyond redemption. There is no such thing; but we can become so absorbed in the world and the things of the world that we lose sight of ourselves, and the soul-life means little if anything to us. It is in this way we lose our souls. We lose the soul through giv-

ing it no thought, no attention. The fact is that we may be lost now—not that we are going to be lost in the future; because if we are living the soul-life in the present, then we have found life in reality; but if we are not living the soul-life then we are lost now. It is not a question of the future time at all, but a question of the present.

More and more, as I study the science of being, I have been convinced of the importance of what might be termed the inner life, what we are living and what we are. Less and less am I impressed by the importance of external things—riches, or knowledge, or social distinction. While all these things in themselves may express inner things they are not important to the life of man. There is only one thing which is all-needed in the life of man, and that is that he should be conscious—conscious in his own soul, conscious in his own life, that he can find his soul and find it *now*, and through finding it enter into a full satisfaction of life. By full satisfaction I mean the happiness, the health, the strength, and the perfection of life that may come *now*. Perfection is only a relative term, and we can go on from one state to another, from one state of glory to a still higher state of glory. This is the thing needful and this is the thing necessary in life. It is not so much a

question of any material condition, but physical health and physical well-being are all dependent upon those inner conditions of life.

Instead of dealing with the surface of life, and instead of laying stress on the physical side, let us lay stress on the spiritual side of life and feel that in the spiritual we have the all-inclusive, that everything is summed up in the spiritual. All material good and mental good are summed up in the spiritual.

Let us go right to the fountain-head of things, because in doing this there will come into the life, little by little, the inner harmony of being and the strength of being. Little by little, people, in this way, will become more Godlike; and they will understand the plan of life as they have never understood it before. They will see that the one great object in life is that man should manifest God, that man should be the perfect manifestation of God, the highest manifestation of God in this life.

Now, when we see what is expected of us and how great a field is open in life, it should make us all anxious to show forth more of the God-life, more of the divine, knowing that in doing this will come our greatest happiness and the greatest good to mankind; because no one can be truly satisfied in life unless he is doing something to benefit some one else. One might give

all the attention he likes to caring for and thinking of self; but he can never get in life any real or lasting good or happiness through doing this. It is only as one cares for and as one thinks of others that real happiness flows into the life; because man, as he becomes Godlike, loses the personal sense, and goes out, as it were, into the universal knowledge, the impersonal. He feels as though his life were one with the life of his fellow-man, one with every one's that he may be brought in contact with, and he will sacrifice, if needs be, his own life for the good of the many—that is as Jesus did. He will be willing to give up, if necessary, his physical body in order to be of benefit to mankind, and no physical thing shall come up that will in any way prevent him from being thoroughly Christlike in his life.

In taking this course in life there is no question but what we will find opposition, because it is not the customary way of doing. The history of the world has shown us that every person who has ever undertaken to do good to any marked degree to the world, who has given his life to the world and for the world, has been crucified in one way or another. People do not understand giving up one's self to the world in this manner. The world is always looking (and when I say *the world* I mean the self mind of

the world), is always thinking and believing in the present good, never taking the universal good into consideration at all; and because the Christ-mind differs with the mind of the world then there is a clash. It has always been so. I do not believe that it will always be so, because, as we grow, as mankind grows and comes into a higher knowledge of life, then this will all be changed.

Let a person once think that he can be religious through conforming to some outer thing, through believing in some creed, through doing anything other than living the Christ life, and when he gets such a notion as that into his mind then he has no use for the Christ life. The message of Jesus was a message of life, it was not a message of belief in any external thing. He made little of external things. He spoke even of the Sabbath. He said man was not made for the Sabbath, but that the Sabbath was made for man, for man was greater than anything. We find even one of his greatest disciples declaring that one man established one day and another man another day and yet all men established them alike.

When each man is persuaded in his own heart concerning anything, then he has the highest authority for doing or for not doing. It is a question of the mind. The union of heart and

mind gives us the union of perfect thought. People who lived five hundred or eight hundred years ago can not decide any question for any soul living on earth now. Each soul must decide for himself or we lose sight of the great fact of life. Remember, the question of life must be decided by us for us. By me for *me*, not by me for some one else, but by *me* for *me*. That is the only decision. Just so soon as I undertake to decide some question of life for you, then I am in a wrong position at once.

We have accepted decisions from people, who, in many cases, if alive at the present time, we would not even care to associate with. Now, because Abraham and Moses said certain things, that does not follow that we must go on indefinitely accepting those things as being true. They may be true, remember, but they are not true because these men said that they were true. They are only true as they come from the divine source; but you say these men had access to the divine source. There was no time in the history of the world when people had access and then forever after that access was shut off. Sometimes we find David speaking fine words and then we find him saying things that some of the wickedest people might hesitate in saying.

Therefore, I say that we can not take things

on authority. We must go to the real authority of life—God speaking to us in our own lives. We must become, in other words, more individualized. By “more individualized,” I do not mean that this will in any way tend to separate us from our fellow-man, but it will bring out all that is original and true in us. We will live our own lives, we will think for ourselves, and we will act for ourselves, and we will live the truth for the sake of the truth, not because David or Abraham or Paul or any one else said it, but *because of the truth*. It is the truth that makes man free, not what some one else believes; but it is the truth in the individual life that gives the freedom of life, and if we have not that truth in our lives, how are we going to be guided? Will it be by the sayings of some one else? Well, one would take the sayings of Jesus, and another of Mohammed, another of Buddha.

Now, there are not many sources for truth. Each soul may express truth to a greater or less degree. Jesus might have expressed truth to a wonderful degree, but remember, after all, it is not what Mohammed or Buddha or Jesus thought, but just what *we* think and just what *we* feel and what *we* know to be true. Remember, if you think the truth and you know it to be true, and you realize it in all its fulness, then it will mean just as much to you as it did to

Jesus or Buddha or any one else. It is the same truth and therefore must produce the same effect. We state that the same Mind must be in us that dwelt in Christ and the same Mind must think the same thought, must do the same deed. If it is the same Mind living in you, then you are Christlike, you are living the Christ life. I do not need to take as authority any one who has ever lived in the phase of this earth, because you have the authority of truth which is the final authority.

We want, then, to know more of this inner life, this soul-life; to understand ourselves as we have never understood ourselves in the past; to see that this soul-life in ourselves is essentially divine, and that we are sons of God, and that we have an eternal inheritance, and that we have access to knowledge, wisdom, and understanding—the same knowledge and the same wisdom to which Jesus, the Christ, had access.

Now, this was the claim that Jesus made for other people, not alone for himself but for others: that if we would do the will of God, as we understood it, then the way of life would be shown—not by some one else or by any book or conformity to anything, but simply by doing the will.

We have, therefore, got to reconstruct, as it were, all our ideas of life. If we have thought

in the time past that wisdom and understanding came to us from without, through the study of books or through the study of some one else's life, we have got to see that only as we understand our own lives and our own relation to God, and our own relation to man and to the world in which we live, do we come into the God-wisdom, into the God-knowledge. There is no other way. We may study the lives of all the saints and the apostles and the great teachers that ever lived, and when we get to the final matter, we will discover that it is all summed up in living the God life.

Remember, the God life is not a personal life, it makes no difference what we think of it. The God life is in everything. It is only as we know that we are one with everything that we are becoming one with the divine will. As we realize this, more and more is it going to bring out a real love of life, because we feel that we are one with what we love. The love-nature in man must of necessity grow. It must grow stronger and purer and must grow more ennobling to live up to, and it must make sacred everything in life, because everything in life is sacred. *Everything* is sacred. In all our relations to people in life there is that something which is sacred about those relations. Relation is the connecting link, though in reality there is no relation, for we are

one—one in life, one in thought, and one in purpose. We are one in everything. We are all seeking the same end. That end is the development of the soul, the realization of the unity of life. In one way or another we are all seeking this end when we shall know of a very truth that we are members one of another.

This seems to be one of the great objects of life: the uniting, the blending, so that all men become as one, the universal mind acting in all, through all, and above all, working in us to will and to do, to bring about the freedom and the perfection of life, so that while each individual is perfectly free to do just as he thinks in every way, his thought is all centered on what he can do for others, not what he can do for himself, his heart at joy in that good he can do for others. This is like as it is in reality, not as it exists at the present time, but as God intended it should be.

We are beginning to get a new incentive to life, we are beginning to find out that this craving to gratify the personal self is an abnormal condition of mind; that the normal condition is where we lose thought of self and think for others. We are beginning to see, too, that we can never be happy save as we make happy other people in the world. We are not going to pay any attention to making our own lives happy, but we are

going to see how we can best bring happiness into the lives of others.

The new world is coming. We are making this world day by day. One change follows another. This world is eventually going to be a much more beautiful world than it is at the present. It is a beautiful world now when we are in a beautiful frame of mind. It is only a gloomy world when *we* are gloomy. The inner heaven will have its type right in the world in which we live. Not that this will be the stopping-place for any soul, but that the soul while living on this plane will enter into a harmony such as the world has never experienced, and it will come in this way: First, an individual soul, with Jesus expressing its inner harmony, its inner beauty and inner strength, will go out to instil into other lives this harmony so that by and by the whole world will feel it, and the whole world will awaken, and the springtime of life will come, and people will enter into a new heaven, into the new world, and you will have God's kingdom here on earth; because, before the people who are living on this earth will pass away to another plane, they will have to transform the earth and will have to cause it to blossom as the rose.

Righteousness must cover the whole earth. Man will never leave this plane of earth for a higher one until he has made this plane perfect,

until the manifestation of God in a perfect outer way shall have taken place. The manifestation is of the highest Godlike qualities in man and then again the Godlike qualities affect the very state in which man lives, and, as the Scriptures have put it, the lion shall lie down with the lamb, and the bear shall eat grass; that is, all this ferocity in the animal life is, after all, only a type of that which exists in man, and all the fighting of the animal kingdom will be over when all the fighting in the human kingdom is over.

Now, it has been given to man to rule the earth, to bring all things under his control, to have dominion and power over the very elements of the planet, to rule and control all things, and to be in subjection to but one—the universal will, and to be one with the universal will, acting in harmony with the law of God, so that all the storms and tempests which are on earth will all be gone with the coming of the new springtime of life, when man shall realize that he has dominion and power over all things. And each individual has it within himself, or within herself, to face that end, and, furthermore, to then have a knowledge of these things.

It becomes a duty and a blessed privilege to aid in bringing about God's kingdom on earth. The coming of God's kingdom on earth is not going to be through bloodshed, it is not going

to be through revolution, but through conscious evolution. We work with the law, understanding it, knowing of the law, and then obeying it, knowing the law as it discloses itself to us in our own lives and then conforming to it perfectly.

And this is the way the new earth is coming into being. We have tried it in all the other ways, and all the other ways have failed. There remains this one great and only way: the recognition of God in the life, and then the recognition of God in everything in life, in our feeling and our thinking; and that we are one with God and one with man. In this way the fulness of the God life will enter into the human life, and we will all speak with new authority.

There is nothing hidden that shall not be revealed. There is no hidden possibility in the life of man but it must sometime find this outer expression so that man's inner word may be revealed to us in an outer word. There is both the inner word and the outer word; but the inner word is first and the outer word last. The kingdom of God is first in the soul of man and then the kingdom is afterward expressed upon the earth. If we have God's kingdom in our souls and realize that it is there, we will then make a new kingdom of God on earth. This is what comes to us all to do: to seek every possible way to make manifest God's kingdom on earth.

## IMMORTALITY

“Every natural longing has its natural satisfaction. If we thirst, God has created liquids to gratify thirst. If we are susceptible of attachment, there are beings to gratify that love. If we thirst for life and love eternal, it is likely that there are an eternal life and an eternal love to satisfy that craving.”

—F. W. ROBERTSON.

“How gloomy would be the mansions of the dead to him who did not know that he should never die; that what now acts shall continue its agency, and what now thinks shall think on forever.”

—JOHNSON.

The great Nazarene said, “To know God is eternal life;” and we are told by one of his immediate followers that Jesus brought life and immortality to light.

The question of immortality is one about which there has been a vast deal of speculation and discussion, pro and con. It was a question which agitated the minds of the people during the life of Jesus, and we find in the controversy that the Sadducees were arrayed on one side and the Pharisees on the other. Both Scribes and Pharisees had some faith in immortality. Among the early Christians there were dissensions, and the Apostle Paul based his theory of immortality on the law that if *one* rose from the dead then *all* must rise.

We might go ages back of the time of Jesus and find belief and disbelief in immortality. With the Egyptians and the Semetic races immortality was largely conditional on the preservation of the body. At a very early date the Hindu people had thoroughly imbibed the thought of immortality. Besides their sacred writings, the next best proof is the burning of their dead bodies, which would tend to show that their belief in immortality has been and is stronger now than among Christians; because Christians still continue to bury their dead, and, like the early Egyptians, make immortality to a large degree conditional upon the body. The church burial service still holds to the thought of the soul's returning to God who gave it and the body to the earth; and when, at some time in the distant future, the archangel Gabriel blows his trumpet, then shall soul and body be reunited.

This phase of Christian theology is, if anything, more distinctively Egyptian than it is Christian. It is not at all in accord with Christ's idea, for he declared: "Destroy this temple and in three days I will raise it up." We find that Jesus, when questioned on one occasion, said, "Before Abraham was I am," and when those opposing him retorted by saying that Abraham had been dead these many years, he answered

that God is not the God of the dead, but a God of the living.

Jesus said to know God was eternal life, and not through knowing Him separate or apart from our life, but through feeling His presence ever with us, realizing that we are one with all life and intelligence. To Jesus there was no separation: "I in thee, and thou in me, that we may be made perfect in the One." The thought of Jesus was an animating, intelligent force ever present in his own life, that had power to lay down the physical form or take it up.

There is proof that a great majority of the early Christians believed in an immortality which was in no way conditional upon the body. They looked at the physical form as being fitted for the needs and requirements of this earth, but they had been taught that in the Father's house were many mansions, and that in the laying aside of the fleshly garments they would become clothed with spiritual garments; that, though the tabernacle of this house was dissolved, they had a building not made with hands, eternal in the heavens.

The New Testament thought of immortality is based on the oneness of life and intelligence. It lays little if any stress on the resurrection. The church has forgotten about the spiritual resurrection of Jesus, but it has celebrated for

many hundreds of years the physical resurrection. It was not the same body that went into the tomb that came out of it, but that body he was free to make appear or disappear at will. Some may contend that the marks of the nails in the hands and feet and of the spear in the side were in themselves sufficient to prove that it was the same body. To offset that, again, the body was not recognized by Mary at the tomb, was not recognized by the disciples who journeyed with him a half day's journey. We have many instances of stigmata, where, through dwelling on the thought of the crucifixion, people have had the prints of the nails in their own hands and feet.

Remembering that Jesus said the spirit is the quickening power, the flesh of no profit, we must see in the resurrection a deeper meaning than that which is purely physical, and that the resurrection is above all things a spiritual resurrection. That is what Jesus meant when he said, "If I be lifted up and attain the Christ eternally, I will draw all men unto me." Through the evolution of the same eternal and unchanging love that brings the spiritual resurrection, shall all men attain to it. There is no separation between the human and the divine. The resurrection of Jesus was a spiritual resurrection, the passing from the consciousness of

the partial to the consciousness of the whole, the divine; the laying aside of everything that could hamper or hold the soul in bondage.

The misconceptions which followed the original Christian ideas, came from putting a too literal construction on the allegorical book of Revelations and the loss of the spirit of religion which had animated Christian bodies up to the time of Constantine the Great. A study of church history will show that from this time the spirit was lost sight of and the church lived in the dead letter of Christian thought. In the dark ages superstition and materialism combined to utterly destroy all that was vital and true, so that scarcely a vestige of the Christ religion was to be found in the church. While the Reformation tended to bring back something of the old spirit of religion, nevertheless, no real light came from it on the subject of immortality.

Eventually, it may be found that the thing which at one time seemed likely to destroy man's belief in immortality, namely, scientific research and investigation, will become the great factor in causing the minds of people to return to a belief in it, or something more than a belief; because the scientific mind of the present time is waking to the fact that the material world is not all, that there are forces,

powers, at work in the universe which transcend all material things.

The question of the present is not, What is matter? but, What is Spirit? When we have answered the last question we shall have the key to the first, because we can not know in reality what an effect is without knowing something of the cause; and when we know the cause of any given effect we shall be able to understand that effect. Scientific thought and investigation have done much in the arrangement and classification of form, but they have gone nearly as far in that direction as it is possible to go, and are taking up, and will take up to a still greater degree, the things that are super-sensuous.

Conservation of force and the indestructibility of matter tend to show that in the great economy of nature nothing is ever lost. We see people walking about on this earth endowed with animating life and physical form, and we assert that not one atom in these forms can cease to be, nor one particle of energy be lost. We are conscious of an intelligence controlling and directing the physical organism in every part, and everything leads us to believe that it is in all ways superior to the outer form. Scientifically, we are coming to know that this intelligence created, or brought into existence

and gave being to the very form which it now controls.

The law of evolution goes to prove that for ages life has been tending from lower to higher stages—differentiation after differentiation taking place until in the fulness of time man appeared on the earth. At any stage in evolution we shall find intelligence displayed in the construction of form, this intelligence ever tending to adapt the form to the requirements of its environments.

Is it logical, is it scientific, to say that with the passing of the form this intelligence ceases to be, or becomes dissipated? Of course some may retort that as the physical form becomes dissipated, why not the intelligence? But for that matter there are dissipation and renewal of the physical form taking place all through life, and yet greater intelligence is constantly evolving, and what takes place at the so-called death is only dissipation in a greater degree. Furthermore, it is a well-known fact that the minds of people are often clear and active when the life of the body is nearly gone.

The people who would have us believe that this little span of life is the beginning and end of all, and that the physical brain is the mind of man, often bring up such illustrations as an injury to the brain, a fracture of the skull, or

something of the kind, interfering with mental action; and these they think tend to prove conclusively that with the entire destruction of the brain comes the entire destruction of mind. Again, they have cited the circumstances where the brain has been trepanned and there has been a return of thought and reason. This, instead of tending to prove their case, in reality proves the reverse. It shows that the mind requires a perfect instrument through which to work, and when that instrument has been damaged it can no longer function in a proper way; but with a return to normal conditions it again resumes its natural activities. It would not be possible to enumerate the cases of people who, while in a state of trance, where physical animation was almost entirely suspended (so much so that attendants could not tell whether life was entirely extinct or not), when the life-principle returned to the body, have recounted many and varied experiences through which they passed during the interval.

Surely, this could not have been the result of any physical brain-action. If we had no greater proof of life after the passing away of the physical form than this, such testimony should go a long way toward establishing it. Again, there are the many cases of people who have recovered from severe sickness and who, while apparently

suffering, have not been conscious of that suffering, but have had a marked consciousness of things other than this world. Of course the advocate of materialism will declare that such things were the hallucinations of a weakened or diseased brain.

The great trouble with the skeptics and agnostics, who array themselves in opposition to the thought of continued life, is that they are not honest in being unwilling to examine into the facts of the case, or else, if doing so, arrogate to themselves an arbitrary way of reaching their conclusions. They can bring no proof which will in any way tend to substantiate their own views, but only dogmatic assertions that the people who believe in immortality are either knaves or fools, and that they have no reasonable grounds whatever for their belief. It is folly to quote Jesus, Buddha, Socrates, Paul, Swedenborg, or any other great mind that has ever lived on the planet. If an angel from heaven should appear he would not be able to change their conceited arrogance. Instead of being agnostics, what other people have known, believed, and taught, they declare to have been all false; in fact, they believe that they know everything. Wherever a great scientific mind, like Alfred Russell Wallace or Camille Flammarion, takes up the study of the more spiritual side of life and considers it

in an unprejudiced way, it becomes only a question of time when his investigations lead him to believe in and accept the thought of immortality.

The orthodox Christian ideas of immortality are both vague and unsatisfactory. Their particular regulations for the continued existence of those who accept what they are pleased to term the Christian faith and those who reject it, are neither in accord with the teachings of Jesus nor his immediate followers. In their blindness they misconstrue parable and allegory, thus getting meanings that were never intended, and sending the Pharisees to a heaven of everlasting bliss while the publicans are doomed to eternal punishment.

This thought of immortality is neither Christ-like nor true. The Christ thought is that the lost sheep will be brought back to the fold, that the prodigal son's sufferings will so help to bring true desire into his mind that he will return to his father's home, that the eleventh hour laborer in the vineyard will receive the same compensation as any other, and that God's love and mercy endureth forever; but that man must prepare the soul of his own life for the perfect reception of the spirit of God. And that when he becomes conscious of that spirit it brings with it a realization of his sonship to God; that every stage in

life had been a necessary one; that the way to God is from man's very lowest earthy nature to his very highest heavenly nature; that every step in this way is one step toward God, and that the love for the righteous and unrighteous is one love, and will save even to the uttermost.

In the Christ gospel life and immortality are clearly revealed. A time will come when we shall wonder how we could have misunderstood it and made of it something just the reverse.

The church doctrine of immortality is only a useless encumbrance without life or meaning. There is also an exceedingly vicious side to it in that it condemns to eternal punishment the vast majority of people who pass out of the world, and holds out a reward for a blind belief in doctrines which are in no way essential to the life.

Life and immortality are not for the few, but for *all*; and this little earth-life is not the beginning nor end of man's destiny. Through the countless ages of the past man has been working up to what he is, and in the ages to come he will grow into an ever-increasing life. The thought of immortality is inherent in each fibre of man's being, and, try as he may, he can not get away from it. To the wrong doer, who knows that every wrong act brings with it its own reward, and that the seed of vicious thought will bring a harvest of pain and suffering, the

outlook may not be fraught with delightful anticipations; but that suffering will, in the end, prove beneficial in bringing him at last to a knowledge of his real duties to God and man.

Jesus, the Christ, passed through the same trials and temptations that we do, and it was only through meeting those trials and temptations and overcoming them that he was able to rise above the law of sin and death, that law which people had believed in hundreds, yes, thousands, of years. He passed from under its dominion and came under the dominion of the law of the spirit of life which frees from sin and death.

A New Testament writer says that it is the action of this latter law that all must come under; that we are all sons of God and joint heirs with Christ; that Jesus was the first fruits of them that slept; that we all sleep in the earthy man, and that all must awake in the eternal man; that Jesus through his life and teaching brought life and immortality to light, but that life and immortality had been from the very foundation of things, and that they had been throughout eternity; that in the Adam or earthy man we all die to a knowledge of our true relation to God, so, when we awaken in the Christ spirit that is in our own lives, then we come into the fulness of life and understanding; that the old things pass

away ; that we no longer place our trust in any form or on anything external to ourselves, and that life and intelligence are eternal and that there is no separation, either in this world or in any other.

And this same writer tells us that life is one. The form changes and passes away, but the soul is one with God. Since by man came death by man came also the resurrection of life. If there were a period in the evolution of man when he had no conscious knowledge of God—a period that could be spoken of as death when man believed in the law of death—then through man's overcoming this law, through his becoming conscious of another law in his own life, the law of the spirit of life, he becomes the first fruits of them that slept.

This does not take away anything from Jesus, it is not even a failure to see the divine in Jesus when we see the human disappear, the divine coming in view. In the early part of the mission of Jesus he referred to himself over and over again as the son of man, but toward the close of that mission he calls himself the Son of God, and when he was accused of blaspheming by the people, he answered them in this way: "Is it not written in your law, I said, Ye are gods, if he called them gods, unto whom the word of God came, and the Scripture can not be broken."

You see it is essential that the word of God should come into the life before there can be a realization of the oneness with God. With Jesus it is God's will, God's intelligence, God's power acting in and through him. He knows that he is one with God and that he has eternal life and eternal power and that he has come under the real law of life. There is perfect order in the life of man as there is in the life of a plant. Some plants come to maturity in a short time and others take a long time. There are law and order in all things. There is a natural development going on in the evolution of the inner hidden possibilities of man. A time comes in his life when he shall have brought everything into subjection, when he shall have dominion and power over all things, and the last enemy to be overcome is death.

We shall not all sleep, but we shall all be changed in the twinkling of an eye. The time will come when we all will have attained all the knowledge of this earth, when we will have power to lay aside these human forms without sickness, without disease, without any great effort. We will have power to lay down and take up, though man must reign until he has put all enemies under his feet.

These words do not refer to any particular man, but to the great universal life of man, not

to any one soul but to all souls of which Jesus was the first fruit. Remember, that in the real temple of God we are all parts, but each part has, in a way, to demonstrate that which the whole must eventually demonstrate, and when all individuals have done this, then will man, the universal man, have attained to dominion and power, and will be subject to God and God alone, that God may be all in all.

I heard a minister say, some time ago, when a body was being buried, that the soul had gone to God and that the body would rest in the tomb until the resurrection day, when soul and body would be reunited. When the body passes away it goes into countless forms of one kind or another. If we were going to live on this planet again, there might be some possible reason for taking up the old body, but just think of some of the bodies that would have to be taken up!

There is no thought of the resurrection of the physical body in the real Christian doctrine of life. Jesus and his disciples never taught it. This body is of this earth and it will never go further than this earth. We have bodies corresponding to where we belong. The great truth is that the spiritual resurrection and immortality are hidden in God, are in the thought of life as one, and that life is everlasting; that the life and power are the ever-present indwelling God, and

through knowledge of His presence it is given us to shape the individual life in such a way as to at least overcome, to rise above, the law of sin and death. We must lay all stress on the spiritual resurrection, the resurrection of knowledge and the life eternal, and that the law that brings one soul into its spiritual freedom will bring all souls; that as in Adam all die even so in Christ shall all be made alive.

#### MEDITATION

Immortal and Eternal Spirit of love, Father of all, in Thee, through Thee, and by Thee are all things lived. There is no life or understanding apart from Thee. There is nothing in Thy universe, so distant or so small, but is animated by Thy life and controlled by Thy intelligence. Day unto day uttereth speech and night unto night showeth forth knowledge. All Nature is Thy open book, all Nature lives and moves in Thee.

We pray for a higher consciousness of Thy abiding presence in our lives, that we may know Thee and feel Thy love as the animating presence of our being; that we may comprehend Thy wisdom so that our lives may be directed aright, and that we, through such conscious feeling and knowledge, may realize eternal life, through knowing that Thy life and our lives are in no

sense separate, and that Thou dwellest in us, and we in Thee, and that the soul of man and the soul of God are one.

With such consciousness, death loses its sting and the grave has no victory; but man becomes triumphant over death, and attains to that dominion and power, which is latent in him from the beginning.

Who can feel Thy wondrous love, who can attain Thy infinite knowledge? Can the part understand the whole? Can the finite comprehend the infinite? Only as the consciousness of the finite and the partial passes out of the life of man and he realizes his divinity, his oneness with the soul of the universe, can he come into direct communion with Thee, and feel Thy love which passeth understanding, and comprehend Thy wisdom which is not partial, but all-comprehensive. Becoming one with Thee, becoming one with Thy eternal love and life, he dwells forever in the universal soul, and humanity becomes lost in divinity. The temporal is past and only the eternal remains. Death is swallowed up in life, because Thou, O Father, art All in all.



## DOMINION AND POWER

“The glorious consummation toward which organic evolution is tending is the production of the highest and most perfect psychical life.”

—JOHN FISKE.

“My mind to me a kingdom is.”

—EPICTETUS.

For many years man has been studying the mineral, vegetable, and animal kingdoms; but in all his investigations he has overlooked what is greater than all else—man himself. The most important pursuit in all this world is the study of man. It will repay the diligent student far more than any other line of research. “Know thyself,” said a wise man in ancient times; and he might have added, “you will know all other people; you will know all else, because in this human mind—in this soul of ours—is contained everything to be found in the outer world.”

To know ourselves the investigation must be carried on in a manner quite different from that governing all other lines of study. To know ourselves as we are we must set aside pride of self, we must examine into everything carefully and minutely. We need to know the cause of all man’s varying emotions and the motives that prompt him to follow certain courses—such as

shutting his mind to certain thoughts and events and opening it to others. In the past we believed what we wished to believe, without regard to its truth. A certain body of men had promulgated certain doctrines, and we took them for granted; we accepted them as the truth without investigation. Our ministers and our doctors have done our thinking for us. But this condition is rapidly passing away, and each individual soul is beginning to think and act for itself. The trammels that hitherto have bound the soul are being thrown aside.

In the study of man, a careful, thoughtful inquiry into the matter by one's self is necessary—not taking anything that others say as the indisputable truth, but investigating and seeing whether another's idea of truth appeals to the inquirer's highest sense of right, and whether it will prove beneficial if accepted.

The idea of storing up something for the future is exploded. What we want are health, strength, and happiness, here and now. The idea of going through the world with a long face, thinking it indicates religion, no longer passes current. The religion of Christ is a religion of hope, not despair; yet the majority of Christians carry about on their faces the opposites of brightness and happiness. We must investigate in the true way. Because

It is through wonderful thought-power that the Hindu adepts perform many of their remarkable feats. Indeed, the wonders transpiring every day, strange as they appear, are but trifling in comparison to those that will yet be disclosed through the human mind. We do not even dream in the present of the powers and possibilities of mind. We have power in our own souls to transform our bodies; to quicken the action of the heart and the blood; to strengthen every part of the body; and so to increase in knowledge of things good and true that ere long we may absolutely control our bodies.

Now, it is the application of this science—first to mental and then to physical conditions—that we wish to consider. And if we will carefully and thoughtfully examine into these matters, and then live in accordance with our knowledge, there is not one among us who may not be benefited both mentally and physically. Man is ruled just as absolutely by the laws of God as are the planets and the suns. It is knowledge of these laws and obedience thereto that bring health, strength, and happiness. There can be no health nor happiness aside from conformity to the laws of God. In vain shall we seek for these blessings elsewhere.

Spiritual scientists claim that there is one great life-principle, which is in all, through all, and

above all. Exoteric science speaks of this principle as energy, or force; Christian people call it God; Hindus speak of it as Brahm. But they all mean exactly the same thing—"the Power that makes for righteousness," as Matthew Arnold aptly puts it. It is that "infinite and eternal Energy" of Herbert Spencer's belief. Every soul represents a part of it—therefore the Whole; in other words, it is "God working within us to will and to do." Our bodies, in turn, represent the force within *us*. The body is the outgrowth of the mind; hence, the mind can make it what it will. If in the past we have made errors, and as a result of them have a weak or diseased body, then we have the power to correct those errors. We have the power to make our bodies what we will, if our will be in accord with the divine will. It is the power of God within us. There is no other power. Everything in the universe gives evidence of it. It is in the mineral, the vegetable, and the animal kingdoms, and is found in the highest degree of manifestation in man.

Spiritual science, therefore, rests on the foundation that there is but one supreme life-force in the universe. It naturally follows that there can be but one Intelligence, and that every sentient thing must manifest a certain degree of that Intelligence. We find the degrees varying all the way up from the mineral to the animal king-

dom—different degrees of manifestation; yet one power, one God, working in all. "I the Lord am God, and besides me there is none else." It is a realization of this infinite potency in our own lives that will bring health and strength; it is the knowledge that we have the power of God within us—the power of all the universe working with us—that gives strength of mind and health of body. We realize that it is not possible to be separated from this eternal source; that we are one with all power; and that the whole force of God's universe is working with us, not against us.

The idea of a God afar off, a God of whom we know but little, is not the true idea; it is not the Christ idea, which was that "the Spirit quickeneth," and quickeneth every part of our being. It is this spirit of God within us that brings health and strength; therefore, it is necessary first to realize the power of God in our own lives—to feel that we are one with it, and that all the intelligence we have is derived from this one source. Knowing God in this way brings eternal life, since we realize that if a part could cease to be the whole would cease to be; hence, man's heaven consists in a realization of the spirit of God in his own life, and that knowledge brings a consciousness of eternal life.

One of the greatest of all questions that man

has had to consider in the past is his attitude toward evil. Now, certain knowledge can be derived only from what we term *evil*. Evil is just as much a necessity in the world, to show man the good and true, as darkness is to reveal the presence of light. Evil indicates the absence of good, as ignorance indicates the absence of knowledge. We would have no idea of the beauties of light, of truth, of love, if their contradictories had not existed—if there were no darkness, no error, no hatred. And the reason is that we compare one with the other. If it were always darkness we would have no word for light—it would have no meaning. If people always told the truth we would have no word for truth.

It is only through the contradictory that we learn of the reality. Having once learned the reality, the unreality (the contradictory) becomes meaningless. But so long as we endow it with the same power as the reality, just so long will it have that degree of influence over us.

The great lesson for mankind to learn is the reality of good and the nothingness of "evil." There is no way of overcoming the false, unreal conditions of life (the evil) save through good.

For thousands of years the world has vainly tried to overcome evil by evil. Can we overcome darkness by darkness? No; only through

light. Overcome evil by good; overcome ignorance by knowledge. When we have overcome the ignorance, the evil, and the darkness of the past, they will disappear; and the reason is plain: two ideas can not dwell in the mind at one and the same time. If the mind is filled with thoughts of good and of truth, there is no possible room for those of evil or of falsehood. If a room is filled with light, all the darkness of the outer world can not dispel one particle of that illumination; therefore, if we keep our lives surrounded by the light—if we keep the light burning within—there is no power without that can dispel it. We have the power to shut off the light within ourselves; but no other soul in all the world can do it for us, because that light is a living reality that can not be overcome from without.

We next come to the development of certain mental powers, or, rather, soul powers, because we have faculties transcending those purely mental. We find that through their development will come our greatest good, and that no single power occupies the same place as that of the will, which is the greatest force in the life of man when rightly directed. The will is the actual Self of man—the real man; and when it finds its true direction there arises a power that overcomes the false will. It is the development of this will to which Jesus referred. He recognized

the contradictory will—purely human, and to be overcome. He said, "Not my will, but Thine be done." To recognize the will of God as the supreme factor in our lives is of the utmost importance. We may not say we do things of ourselves—Jesus never said that. He said: "Of myself I can do nothing. The Father working within me, He doeth the work."

Next in importance to the will comes the imaging faculty. If man uses this faculty aright (for we are now dealing with a faculty of mind, not of soul), he will obtain nothing from it save that which is good. Every ill, or evil, that enters into the life of man comes through the misuse of his imaging faculty. While everything is good in itself, it is only good as it is used aright. When man attempts to combine the different images from this outer world, though each in and of itself is good, he may produce evil through untrue combinations. For example, a web of cotton in itself is perfectly harmless; but by adding to it certain acids we can make gun-cotton and with it destroy a building. The force in the cotton is liberated in an instant, and that liberation causes the destruction. There is more sunshine—more force—in cotton than in any other manufactured substance; and if that force be suddenly liberated the results are terrible.

Pictures of sorrow and evil fill the mind with

anxiety, malice, hatred, jealousy, etc., and cause most of the distress of life. If we could but see that every experience that enters into the life of man comes for a good purpose—to show him something higher, better, and truer; if we could realize that all things are working together for good—then we might not have to undergo certain experiences that bring suffering. We would see that they contain lessons, and our great object would be so to profit by them that the experiences need not be repeated. But they will continue to recur until the lesson of life is learned.

If we image in our minds the good and true, we will obtain the good and true as results; because the mind first makes these pictures, and they afterward express themselves in the physical structure of man. We are suffering to-day from the evil pictures of the past. If we have filled our minds with fear, envy, anger, etc., we suffer, and wonder why we should be so afflicted. We wonder if God has sent these afflictions upon us, whilst we bring them upon ourselves as the result of false mental images.

When we use this imaging faculty aright we picture nothing save the good and true; hence we express that which is good and true on the body. The body is transformed through this "renewing of the mind." In no other way can

we "present our bodies a living sacrifice" save through this direction of soul and mind faculties. There is no medicine known to-day that will bring health or salvation to any soul or body. No medical doctor can say truthfully that the system that he represents is founded on *law*. The law is that everything must work from within outward. We must work from the inner being to the outer. Man must be controlled by his spiritual faculties if he expects ever to be well and strong. There is no other way.

Faith and hope also enter into this subject. What is faith? Many think that it is belief in something that some one else has said. Others hold that faith is a belief that Jesus died two thousand years ago, and that in some way that belief will free them from all future trouble. "Believe in the Lord Jesus Christ, and thou shalt be saved." What does that mean? It does not mean the kind of belief just mentioned. We are told that "the blood of Christ cleanseth from all sin." The word *blood* always signifies "life." The life of Christ, as we make it manifest, is that which cleanses from sin.

Belief in an event that occurred two thousand years ago is not going to save a man. Salvation that exempts the body is no salvation at all; for a Christian going about with a weak body is not manifesting the Christ na-

ture. We never hear of Christ as being weak or sick. Faith is sometimes founded on knowledge, not credulity; but most of the faith we have at present is founded on some one else's belief. True faith is always founded on personal knowledge; we never hear persons say they have faith in a man, and yet have no knowledge of him.

Knowledge of the power of God in our lives gives us both health and strength. Then our faith is real, and greater blessings may come into our lives because of our knowledge of both past and present that constitutes faith.

Wherever we find faith, we find hope; because faith apart from hope is not conceivable. If the mind is filled with faith in God, then it is filled with hope. The person that goes about with a gloomy face, talking over depressing things, has neither faith nor hope. These qualities are essential in the life, and the more faith and hope one has in both God and man the better his life will be. The man that has little faith in his fellow-man is not the one to trust. The more faith we have in one another—the more of God we recognize in one another—the better it is for us. The more of God we see in others the more of the divine we show in ourselves.

Finally, we come to the influence that one mind may have upon other minds. Every

thought we think has some effect upon the lives of others. It is bound to affect other people either for good or ill; and when we realize the responsibility thus placed upon us we should use our thought-power with the greatest care. Every true thought that enters the soul is an angel that will carry peace and good-will to some other soul; and every evil and hateful thought that enters the mind is going out to increase the darkness and despair of other souls. If we think true thoughts we need not care about the external word and deed. Both word and deed will take care of themselves through true thinking.

Phillips Brooks said truly that "it is only to man, daring to think of himself nobly, divinely, aye, as the son of God, that there comes the possibility of putting his human powers to their perfect use. Character and service both fling their doors wide open to him that knows himself to be the son of God."

