

OUR PAST--- OUR FUTURE

HELEN WILMANS POST



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A LECTURE

BY

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Where did we come from?

There are two ways of answering this question, that in the end may turn out to be but one way. I shall answer it from the standpoint of evolution.

It is commonly said that man had no beginning. But, *as man*, he did have a beginning. Nothing is infinite but the Life Principle that men call God. It alone had no commencement; it alone existed forever. We know positively nothing about it, except that it exists. It is the eternal I AM that fills immensity. But man is not it. He is only one of its many expressions; and he is greater or smaller, more or less, in proportion to his ability to recognize it; to measure its power; to understand its attributes.

The old expression, "Man is God's necessity," is one of the truisms of the age. Perhaps it would have been more nearly correct to say, Nature is God's necessity; since all nature is but the outer expression of this Life Principle, or God. But then again, "Man" is the more

comprehensive word; because man is a compendium of nature, and includes it all within his own organism. Therefore in a complete sense "Man is God's necessity."

And why? Because God—the Life Principle—might as well not exist as to exist without any power of expression. Expression, external manifestation, is the object of creation. This world and the million of other worlds, with all their teeming life, are expressions or manifestations of God—the One Life Principle. Suppose they did not exist, and suppose that the Life Principle could not and did not exist without them, of what use would it be? Never a soul to recognize it; never an object to reflect it; a universe of nothing but invisible principle; all of nature blotted out. Yes, truly, "Man is God's necessity." He is not only God's necessity, out without him God could not exist, for God and man are one. God is the moving principle in man, and man is the external representative of God. He is God in embodiment; one of the many forms in which God is expressed. In one of these lectures a few weeks ago I said that God—the Life Principle—fills all space absolutely full. If this is so, then where is there room for man—for nature? There would be no room for them, and the declaration of God's omnipresence would be an absurdity but for the fact that God dwells in man and nature, and is not therefore an alien force existing outside of these manifestations. It is because of this fact that both Christian and Mental Science say *All is Good*.

Then man is good? How can he be otherwise when God—the Principle of Life—infills him. Look at this thing logically, uninfluenced by the declarations of man's vileness that you have been hearing all your lives; and uninfluenced by your own observation of his actions, many of which seem so horribly criminal. Stick to the great fact that the universe is a *uni*-verse;

a One; containing but one primal principle, and that, the principle of absolute good, or God. Do you not know that God is simply an abbreviation of the more comprehensive word Good? Well, this is so; and as such I am willing to accept and use it. But when it is made to mean a man, a person of no matter what supernatural power, still a person, I know that its use is illogical. For God is not a person. God is the Principle of Eternal Being; of unlimited good. Man being an expression of this good, being infused by it, it being his very life, it is impossible for him to be anything but good. I ask the audience to stand by their reasoning powers in this seemingly paradoxical situation. Here is a man who seems to be working for his own interests alone; who in the execution of these interests does things at which we shudder and turn away our eyes, unable to contemplate the enormity of his conduct. And yet I am asserting that he is good. And I am asserting it because God—Good—fills all space, and therefore fills man, who cannot exist outside of God, since there is no place outside.

God—the Life Principle—fills all space, and all creatures, and man is no exception to this truth. Then how is it that man is called wicked, a sinner, an alien from God? This question brings me to man's inception, to the first question I asked—Where did man come from?

As far back as we can trace things, the Life Principle expresses itself in the atom. How? It expresses itself as the Law of Attraction. It is that impulse of love or desire in the atom whose nature is to draw some other atom to it. All organization depends on the marriage of the atoms; and but for the love existing in them they would not desire to approach each other. And Love is God. It is Good. It is Love alone that draws. There is not an atom in the universe that is

not infilled with it. God, Love, the Life Principle, fills all things.

Now the atom, perceiving within itself the impulse to draw another atom to it, is *manifesting* this internal power. It is *manifesting* God. We see here what seems to be two forces; one of them being Love, and the other the manifestation of Love. But these apparent two are one. Love exists. It is the law of life. Its own *recognition* of itself, its own power of perception is its manifestation, or its externalization. And Love and its own consciousness of itself are all there is; and they are one.

External life then is pure consciousness; it is intelligence; it is the knowing something. What does the atom know? It knows that it has an impulse toward another atom; and this small knowing is truly the recognition of the God within. This recognition is a very feeble thing because the atom is the smallest form of life we can conceive of. Still it is recognition; and recognition predicates intelligence. Right here then we have an explanation of all there is in the universe. It is the Principle of Life or Attraction in recognition of itself. It is God proclaiming the eternal edict I AM.

How would God know that he existed but for His intelligence? He would have nothing to know with. Therefore God—the infinite Life Principle—is both love and intelligence. Love is the motor, and Intelligence is its clothing power. It is Intelligence, the comprehension of itself, that makes Love apparent in the world of effects; that gives it visibility, tangibility, what we call physical embodiment.

Man dates back to the atom. The love principle in the atom attracted other atoms to it, and a larger life was begun. Each addition by the aggregation of more atoms increased its intelligence. Each increase in

intelligence rendered it a greater creature. Now let us trace it from its inception, as an atom; let us see how it came up through a thousand forms of life simply by an increase of its knowledge; by a constantly growing recognition of the Love Principle within it. Its growth was so slow that our understanding of what a year is can give us no idea of the æons of ages it passed through. After ages and ages of growth—by increasing recognition of the Love Principle that alone actuated it, we see it as a blade of grass. Only think of the thousands of centuries that passed before the growth toward the making of man had advanced far enough to produce even the blade of grass. Then other ages passed—each higher plane of the understanding of the Law of Attraction expressing itself in a higher form of life. So one species of animal succeeded another species, all climbing the ladder of evolution through the process of an ever increasing understanding of the Law; or through a constantly growing perception of the God within; and this going on until man, the master, was here. But even when he first came he was only one remove above the brute in his conception of the power vested in him. He was an ignorant creature, even though it was God—the eternal—the ubiquitous Law that filled him with all the life he had. He manifested in his thought and actions, and even in his physical form and his features, as much of this unlimited—this absolutely perfect power as he could *intelligently recognize*; no more. Though God—the Law—had been a thousand times greater than it is, had such a thing been possible, yet the man would not have known it, and not knowing it he would not have shown it forth either in his conduct or his person. For man *is* what he believes. If he believes low down in the grade of knowledge he shows forth his *misconception* of eternal good, or God. A little higher up in race

development he shows forth something better. This is because he *believes* something better. Belief is but another name for intelligence. A man's beliefs are the record of his intelligence; they are a record of the man; and they are expressed in his body; in flesh and blood and brain.

If I had time in the space of a lecture to show you the relation of the brain to the body I could make this point very clear; but now I can only touch upon it. It is the brain that generates thought. The brain is not confined to the head; it has wires through which the thought it generates is carried to every part of the body, and this thought is builded in the body through the communication of the nerves with the muscles, blood vessels, etc. So it comes about that the beliefs engendered in the brain are carried all through the physical organization and built into it. Therefore it is scientifically true, just as the Bible puts it, that a man is what he believes. So true is this that plenty of our scholars, learned in these matters, can by seeing the bone of an animal, or the tooth, tell what kind of a brain it had; and from their knowledge of the brain they can form a correct estimate of the size, shape and character of the animal. In other words, they can tell how much truth the animal recognized; how much of the great and absolute truth of the perfection of the Law—God—it was able to incorporate in its being, and reflect from its body.

Right from the marriage of the first two atoms on our globe, there has been a steady growth toward higher types of life until man was reached. Nor has it stopped with his arrival. It has progressed from the low, coarse, brutal, animal man through many grades of men up to the almost godlike man of to-day. And every upward step has been gained by a higher perception of truth; by a nobler understanding of the power within

him; all of which shows forth in his personality and his surroundings.

With the procession of the years, man's brain has ripened. It has become less dense. It has become capable of finer perception, but it is not ripe even yet. When it shall be entirely ripe it will recognize its oneness with the eternal Life Principle we call God, then will each one say with Jesus, "I and the Father are One." Then will man have achieved *wholeness*, or holiness; a point in intelligence where he will know that he never was sinful or diseased, but only unripe, like the unripe fruit on the tree. Then he will know that all the actions imputed to him as sins were only his ignorance of the fact that he was always one with God—the Law. Then too he will know that all his diseases were ignorance of the perfection of God—the Law. And further, he will know that all his experiences with so-called sins and diseases were lessons to him to lead him to the grand truth of his oneness with God—the Law: and he will bless every mistake he ever made and every pain he ever felt, since it was these that showed him the imperfection, not of the Law, but of his knowledge of the Law, and led him by the most direct route to an understanding of the truth that saves to the utmost—body as well as spirit.

So much for the first question, "Where did we come from?" Now for the second one, "Where are we going?"

Both of these questions might have been answered briefly—We came from God, and we are going to God; because there is no other place that men can come from; and there is no other place where they can go but to God—the omnipresent Good. "In Him we live and move and have our being," and there is no place outside of Him.

But the second question must have a more detailed

answer than I have given. And why? Because man, though existing in God, is not God, but simply as much of this omnipresent power as he has the intelligence to perceive. His whole life from atom to human has expanded simply by the development of his intellect, until he has reached a point where he frees himself from the curses of the ages called sin and disease. At this point he has achieved freedom; or if not yet, he is rapidly on his way to do it. Freedom is now held out to him in those ideas called Mental Science, and he may have it if he will investigate it. This wonderful system, purely scientific, stands in the doorway between the slavery of ignorance that has marked every past age, and the freedom of intelligence that holds out such attraction for the future; but it must be investigated and understood before its promise of release from the fearful environment of the present can be fulfilled.

And how is he to accomplish this? I answer: By the power of thought; by the use of his reasoning faculties in working out the problems which his heretofore neglected and misunderstood experiences have presented to him. As it has been in the past these experiences have slipped by almost phantom like, leaving slight impression on his mind. But they must be taken into consideration and the cause of them ferreted out, and such a comprehension of them obtained that shortly he will be the master of future experiences and direct them at will. They seem accidental happenings now; but nothing is accidental. Everything is the effect of a cause, which, by our intellectual search, may be revealed, so that in time we will become masters of our own destinies.

The power called God is not a personal power. If it were, some of us might be without it; and this would be an injustice—which is an impossible thing. The very universe rests on justice. Withdraw the even

balance of justice, even in the smallest particular, and the whole mighty scheme would dissolve like a sunset cloud, or the fabric of a dream. The power called God is that power which draws. In mechanics we call it attraction; in humanity we call it love. It is the same power expressed through widely differing mediums. There is not an atom in the universe devoid of it. The grains of sand on our seashore are full of it; they are actuated by it, infinitely slow, as the process may be, they are yet feeling within themselves the attraction that will sometime cement them together as rocks, or lift them into even higher forms of life. Everything of which the mind can get a conception is on the move towards higher conditions through the power of the unseen law of attraction inherent in them. In nothing does this power express itself so unmistakably as in man. And man has a brain that can understand it, and work in the line of its development more and more.

Now this power that men call God and that I call Law, or the Principle of Attraction, though not personal, is the self-existent containent of all possibilities. That is, the possibility of everything exists within it. I want my readers to understand this sentence—"the containent of all possibilities;" it means *that* out of which all things are created; and whose resources are absolutely inexhaustible; and from which all creatures may draw in endless profusion without reducing its capabilities or weakening its potency. And he may do this by simply growing or developing more and more in intelligence. Through the cultivation of the intellect man becomes *creative*. This is a tremendous word—*creative*—the ability to create. Man has always created on the unconscious plane of his existence; that is, he has created without knowing that he was creating. He has never taken a step upward in evolution from

the atom to the human that has not been by his own creativeness; And what has he created? He has created knowledge. He has created it blindly by simply following his desires or aspirations, and long before his creativeness found expression in formulated knowledge he expressed it in *uses*.

He wanted something better than he had. His intelligence went ahead of his present condition in the effort of construction. Each new species of plant or animal feels this same reaching upward; a new impulse was created, and in time a higher species appeared upon the earth. It is in this way that creation has proceeded on the lower or unconscious plane. But the time has come when through the greater unfoldment of man's intellect he can begin to create on the conscious plane, or the plane of knowing what he is doing and how to do it.

Now, too, looking back and seeing that in this immense scheme of self-creation through desire or aspiration, that nothing has ever been refused to any creature that aspired, and that clothed aspiration with belief, he has learned the law of individual attainment; in other words, he has learned that he can make himself into anything he desires to be through the simple power of desire and belief. He has the desire, but he must learn that belief is a science resting on a fixed law, and that this law must be studied until understanding comes before he can create in accordance with his desire; for belief rests on understanding.

"But," I hear you say, "did the animals understand this law?" They possessed the *natural* understanding; they possessed that unconscious or intuition sense of truth, before the reasoning powers appeared in evidence. This is the understanding that corresponds with the involuntary system. The first result of the reasoning powers was to create doubt. Doubt is the

negative pole of belief; and the human understanding has taken thousands of years to pass from the negative pole to the positive pole where the right understanding has become possible.

The creative faculty being inherent in all creatures, has developed from its action on the unconscious plane where it was expressed in uses, to a higher plane where it operates through man's ripened understanding. This—in proportion to the perfectness of man's understanding—gives him a power that very few persons at this day would believe possible. Why does he not use this power? A few persons are using it, yet no one is using it to the extent he is capable of doing because his understanding of the matter is not yet clear enough. When this time comes, and it is really here now in its incipient stages, the world will make such a phenomenal spring forward in all desirable lines of action that I scarcely dare mention even the smallest particular lest I be regarded as insane.

An understanding of the fact that the possibilities of God—the Law—are limitless, and that men have access to these possibilities simply by studying themselves and their relation to God—the Law—will be the means of producing the wonders I have as yet but indistinctly alluded to.

Nor will I make the allusion any clearer to-night. If I were addressing an audience of Mental Scientists I would gladly do so to the extent of my limited ability; but to do it in an audience the most of whom have given the matter no thought would be unwise. It is not that the members of my audience have not the brains to comprehend this wonderful matter, but that they have never made the effort to fathom the mighty mystery of their own latent powers, and therefore they would consider my statements wild and unreasonable. While they have studied many things, and while they possess

a knowledge on many subjects that would put me to shame, yet my one and only study has had for its object a true conception of man and his relation to the Law of Life.

I have studied man. Studying him, devoting a long life exclusively to this study, no one need consider me egotistical when I say that I know him to be possessed of mental powers far greater than almost any person is now prepared to receive. It is for this reason that I keep comparatively silent about his future. And indeed, so far as the details of his future are concerned I could not portray them if I would. I make no pretension to being a prophet. I am simply watching the evident trend of man's rapidly developing mind, and I do see unmistakably that he is on the march toward vast fields of discovery in matters now considered hyperbolical if not phantasmal and beyond the pale of belief.

Since man progresses only by the acquisition of knowledge, and since no power on earth or in heaven can prescribe a limit to the knowledge he may attain—he being a truly a free citizen of the universe in this respect—and since the vast resources of the law of all good and all opulence flow into every fresh statement of being he can make understandingly, there is nothing to prevent his endless advancement through eternity by a constant increase of intelligence on his part. Man has reached his present status of importance and power simply by the use of his reasoning faculties. By their use he has constantly unfolded new truths out of his organization, which truths have become incorporated in his body; and so his body has grown in power while his mind was unfolding. Picture the difference between man as he now stands, and the lower forms of men that existed when it first became possible for such creatures to exist in the world. The world was very

crude then, and it could not have been otherwise than that man was as crude in his unfoldment as the world was. There still remain races of men who are scarcely more than the baboon in intelligence and bodily development. Recent explorations have proved this to be a fact. Science tells us that we are the lineal descendants of just such men; or rather—I should say—we are the *ascendents* from them. We have improved every step of the way up through the centuries from the time of our cave dwelling forefathers, and we have the right to look upon the evidences of our civilization as symbols of our still further power to progress out of our present untoward conditions.

There is no denying that we have now reached a point of great vantage. In my opinion we are at last in possession of the fulcrum that Archimades spoke of when he said that if he had a place to put it he could bring the leverage to bear upon it that would raise the world. This fulcrum is the growing knowledge of man; the place to put it is upon man's true conception of his deathless mind; and the world is going to be raised.

To the direct question of where are we going? I answer—in a large sense—we are going where we please. We are rapidly coming into a mental realm where we no longer say I will do so and so *if I can*; we are going to change this last sentence into "*because it is my will to do it.*"

Man is a living will, and he is going to act from the basis of will. A few men will achieve this splendid position before the present decade is over. They will come into this power through an understanding of their relation with the Law of Being, the life principle; through a knowledge of their oneness with it; their oneness with "God."

But much thought, great concentration, endless brain

work must come before man can demonstrate his mastery; for it is out of the brain that man's perfect salvation must come. It requires wisdom for man to come into step with the universal power. Mere brute force will not do it. A man gains power in proportion as he is wise; he is wise in proportion as he uses his brain. The ordinary successes that men attain are not real successes. they are simply temporary triumphs of brute effort.

To gain the true creative power through the exercise of wisdom is the only real success. Wisdom is conformity with the Law of Attraction—that law we call God. There is a deeper meaning in life than any man has ever yet made manifest. I can feel it, but I am not ripe for expressing it. To-morrow will bring a knowledge of it; or next day; or next year; everything comes to him who waits in expectancy. To dwell in the region of the ideal is to meet its coming, and to recognize it when it comes.

In this gradual unfoldment of new truth we scarcely know where we are going. No one has travelled the road. It is all strange. We see that man is a compendium of all past life; we know that life contains *all*; but we also know that we have only recognized as much as we have passed through, and that a universe of untold possibilities lies without us, waiting for our creative power to make them manifest in this existence, and on our present plane of action. Our work then is to go on in the acquisition of knowledge; because it is knowledge alone that puts the further unfoldment of the possibilities of coming life into our hands. The contentment that would rest upon present attainment is ruinous; it dwarfs and stultifies the man.

Our eternal life journey consists in the constant development of our intellectual faculties. Men and women, there is only one thing to fear. You who have staked

yourselves out to certain beliefs and are satisfied to tramp around your tethering posts until the ground beneath your feet is destitute of verdure, yielding nothing but dust, are in great danger. You think you are safe simply because you are anchored. I tell you now that your anchors are not your safeguards but the sure prophecy of your coming destruction. Break loose; move on; your only safety is in motion; the acquisition of new truth. You want the fresh, green pastures of fast coming, vital thought as it emanates from your tensely applied brain. Learn to think, and keep thinking. By this process you will move constantly forward until the shadows of your old, dead beliefs lie behind you, and you stand in the sunlit region of all power, where your mere spoken word will clothe you with a strength and majesty you do not now dream of.



