

# THE SCIENCE AND PHILOSOPHY OF LIFE.

---

TO LIVE TO ATTAIN TO THE DEVELOPMENT OF OUR HIGHER  
POWERS AND FACULTIES, THAT WE MAY COME INTO  
THE POSSESSION OF FULLNESS OF PEACE AND  
PLENTY, OF ABUNDING HEALTH AND  
HAPPINESS HERE, AND A NEVER  
ENDING ETERNITY OF JOY  
HEREAFTER.

---

By EDWARD H. COWLES, D. P.  
Principal of the Portland Institute of  
Psychology.

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To Live, to Learn, to Do.  
To Love, to Have and to Enjoy.

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**To my Lifelong Friend,  
E. C. D.  
Whose staunch and steadfast friendship  
in times of severe trial and diffi-  
culties has ever been a  
source of encour-  
agement and  
Strength,  
This volume is affectionately  
Dedicated.**





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### THE MESSAGE.

Trust thou thyself, believe that God hath given  
Something to thee which no man had before,  
That in thy message is some darkness riven  
Which, but for thee, were darkness evermore.  
There is a thing to tell, the world is waiting,  
'Tis thine to tell it, speak, for time is brief,  
'Twixt speech and silence stand no more debating,  
For Death unseen approaches like a thief,  
To steal the precious words, Man were the loser,  
Announce thy tidings: Would the master send  
A sentient being,—God, the King, the Chooser—  
Into a strange new country to no end?

Dec. 17th, 1902.

ISABEL RICHY.





There is a method and precision as well as a definiteness in which results follow certain causes, in the external world, in our physical being, in our Thoughts and acts, and in the whole phenomena of life, which precludes the possibility of chance or coincidence. Without going into a close analysis of the phenomena of life, we can readily discover enough to impress us with the thought that back of all life-expression there must be Laws and fixed Principles which govern and control in all that comes to us.

A closer analysis will convince us that this is a fact. That underlying all Life-expression there are Laws and forces operating which at all times govern the results of what we think and do. When we come to recognize this fact, we also come to real-

ize to some extent, of what vital importance it is that we should know and understand the sphere and operation of these Laws and forces, if we would intelligently shape life for ourselves and bring to us the things, the people and the conditions which we desire.

I have no apology to offer for the appearance of this book. That which calls it into existence is the need, which has been made very apparent to me in my practice, for something which would give these underlying principles of life in plain and intelligible language, such as would admit of their being grasped and understood by the average person, together with the great importance of the subject and the vital bearing it has upon life in its every detail.

This work was first undertaken with the view of being able to supply my patients with something which would give them the basic principles of what I teach them in my practice, in readable form that they might study and think for themselves, but as I have gone into the various subjects the field has constantly enlarged, each theme so

growing in importance and variety of application, that I decided to publish it in substantial book form in the hope that it may be the means of helping a larger number to a better and clearer understanding of the real and true science of living.

No attempt whatever has been made as to literary style. I have followed no beaten path and have made no effort to either imitate or differ from others, but have endeavored to express myself as clearly as possible in language which would best convey my meaning.

No one can realize the shortcomings of this work more than I, but this has not deterred me. I have had something to say and I have said it as best I could with the one desire and purpose in view—to help those who are seeking greater light and attainment.

I have come in contact with people from a practical standpoint and what I have learned has come to me through practical experience and observation, and not through experimental work, valuable as that is in its



way, hence the principles which I have stated are in the main such as I have proven and demonstrated in practical work. There are doubtless some propositions stated which you may question. I don't ask you to accept them because of my statement, but I do ask that you will not reject them until you have carefully considered them and followed them out to their conclusion with the desire to get at the facts.

Ideas and theories may be at times very nice and pleasant things to contemplate, but when we come to the serious problem of life, we want vital practical truths and facts, as near as we can get them—something which will admit of practical application and of bettering our condition.

The scope and application of these Laws and Principles is so vast and varied that it has been impossible to avoid what may, at times, seem like repetition, but by attention it will be seen that while a statement itself may in a measure be repeated, its application is different.

We are just learning. While we think we

have much truth—and we have—yet when we measure what we have with what is yet attainable—when we measure our present attainment in the light of the vast fields of wisdom and knowledge of which we get an occasional glimpse, we can but feel that we “know in part.” And this should stimulate us to desires for the greater knowledge which is yet beyond us. “Veil after veil will lift, but there must be veil upon veil behind.” The field is just being entered and is practically unexplored and the one who enters with the sincere desire for greater wisdom and knowledge, for a higher attainment and development and for a freer and fuller expression of the Soul life which is within, will indeed reap a harvest of the richest fruits.

Let no one think that these transcendent truths are to be grasped or made available by the mere reading or through an intellectual perception of the truth. The greater the value possessed by a thing, the greater the effort required to obtain it. - If you desire to know these things, you will have to

study them and think and reason for yourself. You will not find everything "spelled out." While the temptation has often been great to elaborate the various thoughts and principles stated, I have endeavored to be as brief as is consistent with the clear statement of the principles involved, leaving the reader to follow them out to their conclusion and application, hence this will be found to be more of a text book, or series of instructions, rather than a book for casual reading.

I wish also to say that I am bound by no creed, sect nor school. I am a simple searcher after truth, for its own sake, and have no theories, or philosophies, or party views or beliefs to uphold. Truth is Truth. At times we may find it in bad company, and we may have to do a good deal of sifting in order to separate the wheat from the chaff, but this should not deter us from seeking it, nor from perceiving and accepting it, no matter from whence it may come. This should be our attitude continually, and the more we open ourselves to the Truth, the more will it flow in to us.

There are three classes who will read this book.

First; those who read it as they read a novel, discerning what is upon the surface only, or failing entirely to understand. It may create a passing interest, but will produce no perceptible effect upon their minds or upon their lives.

Second; those who read and become enthusiastic, gaining a fair intellectual perception of the Truth, which will for the time being, fascinate them, and they may go on in the same way, gaining that mental perception of these truths and principles which will enable them to talk about them and enlarge upon their beauties and significance, and yet there be no perceptible effect upon their lives—no practical results. They are lacking in Realization and consequently they cannot apply them to the problem of life.

Third; there will be others who will not only read with care, with the simple and earnest desire to learn that which will enable them to better their every condition, but will study and analyze each statement or propo-

sition with the view of getting its interior meaning and of understanding its significance and bearing. They will try to get the Thought which is back of the words employed, for words are but symbols. They are in earnest in their desires to learn that which will aid them in making their lives more noble and beautiful, in attaining to greater success and happiness, to a higher state of physical health, and in building a foundation upon which they can stand throughout eternity.

These will get the most out of this, or any book they read and they are the ones who are continually travelling in advance of the great mass of humanity who are content to drift along with the tide and winds. My desire is to help such as far as it lies within my power, hence instead of putting this out as a "Course of Instruction" and making a charge of five to ten dollars, as is quite customary, I have placed the nominal price of *ONE DOLLAR* upon it so that it may be within the reach of all.

My work is done; but as I review it I feel

'dissatisfied in a measure, in that I have not been able to elaborate and follow these various truths and principles to their greater application, or to bring their vital importance to that point of prominence which I desire, and which they merit, but space forbids and I can only present this Philosophy of Life in epitome and leave the reader to follow the various propositions out to their conclusions for himself.



**The---**

**Way  
We  
Live.**







## CHAPTER I.

As we merge from the unconscious side of life, of infancy, to the consciousness of our surroundings, with increasing years, we are ushered into an atmosphere that is intensely material. First, that which attracts the eye appeals to us, then gradually we find ourselves coming under the dominion of all of the five physical senses. We are taught, and we come to believe, that only that is real which we can perceive through the senses, and as a consequence, we begin to shape our life, form our character and build our future in conformity with that which appeals to us through our material faculties. The natural tendencies of the Spiritual or Soul faculties are idealistic, but our education and environment lead toward materialism.

In the process of growth and unfoldment, no two are alike. There are all shades and

degrees of development, both in the idealistic and in the material, dependent upon hereditary influences, education and environment, but the general trend of life as we all have to meet it, is towards an intense materialism. We are accustomed to judge and measure everything from this standpoint, hence as we advance in life, our perception of all that pertains to it becomes increasingly colored by and through the natural tendencies of our objective or material faculties.

The idea that the knowledge, beliefs and perceptions imparted to us by the five senses is all there is, and that they form the basis upon which we must build our lives, is entirely erroneous. These pertain to the material life, and are the ever changing, constantly vanishing and fleeting things which will eventually lose their identity; whereas the things on the unseen or spiritual side of life are the unchanging, the abiding, the absolute, and are far more real than that which we discern through the physical

senses. In fact, the only things that are real may be said to pertain to the unseen or Spiritual realm. They alone will abide throughout eternity, and it is through failure to discern these important and far reaching truths that we have grown to believe that nothing is real except that which can be demonstrated with mathematical precision or perceived by the sensuous life of the material man.

With the inbred belief that the only thing there is for us in this life is that which appeals to our material senses, through neglect the spiritual or soul side of our being has been lost sight of and in our development, the material has been cultivated at the expense of the spiritual, hence we find that the true expression of the real or spiritual man has become dwarfed and fettered, and that instead of aspiring to that higher plane of living which would promote the growth and development of the best there is in us, we have been content to live in the material only, with the result that our spiritual facul-

ties have become obscured and we have suffered the loss of the much that would have come to us, had we cultivated the spiritual along with the material and taken a broader and higher view of life.

The only way in which we can arrive at a true conception of the life we must live, is first of all, through coming into a true knowledge of God, His ways, His purposes and His Laws. The degree in which this is true of each will measure the degree of the real growth and development of our higher or Soul faculties. So long as we keep ourselves enveloped in the opaque blanket of materialism, so long will the spiritual faculties be obscured and we be groping in the dark—so long will we fail to comprehend infinite Law, infinite Wisdom and infinite Love.

The first step in this direction is a recognition of the great truth that the things of the unseen or spiritual are more real and abiding than the seen or material things of life. We must rid ourselves of the idea that

we are to be governed by the material and we must understand that *in the degree in which we recognize and cultivate the spiritual or Soul side of our being, will we come to be dominated by these higher forces and Laws*, so that, instead of dominating us, the material will be made subservient to our needs and necessities. We must also recognize the fact that the five senses only give us relative knowledge and that things are not really what they seem. We must recognize and realize the great truth that on the material side of life, there is absolutely nothing but what is changing and vanishing—nothing permanent, while the things on the spiritual side are eternal and never fade—that they are the only things that never cease to exist.

True growth and development of our "Soul Nature" is the only thing we can count as real, or as having permanent value. All advancement in this direction not only contributes infinitely to our abilities and our success in life here, but fixes that within us

which will abide forever. When we build from the material side of life, we are building for time only; when we cultivate our higher, spiritual or Soul forces and powers, we are then building for both time and eternity, and in eternity alone we shall be able to correctly estimate or measure the value of these things.

The second and most important step in the direction of development, is the recognition of the transcendent truth that your life and mine is the result, the product of our thoughts; that your life is, in its detail and entirety, the actual product of your past thoughts. Thought develops belief, and as we are controlled largely by our beliefs, it follows that thought is the all-important factor in shaping our lives, no matter from which way we may view it. To have our life right, we must first of all have our thoughts right, and in the degree in which we attain to a true conception of life and of the powers and attributes of the Soul, shall we be able to formulate and attract to us thoughts

which will be productive of the highest degree of success, of progress and of spiritual development.

An intelligent understanding of the life forces which operate on both the spiritual and material plane, together with a knowledge and understanding of the powers and attributes of the Soul, will enable us to found our beliefs and acts upon Law and Truth. When thus founded, we come to see that the occurrences and incidents of life are not mere co-incidents, but are the result of the operations of Laws through which we either consciously or unconsciously attract to us that which comes to us, and life then becomes the intelligent application of those Laws to our own development and to the every detail of our existence. We come to live and act in harmony with these laws which are always operative, whether we will them to be or not, and instead of finding our condition in life one of discord and inharmony, we begin to realize the results of the practical application of wisdom, knowledge



and intelligence to the great problem of life,  
in bringing about harmonious conditions,  
and the realization of the higher ideals and  
conceptions of the Soul.

**Life---**

**Is  
What  
We  
Make  
It.**



## CHAPTER II.

How natural it has become for us to lay the blame of our mistakes and failures, ill health, unfavorable circumstances and conditions, our unhappiness and our disappointments in all the walks of life upon "fate!" How prone we are to attribute our ills and failures to some extraneous source or cause, when the real cause lies within ourselves!

Why is this? Simply because we have become so accustomed to thinking that the causes which control and shape our lives are external and such as can be measured by the physical senses. We have become so used to considering everything from a material standpoint—perceiving only that which can be weighed in the balance of human intelligence or measured with the foot rule, that we have actually grown into the belief that the things which govern our lives and con-

trol our destiny are the external. We have lived such an intensely material life, and have become so thoroughly enveloped in the dark mists of materialism, that we have lost sight almost entirely of the higher, spiritual and more potential forces by and through which our lives and our destinies are controlled.

There is no such thing as "fate" and nothing ever "happens." The cause of whatever comes to each lies within himself. God is the supreme fountain head of all power—all originates with Him and all flows from Him, but in the physical manifestation or expression of the life of man, all force and power comes from within him, and to the failure to recognize this great central truth and act upon it, can be attributed all the failures, sickness, misery and unhappiness in the world. We have been working from circumference to center, and have never reached the center. When we shall reverse this process, and work from center to circumference, we will begin to

make substantial progress, and not until then.

When we recognize the fact that a Thought proceeds every act and that the tendency of Thought is to express itself in action; when we perceive the great truth that everything exists first in the ideal or mental before it is manifested in the seen or material—that our physical being and our lives are but the outward expression of that which is within—that the material is but the expression of the spiritual; when we discern the transcendent truth that the unseen is more real than the seen—that spiritual force transcends material force, then, in the degree that we come into an understanding and realization of these fundamental and transcendent truths, shall we see and understand how, and why it is, that the outward expression of life is but the manifestation of that which is within.

Life is but the outward expression, the result or product—the sum-total of our thoughts and our inner, spiritual state. This

is absolutely true, and the moment we recognize this great truth, we shall see in it, the cause of whatever comes to us. We shall see also, that if circumstances and conditions are not to our liking, we have it within our power to change them. The longer I hold my hand upon the hot stove, the deeper the burn. If I wish to stop the burning what do I do? Simply change the conditions—I remove the hand from the stove. If the outward manifestation of life is not what I wish it to be, if my health, my success, my happiness, my circumstances and environment are not what I wish, what shall I do? Why, I will change the producing cause—I will change my mental attitude and instead of allowing these things to control me, I will control them, because I know that the power to do this lies within myself.

*The causes which operate to control and fashion our life, our character and our development in any and all lines come from within and it is an absolute fact that each has it, within his own power to make his life in its*

entirety, just what he wills it to be. No one can say what my position or success in life shall be unless I allow it! Nothing has power over me, except as I invest it with power! I, and I alone am the architect of my own fortunes or misfortunes. I shape my destiny here and hereafter, and if my fortune and destiny are not what I would have them, I have no one to blame but myself. I am responsible for what comes to me.

But it is not simply the mental perception of these fundamental truths that is going to change our lives. *It is the vital, conscious realization of Truth by the Soul that produces effect.* We must *feel* the truth of what we believe, and feeling it, we are bound to express the Truth in external action, in just the degree that it is realized in the Soul.

Knowledge is power. This is true, and the important question is what are you going to do with that power which you acquire through knowledge? It matters not how much power you possess, if you fail to use it,



or if you wrongly apply it. And here is the rock over which the many stumble. They perceive Truth mentally and they can express the most beautiful thoughts and theories fluently, but these have not become a deep-seated conviction in the Soul and therefore fail to produce any perceptible change in their lives, simply because they do not act on the Truth they hold nor up to the light they have—they do not apply the power they possess in a practical way. They are not real, because they are professing one thing and doing another. They are holding to a mental perception of truths which, if realized in the Soul, should be productive of the greatest results—which should make their lives all that is good and true, beautiful and noble; and yet, they will harbor and send out, thoughts of malice, envy, jealousy and hatred—they will gossip about their friends and neighbors in seeming ignorance of the fact that such thoughts will surely harm others and react upon themselves.

This does not affect the truth of these

principles in any way whatever. It is simply a clear demonstration of the fact that such people are holding to a mental perception of Truth, of which they have never come into a conscious realization, and further, that to obtain results, Truth and Power must be used and applied to life-expression in a practical way.

Without any question, it is within our province to make life just what we will, but it cannot be done through a simple mental perception of Truth, nor can this be accomplished in day or week. It is not enough that we have an intellectual perception of these most vital truths. They must become a deep-seated conviction in the Soul, in order that they may externalize themselves so that results will be manifested. Life is at all times just what we make it, and we are continually, day by day, consciously or unconsciously, determining the character of that which shall shape our lives.

All Spiritual and Natural Law is at all times operative, whether we will it to be or not. If we are in ignorance concerning these

Laws, and the way in which they operate, we are on the negative side of them, and they operate against us. If we understand them, and bring our lives into harmony with them, they operate for us, and we, in turn, can operate them, using them with intelligence in bringing about the conditions we desire.

But great changes cannot be brought about in a day or a week. It is the patient, persistent effort, holding to a fixed purpose or ideal that enables us to achieve results. We must grow into these things, and in the degree in which we come into the conscious recognition and realization of these great and fundamental truths will they come to be a part of our very lives and natures and will then the more naturally express or externalize themselves.

True growth and development is always by degrees. Nature teaches us this. It is step by step. You cannot reach the pinnacle of wisdom, knowledge and power at a bound. You must grow into it by degrees, and thus growing into it, you will prove your way and know by doing.

**How---**

**Can**

**I**

**Help**

**Myself?**



### CHAPTER III.

The most important and interesting question that will occur to each is "How can I help myself?" What are the means—what is the process by which I can develop my own latent powers and secure the greatest results from the ability which I possess? How can I change the current of my life, or attain to greater proficiency in the calling which I have chosen?

The first step—the starting point upward, is to discover the prime or controlling factor in life. The second step, and the one that is equally important, is to begin at once to make earnest and practical application of the knowledge gained. True growth and permanent advancement comes through applying the truth, wisdom and knowledge we acquire to every detail of life as it comes to us day by day, and the degree in which we do this, will measure the degree of our progress and

development, our success and our happiness.

It is not so much what I know, what power or ability I possess, as it is how much knowledge, power and ability I put into intelligent and practical use. I may possess the highest degree of power, but if I do not use it what does it profit me? It is not what we know, or what we possess, but what we do and use that shapes our lives, moulds our character and conditions our circumstances and environment, as well as determines the measure of success which shall come to us. I would emphasize this one point; consider it well—*it is not so much the knowing, as the doing.*

And knowledge comes only through experience. On the material side of life, we can only know through the doing. All else is belief, which at times may amount to conviction, but until we actually do a thing, we cannot know it. When we know a thing through doing, that knowledge becomes absolute, in its degree. Then we know; belief has merged into knowledge and knowledge becomes power.

First you have belief. Then, through doing, belief merges into knowledge and knowledge into power—then what? Apply that power intelligently in the working out of the whole problem of life. Unless used, it deteriorates. The only way you gain physical strength is through proper exercise. The same is true here. Using the knowledge and power you have increases both. If you would have you must use and using you will have the more. "To him that hath shall be given."

But remember one thing: All power is from within, out. You cannot get it from without. The forces are within you and are developed through use. I am not speaking of imaginary things, but of things that are vitally real. There are forces and powers latent within all, which if brought into action would most materially change the conditions of life and put one in a commanding position. There are laws governing the whole phenomena of life which are operating constantly, whether we will them to or not—



whether we recognize them or not. If we learn these laws and understand them, we can then work in harmony with them—we can utilize them ourselves and thus intelligently shape the course of our lives. Otherwise, we are like a rudderless ship at sea.

Without the earnest desire and fixed purpose, but little can be accomplished. The study of "The Science and Philosophy of Life" will avail you but little if you take it up as a pleasing philosophy and handle it as a child would a doll. The understanding of the problem of life on both the material and the spiritual plane; the discovery of the laws affecting the issues of life, which are constantly operative; the knowledge of that which is the prime factor in shaping life in its every detail, together with an understanding of its varied and manifold operations—these are things which are of vital importance and should command the most earnest and serious consideration of all.

He who earnestly desires to get the best out of life; he who sincerely desires to get

the best out of himself and to attain to the development of those higher and finer faculties of the Soul which will bring him more and more into harmony with the Divine Mind, will take up the problem and study it with much care and patience, disabusing the mind of all pre-conceived thoughts and opinions as far as possible, and will seek truth—absolute truth, for its own sake, no matter from whence it may come.

“How can I help myself?” The answer can be given in two words—learn and do. The first requisite is an earnest and sincere desire—determination. Second, read, study, think—learn. Third, act. As you get a truth, put it to a practical use at once—every time. And as you come into a knowledge and understanding of Thought, its power, its manifold qualities and the laws governing its operations begin at once to apply this knowledge to every phase of life. No one can do this and fail to succeed. These Laws are universal in their application and are positive in their operation under given

conditions. Patient, persistent effort is bound to win. Be earnest, be forceful—at all times be sincere and true to your own Soul and success will crown your efforts beyond your expectations. “Ask and it shall be given unto you; seek and ye will find; knock and it shall be opened unto you.”

But do not make the mistake of expecting to change and transform your whole life, your own being and the circumstances and conditions which surround you, in a day, a month or a year. It cannot be done. There are no “short-cuts” and here, “the longest way around, is the shortest way home.” You must not be impatient, but rather let each new experience, the new knowledge and light, the new conquests of each day delight your own Soul and lead you to more earnest effort—to a more fixed determination, in shaping your life so that it will conform to a higher ideals and be productive of that which will abide with you throughout the eternal ages. Ever remember that all growth is by degrees, hence the need of patience and

persistence. This is true growth and you will find that the further you travel along the path of development, the more rapid will be your advancement.

Two things are absolutely essential to the one who would attain to the highest development that is possible to man. First, a true and intelligent knowledge of God through His revealed word and by the Divine Spirit; second, a true knowledge of self—of man. Upon these will depend the measure and stability of our unfoldment and growth.



**Truth---**

**And  
Our  
Relation  
To It.**



## CHAPTER IV.

The most momentous question ever propounded by a human being, was that of Pilate to Christ—"What is Truth?"

What is Truth? From whence does it come? How can we attain it? God is Truth. He is the author and source of all Truth, hence all Truth is Divine and if we would have it, we must seek it where it is to be found. As all Truth is of God, so must it partake of His character and correspond with what He is. Here we have a test of Truth—whatever is not in keeping with the character of God, or fails to correspond with what He is, when it is traced down to a final analysis, can safely be rejected as untruth.

In the subjects under consideration, we are dealing with the very fundamental principles of the whole universe, of all manifested life, as well as that which, at times, touches the very life principle itself, hence



the importance of knowing the Truth and the absolute necessity of some standard of authority by which we can measure our beliefs, our deductions and our conclusions—a standard by which we can measure and try all things, in order to determine what is Truth.

Can the finite measure the Infinite? Can Spiritual Truth be measured or comprehended by the material faculties alone? The conception and measurement of Truth is an attribute of the Soul, and is therefore, out of the range of the purely material faculties of the mind.

We must distinguish between material and spiritual Truth, and yet, in the conception of material Truths, the mind cannot comprehend them independent of the higher faculties of the Soul. The Law of the relation of numbers and the science of mathematics is discerned only through a faculty of the Soul, as has been clearly demonstrated, and independent of these higher faculties the mind could not grasp nor understand them. For

the clear conception and right understanding of any and all Truth, we are dependent upon the faculties of the Soul.

The knowledge and understanding of Truth as it is related to "The Science and Philosophy of Life" depends upon the development, and the clearness of perception of the Soul or spiritual faculties, for the reason that they are spiritual Truths and spiritual Truth can only be discerned by spiritual means. It is the office of reason to distinguish and define, but the perception of Truth must, at all times, come through the Soul.

Can man depend upon reason and logic for a knowledge of Truth? How often does reason lead to conclusions, which the subsequent discovery of some new fact proves to be a false one? The thinker soon discovers that he cannot rely upon either reason or logic at all times for a knowledge of Truth. They are too often based upon a false premise and in consequence, we are led to false conclusions.

The necessity of some standard by which we can measure all things and determine the Truth is apparent. All Truth exists now as it ever has only awaiting our perception of it. It exists now, and will continue to exist throughout eternity, absolute and unchangeable. We cannot make Truth, neither does our belief or our conception of a thing make it Truth or untruth. Our belief has nothing to do with Truth itself, and it can in nowise be affected by it.

We mistake our relation to Truth. It is never presented to us that we may decide upon its merits—whether it ought to be Truth, or whether we wish it to be so or not. Our desires, our wishes have nothing to do with it, and the sooner we recognize the fact that Truth exists entirely independent of ourselves, our wishes or our beliefs, and is absolute—beyond the power of man to change, augment or detract, the sooner will we attain that spiritual and mental attitude where the light of Divine Truth will shine in upon the Soul, so that we will be able to

discern and grasp it, and order our lives in accordance with it.

When man sets himself up as "Judge and Jury" over truth, when he assumes to decide what shall or shall not be Truth—when he tries to make Truth conform to his own ideas and wishes, he assumes a wrong attitude, shutting out the light, and he will find himself continually confronted with difficulties which he can in no way surmount.

When he changes his attitude, and realizes that Truth is absolute, that it is unaffected by his wishes, his desires or beliefs—that it exists entirely independent of himself—when he realizes that Truth can only enter the "open door," and that the only way he can attain to an understanding of Truth is through seeking it *for its own sake; when with earnestness of purpose and sincerity of desire he seeks to have his ideas and opinions conform to Truth, instead of trying to make Truth conform to them*, then he has placed himself in the right relation to Truth, in correspondence with it, and will find it flow-

ing in, in the degree in which he opens himself to it.

Reason we cannot rely upon, neither are we always in the position to determine whether that which is presented or that which comes to us is of the higher or Soul faculties or not, hence there is need of some authoritative standard whereby we can measure things—some guide upon which we can rely in our search after Truth.

As authority, as an exponent of Divine Truth and of all Law which is applicable to man as a spiritual being, as well as in his relation to material environment, the Bible stands by itself, pre-eminent. It has stood as the great beacon light of the world for centuries, and its truths are clearer and the brilliancy of its light is greater at this time than ever before. Never, since its earlier history, has its grand Truths been so opened up to man, never has its light shown with such undimmed brilliancy as at the present time. Some are just beginning to learn that in this priceless volume there are vast stores

of hidden wisdom, knowledge and Truth which will be opened up to those who seek them—to those who place themselves in the right attitude to receive, and to such new light is constantly coming. Truth which has been hidden for centuries is being revealed and where darkness has overcast the horizon the effulgent light of eternal Truth is now shining.

The earnest Student, the Thinker, the sincere Investigator will obtain more light and Truth concerning all questions affecting man in all his relations, from the Bible, than from any other source. There will be no missing links in the chain. There will be no problem pertaining to man in his relations to God which cannot be rightly solved through an understanding of God, His ways, His purposes and His Laws as taught and revealed therein.

There is no Psychological fact known to-day, no principle or Truth concerning man, either as a spiritual being or as concerns him in his relations to his material environment

but what is presented, taught or exemplified in Scripture, and the more he appeals to it, the more he, in the right attitude seeks to wrest from it its secrets, the more will he come into a knowledge of Divine Truth.

But we must approach any subject with an "open door." It will not do to attempt to prove or disprove any given theory or belief. Our attitude should be that of a simple searcher after Truth, with the earnest desire to know the real Truth, irrespective of what we have been taught, what we believe, or of our own preconceived ideas and opinions. In the degree in which we divest ourselves of these will we be successful in our search after Truth, and finding it be able to comprehend it.

While using all the resources within our reach as helps, for the final Truth we must go to the fountain-head, the source of all Truth—God Himself, who is Truth. A book, an article or a statement from another becomes useful to us, and powerful in the degree in which it serves as a medium or con-

necting link between ourselves and the source of all Truth. They bridge a gap, and either through their own statements or through thoughts awakened in the mind place us in connection with that which is beyond—the Infinite source of all Truth. In their place these things are right and are useful to us, but we should never lean upon them and they should never be allowed to supplant nor detract from the one grand source and authority of all Truth—the Bible.

The immense importance of knowing and understanding the Truth cannot be overestimated when we consider that our lives are conditioned and formed through the Thought we entertain and hold, and that the product of life will at all times correspond with the character of the Thought, be it Truth or untruth. The deductions from this are simple and obvious.

Believing a thing true or false does not make it so. But while our belief cannot affect the Truth, it can, and it does affect us



—our lives, hence Truth is the one great cardinal principle or corner-stone upon which the true and fruitful life must be built.

When Thought is based upon Truth it becomes an invincible power. Reinforced by wisdom and knowledge, impelled by a determined will and strong desire nothing can stand before it. Truth is stronger than error and will prevail.

In the degree in which your concepts of a thing are those of Truth, will your beliefs, your reasonings, your logic and your position become invincible and unassailable.

“He that followeth me shall not walk in darkness, but shall have the light of Life”—and that light is Truth.

**Thought---**

**The  
Key-note  
Of  
Life.**





## CHAPTER V.

Thought is the all-powerful, all-potent and never ceasing factor in the phenomena of life. Through it, and it alone, do we build our character, condition our circumstances and environment, and shape our destiny, here and hereafter. Thought is back of every spoken word, every impulse and every act. It is the initial or primal cause of all outward expression, no matter what form that expression may take, and all outward expression will as surely take a form that corresponds with the character of the Thought which is back of it. Thought is the "Key-note" and the builder of life for each and every individual.

It is impossible to measure the product of a Thought. Its possibilities are seemingly limitless. Life in its detail and entirety is absolutely moulded and fashioned by it. A Thought affects you individually, it corre-

lates other Thoughts of a like nature, it attracts Thoughts and things which are in correspondence with it, it reaches and influences others for good or bad. It is the basic principle of all expression in material life; it is the agent through which all development, both spiritual and material is attained.

Thought is not the light evanescent thing which the masses take it to be. We are coming more and more to realize that there is much truth in Prentice Mulford's statement that "Thoughts are things." Thought is a substance, though not a material one, and a real thing. In expression, it is both force and motion, vibratory in its character. It travels with the rapidity of lightning, and for the fulfillment of its mission it is dependent upon the force and energy—the intensity of the desire that is back of it.

When we come to realize the fundamental truth that a Thought precedes every act; that when followed up, if a Thought is wrong, the act will be wrong; and that if the

Thought be right, the act will be right, we shall see at once *that we have a starting point from which every problem of life will be worked out in conformity with the character of our Thoughts—and this, whether we are conscious of it or not.* We shall see that we are making life what it is, and that we have it in our power to make our lives what we will, through the intelligent exercise of this power—that we can even condition circumstances and environment to a very great extent, for bear in mind that your life and mine are the result, the product—the sum-total of our past Thoughts, and that consciously or unconsciously, we have made our lives and the conditions and environment which surround us just what they are.

We cannot get away from this great truth and the sooner we come into a vital realization of it, act in harmony with it and the laws operating in the realm of Thought, using our intelligence in shaping our lives, the better it will be for us. The sooner then will our lives conform to some fixed purpose

or ideal, instead of being the result of aimless drifting and the changing influence of others Thought upon us.

Man is a "Free moral agent." He has the power to choose, but does he exercise that power and choose, or does he, for the most part, drift with the tide? Power counts for nothing unless we use it. Neither does wisdom nor knowledge. It is not what we possess, but what we use that counts for our good or bad. The *way* in which we use the power we possess and the *Thought and intelligence applied in the use of it*, will at all times determine the character of the results.

Thought is pre-eminently the builder of life and character. It is a creative and constructive force. Just as brick after brick laid in its place raises the building to its height, so are our lives and characters built up, Thought by Thought. Nothing has ever been accomplished by man, no progress has ever been made in any direction without first being preceded by Thought. Before the first stone is laid in the founda-

tion the building is complete in every detail in the mind of the architect, and as the character and quality of the materials used will determine the character and quality of the building, so will the character and product of Thought conform to and correspond with the Thought itself.

Everything exists first in the ideal or mental, before it is manifested in the material, *and the tendency of Thought is to take form in action—to express or externalize itself.* We constantly act from our Thoughts and here is where our power of choice comes in. *Choose your Thoughts and you choose your acts; choose your acts and you determine the results, and what shall come to you. The law of correspondence obtains here. The relation and inter-relation of Thought to act—of the ideal to the material must never be lost sight of.*

But do not make the mistake of imagining that a few days or weeks right thinking is going to change the whole current and tenor of your life. Changes will begin at once,



but remember that your life, and you yourself, are the product of your lifelong Thoughts, and that it is the steadfast persistency in holding to a given line of Thought or purpose that produces the deepest impressions and the desired results. All true growth is by degrees. This is a law of nature which we cannot get around. You build your life Thought by Thought, but you do not build it all at once. As you put yourself to right Thinking, you then by degrees, begin to shape your life in conformity with these Thoughts and gradually as you persist in holding to right Thoughts and right ideals, will you find your whole life, your success, your conditions, your environment and your friends conforming to the character of the Thoughts you are holding to.

If your life, your circumstances, your success, your friends are not to your liking, commence at once to change the producing cause—*change your mental attitude. Think the Thoughts, build the ideals which you*

wish to be externalized. *Think of things just as you want them to occur and put energy, force, determination—intensity of desire, behind the Thought and ideal and gradually you will see the Thought taking form in action, and your ideals materializing themselves.* Remember, it is the Thinker—the trained Thinker, who puts force and energy in his Thought who accomplishes much in the world.

*All Thought is bound to produce a result, in the degree in which it is not counteracted by your other Thoughts, and here you see the necessity of formulating right Ideals and Thoughts, and then holding to them firmly, with untiring persistency and faith. The more intense the Thought, the quicker and greater the results. Light, evanescent Thought does not reach far beyond the individual, and cannot produce any marked or specific external results, though it has a decided influence on the individual.*

Thought is the great “Key-note” of life. It is the great and all-powerful tool with

which man carves out his fortunes or misfortunes, and by which he pilots his barque through the oft-times stormy and tumultuous sea of life. When youth steps out upon life's stage of action, life's future is then as a bank of clay: with "Thought" as his tool he goes to work, and the product or result of his life, is the product or result of his Thoughts, and one corresponds and is related to the other. "As he Thinketh in his heart, so is he"—a clear concise Biblical statement of a stupendous Truth, often quoted, but faintly realized.

**Thought---**

**Its  
Character  
And  
Mode  
Of  
Expression.**



## CHAPTER VI.

The knowledge of what a Thought is, in and of itself, is as yet beyond us and its exact nature may never be known, but we can know something of the way in which it manifests itself.

Thought expresses itself by force, through motion, vibratory in its character, and is a substance, though not a material substance. We must remember that we have to deal with both spiritual and material substances, and that the spiritual or unseen is the real. It pre-existed and will continue to exist throughout eternity, while material substance and things which are seen are the result of existence of spiritual substance—the product of it and are for time only.

All students and investigators will agree that Thought is expressed by force through motion. If this be true, logically we are led to the conclusion that Thought is a sub-

stance, for without substance or a medium, without parts or particles in that medium, without motion, vibratory or otherwise, it is impossible to form any conception whatever of force or power.

This is a Law of the mechanics of sound, heat, light, electricity, etc. Motion and vibration involves a "something" that moves or vibrates. What is that "something?" No one knows, save that it is a spiritual or invisible substance.

But while we do not know what a Thought is in and of itself, we know that it expresses itself by force, through a vibratory movement or motion and is a substance.

When we think, that substance is put in motion, a stress or vibratory movement is set up in the etheric atmosphere which surrounds us, similar to the waves produced in casting a pebble into the water.

Just as motion is set up the instant the pebble comes in contact with the water, so the instant a Thought is formulated, a stress

or vibratory movement is set up and the Thought begins to travel.

The strength of this vibratory movement or Thought wave depends upon the vigor, energy and earnestness of the desire which is back of the Thought.

The more force with which the pebble is cast into the water, the larger, stronger and farther reaching are the waves produced by it.

The more force and energy put behind Thought—the more intense the desire, the more earnest the purpose; the greater becomes the power vested in the Thought, the more force it carries, the further it will go and the deeper will be the impression which will be made.

The more one can realize the righteousness and beneficence of his desire and purpose, the more force and energy he can put in the Thought, the greater its power.

The higher and more noble the purpose and desire, the more powerful the Thought, because of the finer and higher rate of its



vibratory movement. Good is stronger and more potent than evil..

If Thought is a substance as it is assumed to be, and if no substance in the universe ever ceases to exist, and every atom is in constant motion—nothing in the whole universe being ever at rest—what becomes of a Thought when once formulated and sent out?

Does it ever cease to exist? If sent out for a specific purpose will it accomplish that purpose and then continue to exist, manifesting itself thereafter through the individual who received it? Will Thought substance once put in motion ever cease to exist, either by itself or blending with other Thoughts of like nature? Close study, observation and experiments made along this line lead me to believe that this is true; that a Thought once formulated, does not cease to exist in some form, but the workings of the Law relating to Thought is so subtle that it is difficult for us to comprehend it, or to believe when we experience it.

But in a further analysis of Thought, we see in its expression two things, force or motion, and intelligence—a duality. Duality, pairs, doubles seem to be one of the laws of the universe. Look which way we may, we see duality and opposites manifested. And Thought is no exception. In its expression, it combines both force and intelligence.

There is no such thing in the universe as an intelligent force or motion—that is, a force or power which is in and of itself intelligence. It is unthinkable. It does not exist.

Intelligence, in and of itself possesses no force or power. By itself alone, it is without the means of manifesting or expressing itself.

Force or power, by itself alone, is simply wasted or destructive energy.

When force or power unite or combine with intelligence, we have what may be called in its manifestation, an intelligent force.

When this is understood we shall see that

the quality of the intelligence used in conjunction with power, governs the effectiveness of the Thought.

“Knowledge is power,” and knowledge implies intelligence. The higher the degree of knowledge and intelligence, the greater the power at command.

With the conscious and intelligent recognition of that power, the results then depend upon the way in which it is used.

**Thought---**

**Its  
Qualities  
And  
The  
Laws  
Governing  
Its  
Transmission.**



## CHAPTER VII.

We say that Thought travels—and it does, but how does it travel? What is the medium through or by which it is transmitted? That a Thought of one person will reach another is a fact now too well known to admit of a question. Thought, in manifestation, is both force and intelligence, with power to project itself, but there must be some medium by which it can travel—wires over which the message may be conveyed.

There is all about us, and permeating every known substance, that which is termed “Atmospheric Ether”—a finer, more highly attenuated atmosphere, and it is the consensus of scientific opinion that this “etheric atmosphere” is the medium through, by, or over which, Thought is transmitted.

And here I may as well say that it is my belief that *all power in the universe, no matter what its form or mission, whether mani-*

*fested in animate or inanimate nature, is but a different form of manifestation of one and the same force or energy, and that the initial force or energy, in all cases, is that which is known to us as Electrical energy.* A clear conception of this will enable us to arrive at a better understanding of the manifold and complex manifestations of force and power, as well as to determine their origin.

Thought then travels along the Etheric Waves, the will, desire, force, energy and intelligence back of the Thought determining its power and quality.

In its outward effect, a weak or negative Thought cannot produce any deep impression, for the reason that it lacks the necessary force.

It mingles with the Thought atmosphere in which we live, producing an effect commensurate with the degree of energy which is back of it.

A positive energetic Thought produces a distinct activity in the Etheric atmosphere

about us, or an effect on the individual to whom it is sent.

The intention to send the Thought need not be present in order to have it reach the individual. Some of the most marked instances of Thought transmission which I have experienced, occurred when there was no intention of sending the Thought, simply connecting it with the person.

It is my belief that intensified Thought, or earnest desire and purpose, connected with the person, will reach him better and produce stronger, more distinct impressions, than will a Thought formulated with the express purpose of sending it.

I believe this to be the most effective way of making the desired impressions upon the mind of another, but it does not impair nor detract from the fact that a Thought formulated and projected with the purpose of reaching another will perform its mission, in just the degree in which conditions are favorable. Both methods are effective, the



choice depending upon the nature of the impressions which are sought to be made.

Thought carries feeling and distinct impressions, other than the actual Thought itself with it, and the more feeling, the more earnestness put into the Thought, the more will the impressions made conform to the character of what is behind the Thought.

We cannot hold a Thought. It travels whether we will it to or not and the impressions made by our Thought, the results obtained, depend upon conditions and as conditions vary, so will the results.

And what are the conditions? They are various. Some are more psychic or sensitive than others and are the more easily affected by Thought impressions. The more passive the person, the more easily he can be influenced; but when occupied, it is more difficult and the more intense his occupation the more difficult it becomes.

We can the more readily impress those who are in sympathy with us—those whom we know personally, and with whom we have

come in contact by the clasp of the hand—a form of greeting that is not without its significance.

We can as a rule, reach one more easily while asleep, but the impressions then may, or may not, rise above the threshold of consciousness, depending upon the degree or depth of sleep. All are more or less affected by Thought, either direct or from the Thought atmosphere surrounding us, during the hours of sleep.

If the sleep be light the impressions made may take the form of a message from another, but in the deep sleep the impressions made will seem to be the Thought of self.

Because we do not see some external evidence that a Thought has been received, or because the person claims to be unconscious of having received any Thought or impression, it does not in the least indicate that the Thought did not reach him. I believe that a Thought projected to a person, or earnest Thought connected with him can and does reach him without doubt, at all times.

I have reason to believe this true, and while we cannot always see the results from the Thought sent, and the person is unconscious of any impressions having been made, nevertheless, the Thought reaches him and makes an impression, though he does not recognize it.

Thought reaching a person, and indications that it did reach him, are two different and distinct propositions. Do not confound them. There are many things that may qualify, neutralize, annul or intensify a Thought or an impression which finds entrance to the mind. We do not by any means act on all the Thoughts we have, and to the observer there is no external evidence that we have such Thoughts. There are many things which must be taken into consideration in investigating the Thought realm and we must be careful and observing if we would arrive at the truth.

We are living in a vast ocean of Thought which for aught we know, may extend from this to other planets. The higher we go, the

finer and more attenuated the atmosphere becomes until there is nothing but pure ether, and as it is a law of physics that the heavier or grosser particles will always settle at the bottom, can it be that the coarser and grosser forms of Thought gravitate towards the earth, while the higher and finer forms of Thought are above, in the pure ether which fills all space? How natural for the eye and mind to turn upward when its concepts are pure, good, elevating and ennobling, as in prayer! Is there a reason for this?

By our own volition, we place ourselves in harmony—on the same plane of vibratory movement—with either the Higher or Grosser forms of Thought. The natural or material man who lives in the material world, is in harmony with, and on the vibratory plane of the lower or grosser Thought realm, while the Spiritual man, the one who, while in the material world and recognizing the claims of all physical laws, lives above it in spirit, and draws his Thought and inspira-

tion from the higher and more spiritual Thought realm, because of his living on a higher vibratory plane and in harmony with the divine. And like attracts like.

And to one who is living in this higher or spiritual atmosphere, will there come increased power of spiritual discernment which will enable him to distinguish and understand more clearly, higher or spiritual laws, as well as the relation of the spiritual to the material.

If Thought, in manifestation, is vibration, all spiritual law being universal, it must follow that the conditions governing vibratory movement in other things, must obtain in the realm of Thought.

Each kind or quality of Thought has its own specific rate of vibration. The lower and grosser the Thought, the coarser and slower the rate of vibration. The higher and purer the Thought, the higher and finer the vibratory movement. In disease, except in fever, the vibratory movement of the body is lower and slower than in health.

And here comes in the Law of Attraction. "Like attracts like." Each Thought or thing is related to its kind and of necessity, attracts to it that which is related to, or in correspondence with it.

Thoughts of fear, discouragement, disease, vice and crime which you may hold are related to other Thoughts of a like nature and attract them to you.

Thoughts of health, happiness, courage, hope, success and all good, relate themselves to other Thoughts of a like nature and bring them to you.

The Laws of Attraction and Harmony are "twin brothers." You attract to yourself that which is in harmony with the Thought you hold. Your mental attitude determines what shall come to you. Do not forget this. It is absolutely true, though you may not see it now.

If you enjoy discouraging, pessimistic Thoughts and want them, just commence thinking them, and you will have them in abundance. Reverse this and think such

Thoughts as will build you up and contribute to your higher development and growth, your health and success, and you will find these things coming to you.

Remember that you always attract to yourself the same class or quality of Thought which you hold. The things which come to you will correspond to your mental attitude—to the Thoughts which dominate you, and to the demands of your Thought realm. Every moment your Thought is determining what shall come to you.

“Thoughts do not need the wings of words  
To fly to any goal;  
Like subtle lightning, not like birds,  
They speed from soul to soul.  
Hide in your heart a bitter Thought,  
Still it has power to blight;  
Think love, although you speak it not,  
It gives the world more light.”

**Thought---**  
**Attraction**  
**And**  
**Reproduction.**





## CHAPTER VIII.

By your Thought, you condition your own circumstances, your success and your happiness and if your life is not what it should be, blame "fate" for it if you wish, but remember that "fate" is simply the product of Thought. Your Thought determines your "fate."

The Law of Attraction works in conjunction with the Law of Harmony, therefore it can only attract to itself, that which is in harmony with it. "As he Thinketh in his heart so is he." Why? Because of the Laws of Attraction and Harmony! Recognize these Laws, work in harmony with them and you will have far less to complain of—you will see things conforming to your ideals, just in the degree in which you are true to these Laws and to the wisdom and knowledge you possess.

But bear in mind that it is the persistent

Thought, the fixed, determined purpose that calls into existence the desired result. The mere thinking of a thing for a day will not bring it. Results may come quickly at times, and again it may take weeks or months to actualize your desires. It all depends upon conditions. Never become discouraged, for these Laws are absolute in their operation. It takes time to change existing conditions so that results are manifest, for there are opposing and neutralizing forces which have to be taken into consideration. Formulate your desires, fix your ideals and then hold to them with firmness and determination, and know that in time you will realize and attain them if they are just and right.

We are living in a vast ocean of Thought and we all add our quota to it. We also draw from it. Our Thoughts reach and influence others and the Thoughts of others reach and influence us. "No man liveth unto himself" is a divine truth with a deep interior meaning.

Your Thought relates you to other persons, though you may never have recognized this truth. Your happy, cheerful, encouraging Thoughts reach and help others and the same Thoughts from others reach and help you. As you sow, so shall you reap. You cannot sow evil Thought and reap good. You cannot sow Thoughts of discouragement and reap success. Take this rule—think of things as you want them to occur, then hold to it, and you will soon see changes taking place in the right direction.

By virtue of the Law of Attraction and Harmony, Thought becomes an attractive force. As the magnet will attract to itself that which is in harmony or correspondence with it, so will Thought attract to it, that which is in correspondence with its nature and character. We shall reap what we sow, and the sooner we come into a vital realization of this Divine Truth, and maintain the right mental attitude, the sooner we will find ourselves in the position where we can control and condition our circumstances and

environment. Can we gather figs from thistles?

Thought reproduces itself and in that reproduction it becomes more fully developed. It reproduces its kind. With the vast ocean of Thought surrounding us, taking into consideration the creative, constructive, projecting, attractive and reproductive character or quality of Thought, *we may say that the possibilities before us are the possibilities of our Thought, limited only by the concepts of the mind and of faith.* Who can measure these possibilities? Who can say what is impossible? Where is the limit? You can do anything you really believe you can, *if you will to do it, and persevere.*

Thought is the fundamental and controlling factor in life—the initial or primal cause of all outward life expression, and of all that pertains to man in his relation to his material environment. The only limitation placed on our Thought is the measure of our spiritual perception, and the wisdom and knowledge we possess.

Distance is no barrier, for Thought can circle the globe, and we have no means of knowing to what extent it may penetrate the infinite space above us. Thought is instantaneous in its movement, hence the element of time does not enter into consideration.

Mind — Thought, includes all forces. Though the world at large has been slow to recognize the fact, there have always been some philosophers who have grasped the transcendent idea that Thought is the first great initial and primary expression of power in the universe, and that at a final analysis, all other force or power is but the Thought of God or man, in some of its varied forms of manifestations. We must recognize the fact that all outward manifestation of power is but the expression of that which is within, and that only that can find outward expression which exists within, therefore Thought is, in every sense of the word, the outward expression of the fundamental principle of life.

A mere intellectual understanding of

these principles and laws will not of itself, produce results. When you know them, commence at once to make practical application of them in every detail of your life. If you want to change your condition, think different conditions—such as you would have. If you want success, think success. If Love and good-will, think the same, and there is nothing surer than that sooner or later you will attract to yourself the things you desire, if they are within the limits of your ability or comprehension.

Thought is indeed the great and all-powerful tool with which man carves out his fortunes or misfortunes—and he is surely and constantly shaping one or the other. The skill with which he uses this tool, and the results obtained, will depend upon the degree of his wisdom, knowledge and intelligence.

The way to change your life or existing conditions, is to change your mental attitude—think of things as you want them to occur. Thought tends to take form in action, and

just as you hold to the right mental attitude will you find your best and strongest Thoughts seeking expression through external activity.

*Remember above all else, that the degree of greatness depends upon the quality of purpose. Let this Thought be with you in all your thinking. With all kinds, quality and grade of Thought at your command from which to choose, it is with you to say what your Thought, and consequently what your life and attainment shall be.*

Man can be what he wills to be. Let the desire, aims, ambitions and the ideals be right, with earnestness in the desire; force, energy and determination behind the Thought, and corresponding results will follow.

The only limitation placed upon man, is that of the degree of his faith or belief. Think helpful, strengthening and encouraging Thoughts, have confidence in yourself and in your ability, and with the right ideals



before you, persevere in your determination to accomplish your purpose.

Thought—right Thinking—is the agency through which you will accomplish these things. Every scheme, every deed, every act has its birth in Thought. Begin now, put in practice what you have learned, and then, learn more each day. Think, act for yourself. Difficulties are only a means of developing your strength and interior forces. Never flinch before them but face and overcome them and you will find yourself—the real self—unfolding each day, and attaining to real and substantial growth and development.

How it is that Thought acts, that it expresses itself externally, and that which is *back of Thought*, will be elucidated in the following chapters on the “Dual Mind” and “I.aw.”

**Man---**

**His  
Creation  
And  
Development.**



## CHAPTER IX.

In considering the subject matter of this and succeeding chapters, I shall adhere to the Biblical account of the creation of Man, as well as to its definitions of what man is, the purpose of his creation and his future destiny, together with the collateral truths involved in each sphere. In taking this position, I am aware that I shall encounter the criticisms of the materialist, and of those who accept the theory of organic evolution, but criticisms and theories are of minor importance where Truth is in question. I accept the statements of the Bible as being positive and final, beyond dispute and not open to question, but a right understanding and correct interpretation of any and all Scripture, depends upon clearness of spiritual perception, and the unbiased desire to know the truth for its own sake.

It is foreign to my purpose to go into an

exhaustive argument or examination of the different theories in regard to the creation of Man, nor is it necessary. I have given careful attention to this important question, and taking into consideration what I understand from the Bible to be the purposes of God in the creation of Man, His purposes concerning him here and hereafter; looking at Man as we know him to be—a triune being in his physical expression and a dual being in mind; viewing him in his future state or condition, which must be the outcome of necessity of what he is, and in conformity with the unchangeable purposes of God, I find no theory regarding his creation that will hold together, outside of that given in the Bible. All others are weak in some points and there are missing links in the chain which render it complete. The evidence and proof of this I cannot submit here, though there is an abundance of it, therefore without going further into the question, I shall assume the Biblical account of the creation of Man, as well as its state-

ments of what he is and of all that concerns him.

What is man? He who created him says he is "Body, Soul and Spirit." A clear, concise and intelligible definition. Here we need to attend to our interpretation or definition of words, and as our understanding of a thing depends upon the way in which we understand the terms employed, I will briefly define the sense in which I shall use the terms "Spirit" and "Soul."

The word "Spirit" is a very broad term and has different meanings, but in the sense in which it is used in the above quotation, I understand it to mean the spirit form—the counterpart of the material man, in other words, the Spiritual body, which is clothed upon by the material.

The "Soul," I understand to be that within us which is, so-to-speak, a part of God, that which relates us to God, partaking of His nature and attributes and living forever. In the language of Psychology, it is the "Sub-conscious" or "Subjective" mind of

Man. This will be more fully considered in a subsequent chapter.

In Genesis 1, 27, we read, "So God created man in His own Image, in the image of God created He him: male and female created He them." Let us cast aside our own ideas, our prejudices and opinions for the moment, and consider this statement just as it reads. God created Man in His own image and likeness. What is God? A Spiritual or a Material being? None will contend that He is Material. Then, if He is a Spiritual being, Man, created in His image and likeness must of necessity have been created a Spiritual being also. Let us not try to force any interpretation, but consider the above statement of the creation of Man, with its clear language, just as it reads. As created by God, in His image and likeness, Man was Spirit and Soul.

But how came he to be what we see him now? To fulfill the purpose of God concerning him as lord over a material creation—to have dominion over every living crea-

ture upon the earth, to place him in correspondence or in harmony with his material surroundings, necessity demanded a material or physical body, in order to meet the demands of life-expression in a material world, hence, in Genesis II, 7. we read, "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul," and in vs. 22, "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." Notice that only in chapter I, 27. where the "Spiritual" man is in question, is the word "Created" used, and that in speaking of the material body, or "house" in which the man is to dwell, the words "formed" and "made" are employed.

Note also the simultaneous creation of the Spiritual Man—male and female—in chapter one, and the separate and distinct formation of the physical or material Man and Woman in chapter II. In chapter I we find Man created in the image and likeness of



God, and in chapter II we find God giving him a material body, thus placing him in correspondence with his material surroundings. Here we find the complete physical and spiritual man—Body, Soul and Spirit. All is in perfect harmony, and our present knowledge of what Man is, conforms to these statements as to his creation.

Created in the image and likeness of God, placed upon this earth in all the innocence and purity that is implied by virtue of his creation, Man failed to maintain his state or condition of innocency and that which we term “the fall of Man” was the result.

And what are we to understand by the “fall of Man?” The coming into the knowledge of good and evil. Before this, Man had no knowledge of evil and knew only good. We can with safety assume that in the eating of the “fruit of the tree of knowledge of good and evil” he acquired his material or conscious mind, and through it, the knowledge of good and evil. There can be no question as to the nature of that which constituted

the "fall." "And the Lord God said, behold the man has become as one of us, *to know good and evil* and now, lest he put forth his hand and *take also of the tree of life* and live forever, etc." Man had fallen from his high estate of purity and innocence in acquiring the knowledge of good and evil, and to perpetuate life under the conditions that then obtained, would mean the perpetuation of sin, suffering and misery, therefore this world is not the continual abiding place of Man. He enters it that he may leave it again, but if he shall choose, and make his life here what it should be, he will yet again attain the life of innocence and purity which he has forfeited, through a process similar to that by which he is first introduced to us in Genesis.

With the "fall," or with the acquirement of the knowledge of good and evil, there came what we term, the "Conscious mind." Before this, Man was possessed of Soul, or that which we know as the "Subconscious mind" and now he acquires another mind—

the conscious or material mind, constituting him mentally a dual being. With the Conscious or Material mind and the knowledge of both good and evil, comes the power of choice—the “free moral agency of Man.” While he now has the knowledge of both good and evil, he has the power to choose between them and therefore becomes a being responsible for his own acts and choice.

First, we have the creation of the “Spiritual” Man, next, we find him housed in a material body, to meet the demands of material conditions and environment, still clothed with innocence and purity, then we find him coming into a knowledge of both good and evil, and at last, we see him as he now is, a human being, with Body, Soul and Spirit and his dual mind.

We must remember that the demands of necessity always exist before the creation of any thing or faculty. There is a cause which brings all things into existence, and it is as essential that we recognize the necessity or cause, as it is that we recognize the thing it-

self. It is impossible for us to understand Man in his varied aspects, or the operations of any of his varied faculties, except we go back of all and seek to understand the necessity which called him and his faculties into existence.

When man came into the possession of the knowledge of good and evil, it was necessary that he be endowed with the power of choice, that he might choose for himself, otherwise he would be a mere automaton, hence the necessity existed for the material or conscious mind, and now, he chooses for himself. His choice depends upon his desire and purpose, and the quality of his desire and purpose depends upon the measure of his wisdom and knowledge.

Man then, as we see him now, is endowed with a Spiritual and Material mind. The one identifies him with the higher or spiritual realm, the other with this world and material life. He is possessed of the power of choice and the knowledge of good and evil. He has within, the promptings of good;

from without, the promptings of evil. Now, *what he becomes depends altogether upon the choice he makes.*

In the Conscious and Subconscious minds, man is provided with every faculty needed to meet the requirements of his surroundings and environment. What he becomes will depend entirely upon the faculties he unfolds and the way in which he develops them. As we meet him in the ordinary walks of life, he has developed his Conscious or objective faculties at the expense of the Subconscious or Spiritual, hence he is slow to perceive Spiritual truth, but quick to grasp the material. Indeed, the Spiritual realm is unreal to him, and he can only perceive that which appeals to him through the five physical senses.

This is one-sided development. A symmetrical development demands the cultivation and use of both our material and Soul faculties, but in the intense material and commercial atmosphere which surrounds man, he becomes almost oblivious to the ex-

istence of the finer and higher faculties of the Soul, and thus choosing, he fails in the almost limitless possibilities which are his.

Before man can reach the highest degree of development of himself or of his own powers, he must know and understand what he is. The measure of his attainment will be the measure of his knowledge of God and his understanding of the various faculties and powers of the Conscious and Subconscious minds, the Laws governing them, and the use he can and does make of them.

Man know thyself, is an admonition which we will do well to heed.



**The---**

**Dual  
Character  
Of  
The  
Mind.**





## CHAPTER X.

In order to understand the varied and complex activities of the mental faculties in their relation to Spiritual, Physical and Material life-expression, their powers and possibilities, it is necessary to understand and fully recognize the Dual character of the Mind. While "Thought" is in truth the "Key-note" of life, the "Dual Mind" may justly be termed the great "key-stone" in the arch of manifested or expressed life.

The phenomena of life cannot be at all correctly interpreted until the Dual character of the mind is both recognized and understood. It is immaterial to us at this point whether the mind of man is Dual—two minds—or whether he has one mind with dual faculties, as our present purpose is fully served in recognizing the broad fact that the mind is Dual in its character and operations. The Duality of the mind is

demonstrated beyond question in the phenomena of so-called "Hypnosis," where the Conscious mind, or the Conscious faculties are held in abeyance and the Subconscious mind only is active.

While the Dual mind can be recognized and its operations noted in ones self and in others in the waking state, by those who have made a study of it, the condition known as "Hypnosis" affords the best opportunity for distinguishing more clearly its distinct operations.

The Doctor of Psychology in active practice, who is also a sincere and earnest investigator, has perhaps the best opportunity for the study of the complex activities of the mental faculties, coming as he does in contact with his patients in a practical way and not for experiment. Only those who have made a study of man under these conditions can form more than a faint conception of the wonderful and transcendent powers of the Soul, of the clear distinction which exists between the Conscious and Subconscious

mind, or of how they often war against each other in their complex and subtile activities.

The average person has not the faintest idea as to how he is controlled or actuated in his life-expression, nor can he have until he recognizes the existence of the Dual mind and understands its operations. When he comes into this knowledge he enters a new sphere of existence where a light of exceeding brilliancy is shining and life assumes a different aspect. He understands much in his life which has been unintelligible to him and he comes to understand how he can exercise a control over himself and over all that concerns him.

While it is only in recent years that this great truth of the Dual mind has come to be at all generally recognized, there have always been those who have recognized its existence and understood its operations to a greater or less extent. The Bible teaches it from first to last and the light has been shining all along, but man blinded by his own conceits would not see it. At last scientific

experiments have demonstrated the fact beyond dispute and it is no longer questioned by those who lay prejudice aside and approach the subject with the desire to know the facts. It is not a "New" truth, for in the Scriptures will be found the thread of Duality of Mind and Duality of Being running from beginning to end.

That man is not only possessed of a Dual Mind, but also of a complete dual being, is plainly taught in the Scriptures. "There is a natural body and there is a spiritual body." (1st Cor. XV, 44.) Through the influences of our material teachings and environment we have come to regard the physical being as the real and only man, while the truth is there is in each and every individual both the Spiritual and Material man, each complete in himself and each possessing distinct faculties.

There is no field which promises richer reward for sincere and painstaking study and investigation, than that covered by the Dual mind, with its transcendent powers

and the manifold operations of its faculties. In the degree in which we discern and understand the operations of both the Conscious and Subconscious mind, will we come to understand and realize the vast possibilities which are within the range of our attainment. The field is broad and seemingly without limit, and the reward promised for its exploration is great indeed.

But the one who pursues his investigations purely from a scientific standpoint, with certain subjects for experimental purposes, will not discover the deepest truths. He will make some progress and will attain his purpose in a degree, but the highest and most transcendent truths will be reserved for those who have the opportunity for study and investigation in connection with actual and practical work, in treating the large variety of people that come within the field of the practitioner of Suggestive Therapeutics, and who is able to study all from a spiritual standpoint, discerning spiritual things by spiritual means.

From such we may hope for much that will throw additional light upon the operations of the Dual mind, as well as upon all the phenomena of life, and the whole subject merits the most painstaking care and investigation.

Not until we know and understand ourselves as we are, our capabilities and our powers will we be able to govern and control ourselves, our circumstances and our environment, nor will we be able to get the most and best out of ourselves, therefore the greatest study of mankind is man, and the more we study him, the better will we understand the attainments which are possible to him through the unfoldment and development of the faculties and powers which are within him.

It is difficult to find a term that properly expresses the true nature and functions of the two minds, but I shall use the term "Sub-conscious mind" to designate that which we know as the Soul, or Soul Intelligence; and "Conscious mind" to express that which we

understand as the natural or material mind :  
and as many become confused by the multiplicity of the terms used to express the same thing, I will give those which are used synonymously.

**THE  
CONSCIOUS MIND.**

---

Objective mind.  
Natural mind.  
Mortal mind.  
Material mind.

**THE  
SUBCONSCIOUS MIND.**

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Soul.  
Unconscious mind.  
Subjective mind.  
Oversoul.  
Subliminal Self.





**The---**

**Conscious  
Mind.**



## CHAPTER XI.

From the moment of birth, we are ushered into an atmosphere which is thoroughly impregnated with influences and Suggestions from the Material world in which we live, and in a degree which is in keeping with the development of our intelligence, begin to come under the dominion of the material senses or the Conscious mind. The power and extent of this dominion increases with our growth and our years, except as it may be changed or neutralized through the development of our higher faculties.

The Conscious mind pertains to our material existence only; it is governed by the five physical senses, and is the necessary outgrowth of our material existence.

The principal faculty of the Conscious mind is that of reason. It reasons by all methods—inductively, from particulars to general conclusions; deductively, from con-

clusions to particulars; analytically and synthetically, but inductive reasoning is exclusively a faculty of the Conscious mind and is a faculty pertaining to this life only, rendered necessary by the limitation of our knowledge.

The other faculty of the Conscious mind is that of Recollection. Many attribute some phases of memory to the Conscious mind, but my investigations lead me to believe that all memory rests with the Subconscious mind and that that which is regarded as the memory of the Conscious mind is but the manifestation of its powers of recollection.

I believe that a close analysis will show that Inductive reasoning and Recollection are the only two faculties possessed by the Conscious mind, and that all else is but the activities of the Subconscious mind expressing itself through one of these Conscious faculties.

The Conscious mind takes cognizance of

the outward or material world, and its media of observation are the five senses.

It is our guide in the struggle for material existence. When we are dominated by it, we are led towards an increasing materialism and come to believe that nothing is real or worth our effort, except that which appeals to us through the five senses, but in the degree in which it is brought under the controlling influences of the Soul faculties or Subconscious mind, we come more and more under the dominion of this higher intelligence and the Conscious mind becomes subordinate to the Subconscious mind, its faculties being illuminated by the light and intelligence of the Soul.

The Conscious mind is governed by reason, but the clearness and correctness of its reasonings are determined by the degree of knowledge and intelligence possessed by the individual, and also by the illumination afforded through the spiritual faculties of the Soul. It is difficult to control one contrary to reason, but this can be done by persistent

effort, in the degree in which the Conscious mind can in some way be held in abeyance, so that the influence or Suggestion can be brought to bear upon the Subconscious mind. We see this constantly and it illustrates the wonderful power of Suggestion even in the waking state and at the same time shows us that the Subconscious mind can be controlled contrary to reason and judgment, when we are living under the dominion of the Conscious mind.

In a sense, the Conscious mind is the guard or sentinel who says what shall pass and reach the Subconscious mind, and in the understanding of this one point lies the secret of knowing how to influence and control others. Before a person can be influenced to action, the Subconscious mind must be reached, either through argument which is convincing to the Conscious mind, or through in alertness. We must remember that the Conscious mind challenges what does not appeal to reason and that the natural man is governed by reason, whether it

be true or false and that the reasonings of the Conscious mind—the natural man—cannot be relied upon because it is purely material and can only perceive things from a material standpoint and because of its natural limitations.

The one who is dominated by the Conscious mind becomes more and more material, hence the more material he grows the less of the spiritual he can discern and the more difficult it becomes for him to grasp anything but that which appeals to his material senses.

The man who is dominated by the Subconscious mind becomes more and more spiritual, with increasing clearness of spiritual discernment as development progresses, discerning Spiritual things by Spiritual means; and as he comes to understand that the material exists only by reason and virtue of the pre-existence of the Spiritual, Reason becomes enlightened by the Spiritual faculties, he stands upon the foundation of Truth and Wisdom which is absolute in the degree



which is commensurate with his development, and he cannot be swayed or influenced contrary to that which he knows is Truth.

We are Spiritual or Material in the degree in which we are governed by, or living under the dominion of, the Conscious or Subconscious mind. One leads to Spirituality and the perception and understanding of the unseen, while the other leads to an intense Materialism which obscures the Soul faculties, and prevents us from discerning anything but that which appeals to us through the material senses.

The Conscious mind was given us for a purpose and it should by all means be cultivated, though not by itself alone. It possesses faculties of great value to us if properly used, but its highest use and value is attained through a corresponding development of the Subconscious mind.

The highest development cannot be attained through the Conscious mind, for the reason that the physical senses only give us relative knowledge and that through these

senses we can perceive only that which pertains to the material world, *which is itself but a consequence of the existence of the Spiritual*, therefore in limiting ourselves to the Material, we are limiting our knowledge and intelligence *to the effect*, the cause of which, is the Unseen or Spiritual realm.

But in the development of the Subconscious mind, we come into the knowledge of that which is the first great cause of all that exists, and are able to measure and judge of things from a standpoint which gives us a clear and correct understanding of both the Spiritual and the Material side of life. We discern cause and effect; we come into a knowledge of Laws which are incessantly operating, by which our lives are controlled independent of our knowledge, wishes or beliefs; Reason and Intelligence is illuminated by the light of Divine or Spiritual Truth, and we find our whole life-expression conforming to a higher standard of living, through being actuated by a higher order of intelligence.

All the powers and attributes of the Conscious mind should be cultivated and developed, but this should be done under the guidance of the Spiritual faculties. We must recognize the fact that Spiritual powers transcend the material; that the Subconscious mind or Soul, in its powers and attributes, transcend the Conscious or Material, hence if we would attain that position where we can have the highest conceptions of life, and grasp the possibilities which are before us, the Conscious mind must be developed under the light of the higher faculties of the Soul.

In the Ideal life, true development and growth consists in the harmonious development of the mental faculties under the dominion of the higher or Spiritual faculties of the Subconscious mind.

**The---**  
**Subconscious**  
**Mind.**



## CHAPTER XII.

The chief factor in human existence, the underlying cause of all physical and material expression, which is back of Thought, of Will and of Act, is the Subconscious mind. In all phases of life, as it is related to the Spiritual, the Material or the Physical, we are called upon to reckon with and consider this clear-seeing, never-sleeping and far-reaching Intelligence which is within us, the "Subconscious Mind"—the "Inner Man."

*There is absolutely no way, no state or condition in which we can escape from the ceaseless activities and controlling influences of this great and potential intelligence. It matters not whether we recognize or understand its existence, it is with us and operative just the same in its potency and power, and it is impossible for us to measure motive, or understand that silent and subtle*

*influence which controls us in all we do, until we come into a knowledge and understanding of the Subconscious mind, its powers, and the Laws which govern its activity.*

And what is this which we term the "Subconscious Mind?" It is the mind that never sleeps and which is unceasing in its activities. It is that intelligence within us which is not the result of education; which takes us beyond ourselves, and which perceives Truth independent of the material senses, or of others.\* In a word, it is the Soul of man, which lives forever—the inner man, whose habitation throughout this material existence is this material body which we have been in the habit of assuming to be the real self.

The attributes, qualities, functions and powers of the Subconscious mind, or Soul, are varied and potential, transcending all else in the range of its operations, both in the mental and material spheres.

\*For a more detailed treatment of this subject, the reader is referred to Hudson's "Law of Psychic Phenomena," to be had of any bookseller.

While the Soul is (for want of a better term) the "God principle," or the "God life" within us, it is not God, and never will be. The creature can never equal the creator, else being equal with God, he would be a God himself and there is now and always will be but one God. We must make this distinction full and clear, for while the Soul does possess some of the attributes and powers of God, it never can, in its most perfect state, be equal with Him. To hold that the Soul is essentially God is a serious error which involves others equally serious.

The first and perhaps most important faculty of the Soul, is that of "Intuition," which is the perception of fundamental Law or Truth, independent of the five physical senses, or of reason. It is the Soul's highest power and it is through it that the knowledge and perception of all divine or spiritual Truth, as well as the experiences and emotions of the Soul are brought over to consciousness. It is the way or means, and the only way or means whereby we can come in-



to a knowledge of God, or by which we can perceive spiritual Truth.

It is through Intuition that man receives an intimation of wisdom, of knowledge and of truth which is beyond him, into which he may grow, if he will but heed and act on its promptings. It is the way in which God speaks to man, through which Divine wisdom, knowledge and inspiration is received. It is the most transcendent and sublime attribute of the composite man.

The faculty of Deductive Reasoning belongs also to the Soul, and is an attribute of God. It is reaching general conclusions from the instantaneous perception of the conclusion, or of general Laws and fixed principles—reasoning from a conclusion to particulars. The Subconscious mind cannot reason inductively.

God cannot be said to reason inductively (a faculty of the Conscious mind) for the reason that such would imply a limitation of knowledge. His reasoning—if God can indeed be said to reason—is deductively, from

an infinite knowledge of all Truth, all law and principle, and this faculty of the Soul is essentially divine.

Memory is a faculty of the Soul, and is absolutely perfect. This is well demonstrated in the condition known as "Hypnosis," where with the conscious mind in entire abeyance, memories of events which have passed entirely out of the range of the Conscious mind can be readily recalled by the subject. Authentic instances are recorded where persons have spoken a language with which they were never familiar save through association in childhood. Memory is an exclusive faculty of the Soul, but its events can be called to consciousness through the faculty of Recollection of the Conscious mind.

The Soul is the seat of the emotions. Love, Joy, Anger, Remorse—emotions both good and bad emanate from it. This may seem a startling statement to those who have considered the Soul as being essentially pure and Divine and that only good is possible

from it, but the statement is true, as we shall see.

It is amenable to the Law of Dictation or Suggestion, and this is a most important truth. *We cannot understand the phenomena of life until we understand this great truth or Law.* It explains many of the inner mysteries of life and teaches us how we are actuated and controlled in what we say and do.

By reason of its material environment, the Soul is under the Law of Suggestion. While it was originally pure and divine, by reason of its being under the Law of Suggestion it becomes colored or tainted by the thoughts and beliefs of the parents from before birth—commonly called heredity—and when it is ushered into this world, it becomes increasingly colored and tainted by the impressions made upon it through the suggestive character of its material surroundings, and as we come to understand this important truth, we can see how, in life, both good and bad can emanate from the

Soul and how it is that man is born in sin and needs washing before he can be clean.

So long as the Soul inhabits this material house, so long is it under the Law of Suggestion and bound by that Law to act in conformity with the character of the impressions made upon it. It cannot do otherwise, for the Law is absolute, though in considering this we must take into account the modifying, neutralizing and changing influences of contrary suggestions, in order to correctly understand the operations of this Law; *but while the Soul is bound by the Law to express itself, and we, in consequence are bound to act, from the impressions made upon it, we have the power to choose the character and nature of the Suggestions or Impressions upon which it must and will, at all times act.* Man is a "free moral agent," with full power to choose; and understanding this, and intelligently and consciously choosing the nature and character of the Suggestions upon which the Subconscious mind acts, he chooses and determines what

his life, his success, his health and his happiness, as well as what his future destiny shall be.

Still another faculty of the Soul is that which is known as "Telekinetic Energy"—the power of the Soul over matter, even to transcending the laws of nature. Instances are on record where man, through this power which is resident in the Soul, has moved ponderable objects with and without contact, and in the Orient there are religious sects who in their ceremonies, walk over white hot stones in the bare feet, without so much as a scar. The common experiment of two or more persons lifting another with the fingers illustrates this same power, and the rappings, moving of tables, slate writing and materializations accredited as "spirit phenomena" can be accomplished through this same agency.

All power as manifested through man, is resident in the Soul, and the more fully this is recognized, the more the powers of the Soul, and the Laws under which it operates

are understood, the more and better will we be able to use them for our material and spiritual advancement. The more intelligence employed in their use, the greater and more effective will be the results obtained and the more will we discover the vast possibilities which are within our reach and be able to avail ourselves of them.

Faith is an attribute of the Soul. This is the Faith that the Lord Jesus Christ taught and insisted upon, and is the only faith which will accomplish that which He said. It is the conviction or evidenc of things not seen, but fully believed and accepted by the Soul. It is this faith of which He said, "According to your faith be it unto you," and again, "All things are possible to him who believeth." He who has this faith can, without doubt, do that which he believes he can do.

Telepathic power is also an attribute of the Soul. Whether we are conscious of it or not, Soul communicates with Soul, and Telepathy is the normal means of communica-

tion between Subconscious minds. The more we, through a recognition of this fact, come to look for, and cultivate this faculty, the more will we realize its existence and be able to employ it.

**The---**  
**Subconscious**  
**Mind ;**  
**Its**  
**Functions**  
**And**  
**Operations.**





### CHAPTER XIII.

In a previous chapter, we have seen that "Thought" is the tool with which we shape our life and destiny, and now we discover that which is yet back of Thought; the deep, underlying and most potential factor in human existence—the Subconscious mind or Soul, with its transcendent powers and intelligence.

We need to analyze the underlying causes which prompt and promote action and conscious thought as well. Until we do this, we cannot fathom motive or impulse, nor can we account for much that we do. Those who are observing will note the silent and oftentimes strong influences impelling them this way or that. They feel inclined to do a certain thing, but cannot tell why. Especially is this true of woman, for the reason that her higher or Soul faculties are less blunted by contact with the coarser things

of material life than man's and because as a rule she is more intuitive, more sensitive to impressions and more ready to act on them, though there are marked exceptions to this.

*In the whole phenomena of life, we must always take into consideration the great central fact that the Subconscious mind, and therefore man is ruled and controlled by Suggestion. This is one of the most important and far-reaching of all Psychological truths, and must never for a moment be lost sight of.* When this is understood, then the next important question is, how do suggestions reach the Subconscious mind, from whence do they come; and, as man acts from the impressions made upon the Subconscious mind, can he govern and control the character of the Suggestions or impressions from which he must act?

First; granting that man has the power to formulate Thought, Suggestions or Impressions are made upon the Subconscious mind by our own Thought, and our Thought may be the product of logic and reason, or it may

be the result of the Conscious or Unconscious impressions made upon the Subconscious mind, through the five senses or through other agencies, rising to consciousness. While we are trying to determine where our Impressions come from, we are at the same time learning where our Thought comes from. All Thought comes through impressions made upon the Subconscious mind, and as these impressions come over to consciousness, we turn them over in our mind, analyze them, reason on them, and the conclusions formed then become autosuggestions upon which the Subconscious mind acts.

Second; Impressions are received from the Thoughts of others which reach us through the intention of the sender, or through the thought being connected with us in his mind, and we may or may not be conscious of the fact that we are being influenced by another. Thus are impressions made through Thought consciously connected with us by the thinker, either with or with-

out the intention of influencing us, for be it remembered, the intention to have a Thought reach another need not be present with the thinker ; the simple fact of connecting the Thought with the person causing them to receive it.

I hold it to be a Law, that a Thought formulated and sent with the intention of reaching another, or if connected with him, as in an imaginary conversation, *will always reach its destination*. I believe this to be absolutely true, but whether the Thought sent will rise to Consciousness ; whether it will be consciously recognized as a distinct Thought of another by the recipient ; whether it will come into expression as the Thought of the recipient, he believing it to be his own Thought ; and whether he will recognize the Thought or impression and act upon it, or refuse to act upon it though recognizing it, are entirely different questions. Because this distinction has not been recognized, and because we have judged whether the Thought reached the person, by his rec-

ognition of it, or his acting upon it, we have been led into the error of questioning the power of Thought. Settle it in your mind that Thought is bound to reach its object, but whether it will be recognized and acted upon is altogether another question—and depends.

Third; the Subconscious mind is continually influenced by the Thoughts we unconsciously attract to us, they being in general such as correspond to our prevailing mental attitude. These impressions are made entirely unconscious to the Conscious mind, and herein lies the secret of many of the ills of life, of the failures and much of the sickness that comes to us. To make this plain would require more space than is at my disposal, but I know it to be a fact, and a very potent one. My personal experience and my practice have demonstrated it.

Fourth; the inspirational influences and higher Thoughts which produce impressions upon the Subconscious mind, come to us from the Spiritual realm. And here I do

not wish to be misunderstood. I do not refer to the so-called spirit communications of the day, but to Thoughts which we may attract to us through desire, or a corresponding mental attitude, or through God's ministering angels or spirits, as is clearly taught in Hebrews 1, 14: "Are they (the angels) not all ministering spirits sent forth to minister to those who shall be heirs to salvation?" See also Matt. XVIII, 10, and Psalms XXXIV, 7.

This is not the so-called communication of departed spirits with those still upon earth, but is the ministration of things that are for our highest spiritual good by God's ministering angels, who communicate to us spiritual things through spiritual means, but this highest and most profound ministration of Divine Wisdom—this fuller revelation of God Himself—can only come to those who have been made "heirs of God and joint heirs with Christ,—members of the Royal Family, through a belief on the Lord Jesus Christ as their Saviour; and then, the

efficacy of this ministration depends upon our recognition of, our desire for, and our opening ourselves to it.

Through a recognition of this great truth, and by maintaining a receptive attitude, the ministrations of God's ministering Spirits, as well as truths and inspiration of the highest order will flow in to us, and we will at times recognize the source of these higher Thoughts and Inspirations, but settle it in your mind, that those who are God's ministering servants to us do not stoop to rappings, slate writing or materializations, but that their ministrations come to us through impressions made upon the Subconscious mind or Soul, and that these impressions are distinct and effective in the degree in which we desire them, recognize their source and open ourselves to them.

The phenomena witnessed in so-called spiritualistic demonstrations cannot be denied by any who are not wilfully blinded, bearing in mind that there is both genuine and fraudulent demonstration, but the larger



part of it can now be scientifically accounted for by the known powers of the Soul, and when the powers and attributes of the Soul are more fully known, I believe there will be very little of that which is now called "Spirit phenomena" that cannot be accounted for in this way.

That spirits have manifested themselves to man in the past, I admit, for we have the Bible record of it. That they do so now, may be possible; but, where the phenomena is genuine, that they are the persons they represent themselves to be, I deny. They are deceiving spirits. But as this question has come in incidentally and I have no intention of discussing it, I will leave it with the simple reference to 1st Timothy, IV, 1. "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Through a careful analysis of the foregoing, we will discover that back of all Thought, back of all Impulse and back of all Acts, is that unceasing, never sleeping

and potential intelligence, the Subconscious mind, or Soul, and that consciously or unconsciously, we are influenced and governed by the Impressions or Suggestions received by it. That this process goes on unceasingly and for the most part unconsciously to us, is a great truth which is only faintly recognized by the few; and yet, here is the controlling factor—the very mainspring in our existence. Our desires, our impulses and our mental attitude are constantly undergoing changes, owing to this silent, unrecognized, but all-powerful agent; and we are unconsciously controlled by it, in the degree in which we fail to recognize its existence, and do not consciously govern the character of the Impressions or Suggestions which shall be made upon the Soul.

Here is the vital point: *We are governed and controlled by the Subconscious mind through the impressions made upon it in the ways noted, whether we recognize it, or are conscious of it or not, and we determine the character of these impressions by the charac-*

*ter of our prevailing mental attitude.* When we are in a negative condition, we are like a rudderless ship at sea, carried about hither and thither by the ever changing tide of the uncontrolled impressions which are made upon it; but when we assume the positive attitude, we then determine the character of the impressions from which we shall act, through governing our Thought and our mental attitude consciously and with intent.

If we would determine the character of the Impressions upon which we shall act, we must first of all recognize the fact that we are controlled by the Suggestions consciously or unconsciously made upon the Subconscious mind. Then, we must consciously govern the character of those Suggestions or Impressions, through assuming a positive attitude, choosing the character of our Thought and our habitual or prevailing mental attitude, for, bear in mind, *one must and will correspond to the other.*

Remember, the Law through which both conscious and unconscious Suggestions act

upon the Subconscious mind is absolute, but that there are all sorts of things which change or modify the impressions made, and consequently affect the result. By a recognition and understanding of this Law, we can measure and understand that which operates to produce seeming failure when employing Suggestion, and by the same means, change or remove these modifying influences and the effect of adverse or undesirable Suggestion.



**The---**

**Subconscious**

**Mind ;**

**General**

**Observations.**



## CHAPTER XIV.

That the Subconscious mind or Soul is the most important factor in human existence, will not be questioned by any who have come to understand its powers and field of operation. Though man for the most part is in almost entire ignorance of its existence and knows even less of its operations, here is the thing by which he is absolutely governed and controlled in his mental, physical and material existence—here is the subtle agency through which he is unconsciously controlled by himself and by others.

It dominates our very existence, in spite of the fact that we fail to recognize it or that we exalt the Conscious mind to the position of ruler. The average person would be appalled if he could know to what extent he is dominated by others through the ceaseless and unconscious activity of the Subconscious mind. How do you know that a



Thought or an Impression you have is your own? How do you know whether the Thought or Impression which comes to you is not the Thought of another influencing you, either with or without intent?

We act from Thoughts and impressions made upon the Subconscious mind which we take for granted originate within ourselves, when in fact they do not, but are the silent Thought or Suggestion of another. It does not of necessity follow that the Thoughts and Impressions upon which we act are made upon us intentionally by others, as there are but few who know or understand the intelligent use of the mental powers in this direction. By placing ourselves in harmony with certain class or quality of Thoughts we get them and act from the impressions thus made upon the Subconscious mind, and this process goes on so quietly and the workings of it are so subtile, that we are rarely conscious of it.

There are two facts which we can not evade and must face: First, that we act

from Impressions made upon the Subconscious mind; and second, these impressions are made upon the Subconscious mind by our own Conscious mind, or by others, either consciously or unconsciously. A close analysis and an understanding of what is involved in this proposition will show us very clearly that in the ordinary walks of life, the average person is actually ruled and dominated by others, and is not choosing for himself, though in all sincerity he may think he is. To intelligently shape life, we must intelligently choose for ourselves and the wisdom of our choice depends upon knowledge and the development of our higher or Spiritual faculties.

We must remember that the Subconscious mind is dominated by Suggestion, and that it accepts and acts upon Suggestion or Impressions of which we are not conscious, but that the character of these impressions can be governed by the character of our Thoughts or purposes and our habitual mental attitude, as the unconscious impressions

made will harmonize and correspond with the Thoughts we hold.

The secret of all real progress and of fruitful life-expression is in choosing the character of our Thoughts, which also involves the choosing of the character of the impressions which shall be made upon the Subconscious mind. In the degree in which we control our Thoughts and the Impressions from which we act do we consciously direct the current and issues of life and in that degree do we also gain self-control. Before we can control others we must first control ourselves

We must recognize the fact that unless we assume a positive attitude—stand at the helm ourselves—we are at the mercy of all sorts of floating or designing Thought or Suggestion. While the negative person is technically a “free moral agent,” as a matter of fact, he is ruled and dominated by others, either by accident or design, because he is not exercising his prerogative of choice.

It is of the utmost importance that we un-

derstand this far-reaching and all-important factor in life. Only in this way can we intelligently shape our lives and say what shall come to us. But bear in mind, we either shape and control life for ourselves or allow others to do it for us, and it does not matter whether we are conscious of it or not, the fact remains unaltered.

And until we understand and *realize* how it is that impressions are made upon the Subconscious mind through direct Suggestion and through the Suggestive character of the occurrences of each moment, as well as through the silent influences of Thought Impressions, and how we act from these impressions continually, we cannot consciously or intelligently shape or govern life for ourselves.

How many there are in this world who are absolutely living a life that is dictated and controlled by others almost from beginning to end simply because they do not understand that which is fundamental in determining their life! I know some who have

stood appalled when they first came to recognize this great fact and could begin to understand the subtle and far-reaching activities of the Subconscious mind and how their lives were unconsciously guided and controlled through the operations of this great intelligence unconsciously to themselves.

When this mighty truth begins to dawn upon the mind and there comes some realization of the workings of this great and potent intelligence which is within, well may the individual stand with fear and trembling before the responsibility which rests upon him! Life, and the shaping of life is no mere pastime, but a stern and vital reality in which each is working out his destiny, either Consciously and intelligently, or Unconsciously and in Ignorance. It is only as we come into a recognition of this great Truth that we come to see to what extent it is true that the choosing of what shall come to us lays absolutely with ourselves and of how important it is that we should Con-

sciously and Intelligently choose that which shall determine the trend and issues of life. *When we come into a vital realization of this potent truth in the Soul and it becomes a deep-seated conviction, we shall see that we are responsible for what comes into our lives and that we can in no way shift the responsibility upon others.* Ignorance does not excuse us and is never to be desired.

To be "forewarned is to be forearmed," and as we come to understand how thoroughly we are under the dominion of these Laws, we shall also come to realize how, and in what way, we can control our own lives and protect ourselves from the undesired influences of others. We are not left to the mercy of the ever-changing and undesirable influences of others or of that which will come to us through the Suggestive character of our surroundings. But unless we become positive and stand at the helm, we certainly are ruled, dominated and controlled by these constantly operating influences. If we assume control ourselves, we can as surely de-

termine the character of that which shall come to us and at the same time exercise a beneficent influence over others through the positive character of our own mental attitude, for it is the positive person, the positive attitude that makes the strongest impression upon the mind of another.

And here another important consideration comes in: Others are influencing and controlling us in the degree in which we are negative, because we are open and receptive to their influence. When we become positive, we are influencing and controlling others in the degree in which they are negative. The positive person is also subject to the influences of others and to impressions received from his surroundings, *but he intelligently chooses and determines the character of that which he will receive and act upon* either through conscious volition or through the protecting influences of his prevailing mental attitude—the Law of Self-preservation.

“No man liveth unto himself” is a divine Truth pregnant with meaning. Consciously

or unconsciously we are affecting others through the unceasing operations of this great and potential intelligence within us, hence the necessity of our maintaining that attitude which will not only enable us to intelligently fashion and control our own lives, but exert the most salutary and beneficent influence over others. The more we consciously and intelligently use this great power within us for the good of others, the more will we reap good ourselves, for this is the Law. "It is more blessed to give than to receive."

One of the most important points to be observed in all questions affecting Material and Spiritual life and in the treating of disease, is the very great and subtle part played by unconscious Suggestion, or the unconscious activities of the Subconscious mind. Remember, these impressions no matter as to their source, come to our consciousness, when we are at all conscious of them, *as our own Thoughts*, and we do not realize their origin, nor do we question it, until we come



into a knowledge of the Laws governing the activities of the Dual Mind.

While we cannot always determine the origin or source of the Thoughts or Impressions which come to us, we can and should choose what Thoughts and Suggestions we will entertain. One of the deepest studies in the treatment of disease is to determine the part played by the Unconscious Auto-suggestion of the patient and to what extent it is neutralizing or counteracting the effect of the Suggestions given. The principle or Law is absolute, but there are conditions and neutralizing agencies which must always be taken into consideration and overcome through the application of the same Laws.

But it may be asked: if we are unconsciously influenced by Suggestions and Impressions received by the Subconscious mind, how are we to know, or how are we to guard ourselves from such as are undesirable? A very important question and one that should be answered as intelligently as possible with the light at our command.

In the first place, *the fixed purpose, the prevailing mental attitude which we intentionally or unintentionally cultivate, will determine to a very great extent the character of the Impressions which will be received unconsciously by the Subconscious mind.* The positive person, the one who is intelligently shaping his life, will attract to himself that which is in correspondence with his fixed purpose and his prevailing mental attitude, while the negative person, the one who is not standing at the helm but is drifting, is by virtue of the same Law at the mercy of all floating Thought or Impressions. He attracts a little of everything to himself, but lacking in continuity of purpose, and being ignorant of the operations of the Law of Attraction, he is not "centered," he fails to hold to any specific line of Thought or purpose long enough to produce any perceptible effect, and as a consequence, he becomes one of that vast army of people who are doing something, but nothing in particular, just "drifting with the tide" and rarely succeed-

ing in anything he undertakes. It is impossible to escape these potential influences in any way whatever, but we can bring them under our control and say what shall influence us, through the knowledge of the operations of these Laws, and through intelligently choosing for ourselves.

The power and effectiveness of Suggestion and Autosuggestion will be more fully considered in the following chapters, but the points I wish to emphasize here are that *we are controlled by or through Impressions made upon the Subconscious mind; that these Impressions are made both Consciously and Unconsciously and that we can in no way escape from them; that while essentially man is a "free moral agent" he is not exercising his prerogative of choice in the ordinary walks of life, but is dominated and controlled by the Suggestions and influences of others unless he is consciously choosing for himself.*

While Thought is the "Key-note" of life and a Thought precedes every act, here we

see *how and why* we are controlled by it, as well as that which is back of Thought. The Subconscious mind is back of all and its expression is the result of impressions made upon it taking form in Thought, and Thought taking form in action. It comes to dominate in life-expression and illuminate the faculties of the Conscious mind, only in the degree in which it is recognized and developed.



**Suggestion---**

**Defined,  
And  
The  
Way  
It  
Operates.**



## CHAPTER XV.

In the previous chapters we have seen that the Subconscious Mind acts upon Suggestion—that it is under the Law of Suggestion, and that we are impelled to every act through a Suggestion or an Impression made upon the Subconscious mind.

While the term "Suggestion" is one universally employed, it is but little understood and to the average person is but a phrase conveying an indefinite meaning. The Potency and Power of Suggestion, the Laws governing in its unceasing operations as well as the nature of Suggestion, its intelligent use and the conditions most favorable for obtaining the best results from it are as little understood by the masses as were the possibilities of electricity by Franklin in his day.

What is a "Suggestion?" Anything which makes an impression upon the mind is a Suggestion. It may be a word, a look, a mo-



tion, a person, a thought or many other things. It may be Impressions received by the Subconscious mind from the vast ocean of Thought in which we live, or from the realm of the Spiritual world. At every turn we are met by a Suggestion and it is as impossible to escape from Suggestion itself, as it is to escape from the ceaseless activities of the Subconscious mind. It is everywhere present and in life-expression we are as assuredly dominated by the Law of Suggestion, as by the necessity of breathing and this whether waking or sleeping.

It has been truly said that "Suggestion rules the world." Traced down to its last and final analysis, Life-expression is the result or consequence of Suggestion, and this being true it is evident that if we would change the character of our Physical, Mental or Material conditions, we must in some way govern the fundamental or producing cause. While it is true that we act from our Thoughts and in governing the character of our Thoughts we determine the character of

what comes to us, it will be borne in mind that every Thought is a Suggestion and also that the source of much of the Suggestive Impressions from which we act reach yet back of the realm of Thought and that Suggestion is therefore broader and more comprehensive than Thought.

For a general definition of Suggestion in its application to Therapeutic work, we may say that "a Suggestion is a Thought formulated and expressed by one person for the purpose of influencing another," but this does not by any means properly define Suggestion in its broad and true sense. An unexpressed Thought is as much of a Suggestion as if spoken to the person, and the impression thus made may be more effective for the reason that he will be inclined to consider it as his own Thought and willingly act upon it of his own volition, unquestioned and unchallenged.

Thought and Suggestion are so closely allied and inter-related that at times it seems difficult to separate them and it will be borne

in mind that what has been said in reference to Thought in previous chapters obtains, only with increased force in the realm of Suggestion. A Thought may be the result of a Suggestion or a Suggestion may be the result of a Thought, but in either case they create impressions upon the Subconscious mind from which the act springs.

The two most potential factors in our existence are the Subconscious mind and Suggestion, bearing in mind the inter-relation of Thought and Suggestion. When we understand the Faculties and operations of the one and the nature and potency of the other, together with the Laws governing them, we have the key to all Life-expression, to health, happiness and success.

We must recognize—we must *realize* the fact that *everything* which in any way appeals to the senses is a Suggestion and that we are consciously or unconsciously impressed by the Suggestive character of everything with which we come in contact or which comes within the range of our vision.

The idea is prevalent that a Suggestion is only the word spoken to another, but this is not true. Everything—anything which makes an impression upon the mind, whether it be through the five senses or otherwise, is a Suggestion.

We eat, we drink, we breathe, we walk, sleep and act solely through Suggestion and when we come to recognize and realize this, we then begin to see how thoroughly we are dominated by Suggestive Impressions and of what paramount importance it is that we should determine the nature and character of the Suggestions from which our Life-expression flows, through conscious choice. For let it be remembered that the activities of the Subconscious mind, from which all acts spring, must at all times correspond and be in harmony with our prevailing attitude, *which is in itself the strongest kind of a Suggestion.*

So potent and powerful is Suggestion, and the results which I have seen obtained from its use so far enter what is considered the

realm of the miraculous, that I frankly say I do not know what is impossible of accomplishment through its intelligent and persistent application, but there are bounds beyond which it is at least difficult to pass. The Law of Self-preservation—the expression of a faculty inherent in the Soul, is ever operative, and while the Subconscious mind is under the Law of Suggestion and is bound to act upon Suggestions given when they enter unchallenged and unopposed, it will refuse to accept or act upon a Suggestion which is in violation of this Law of Self-preservation, and as is well known by those who have investigated, a person in “Hypnosis” will resent and refuse a Suggestion which does violence to his fixed principles or convictions, though as I have said, knowing the power and potency of Suggestion from actual practice, I am not prepared to say what is impossible, when Suggestion is properly and persistently employed.

It is well to remember that there is no good that cannot be perverted and no power

that cannot be misused and abused, but our safety does not lie in ignorance, but in an intelligent understanding. Our advantage is not in avoiding a thing, but in understanding it and how to use it for the good of ourselves and others. We might as well say that because electricity kills we will have nothing to do with it. Our safety and well-being always lies in knowledge and intelligence. Ignorance means degeneration and retrogression.

Our fixed purposes and Ideals, if persisted in, are the first and most powerful Suggestions and will take precedence over others. These become an "Auto-Suggestion," which is a Suggestion given to ones self, and an Auto-Suggestion is one of the most difficult things to overcome. An unconscious Autosuggestion may become so deeply seated as to require much and persistent conscious effort to overcome or change. I have had patients in whom I could distinctly discern the unconscious workings of Autosuggestion when they were making the strongest con-

scious effort to follow my Suggestions, and herein lies the secret of much seeming failure in the application of Suggestion. But instead of indicating failure, it only emphasises the potency and power of Suggestion in two ways; first in demonstrating the strength and power of the Autosuggestion and second in being able to overcome the deeply seated impressions produced by the Autosuggestion, by the persistent use of proper Suggestion. It requires repeated and persistent Suggestion to overcome these deeply seated impressions and when we recognize the fact that one's Autosuggestion is the more powerful and that the strongest Suggestion will prevail until broken by a stronger, we will see that they can only be overcome or counteracted by repeated and persistent effort on the part of ones self or the Suggestionist.

Suggestion gathers force in its repetition. The only way you commit a poem to memory is through constant iteration. Reading it over once or twice will not do it, but the

more you read it, the more you become familiar with it, the more it becomes fixed upon the mind so you can repeat it from memory. This is Suggestion. The oftener it is repeated and the more energy employed in giving the Suggestion whether by ones self or another, the deeper and more lasting the impressions made and the more effective the results. One can repeat a lie so often that he finally comes to believe it true.





**Suggestion---**

**Applied  
To  
Mental  
And  
Physical  
Disabilities.**





## CHAPTER XVI.

In treating all Physical and Mental ailments, Suggestion is the underlying factor in the cure, no matter what method employed, be it Medicine, Osteopathy, Christian Science, Mental Science or what not. Every dose of medicine and every movement or manipulation carries a Suggestion with it, and as has been well said by an eminent Chicago Physician—Dr. William H. Holcombe, ex-President of the American Institute of Homeopathy—"To be certain that drugs have ever exerted any curative action whatever, it is necessary to eliminate every mental element of cure from the case. Let there be no opinion or thought about the matter, no faith, no imagination, no hope, no expectation of result. When all these causes are absent, the result may possibly be the effect of the medicine."

Suggestion is the means or cause which is

back of all cures effected and every intelligent and progressive Doctor of Medicine recognizes this fact, in a greater or less degree. While the materialistic tendencies of his patients demand what they consider a material remedy—something they can see, taste and feel, the Physician feels bound to prescribe something which may or may not be medicine, but he is sure to accompany it with a good dose of Suggestion, and the most successful M. D. is the one who makes the most intelligent use of Suggestion, even if it be accompanied by the administration of sweetened water and bread pills. They are on the right track and all they need is the courage of their conviction. And yet, can we blame them? They know that the people are not yet educated up to natural methods of healing and demand pills and powders and they also know that unless they administer something which their patients at least believe is medicine, they will be dismissed as being incompetent and another employed who will

indulge them in their ignorance. When people want to be duped, and will have it no other way, can we blame one for duping them? P. T. Barnum was worldly wise when he said "the American people want to be humbugged and I might as well humbug them as anyone else." But here, as in all things else, our salvation and best good lies in Intelligence and education rather than in ignorance, and as the public become better informed in the underlying principles of life, they will demand and receive more rational and natural methods of treating their physical ailments and will have less of them to be treated.

The philosophy of Suggestion in treating Mental and Physical ailments will be better appreciated when it is understood that *all the functions and sensations of the body are under the control of the Subconscious mind, that It is under the Law of Suggestion and in its activities, can be controlled by Suggestion.* Now, with the functions and sensations of the body under the control of the

Subconscious mind, and with the Subconscious mind controlable by or through Suggestion, we see at once that through intelligent Suggestion, any of the organs of the body can be stimulated, circulation increased and a right activity brought about in all parts of the physical being by proper Suggestions. Here you have the theory of the whole philosophy of healing in a nut-shell—if you can see it.

But do not overlook the fact that there are always conditions to be observed in treating for the cure of disease. There are certain fundamental Laws of nature, and conditions which must be complied with. Disease is the result of a violation of Law. Complying with the simple Laws of life, or conditions of health and the intelligent use of Suggestion, there are but few forms of diseases which cannot be cured.

And with the growing tendency of thinking people to break away from the old drug methods of treatment towards that which is in harmony and in accord with nature, it is

well to note that cures brought about in this way are more permanent, for the reason that it is Nature's own method of cure, devoid of any artificial stimulant, and while the Physician is ostensibly doing the work, in reality he is making the patient do it and the results obtained are perfectly natural from which there will be no relapse, except through a repeated violation of Law. And when the patient recovers, he knows how he has regained his health and how to retain and maintain it.

The field covered by Suggestion is as broad as life itself. There is no sphere in life where the operation of the Law of Suggestion and the activities of the Subconscious mind cannot be employed to infinite advantage. In shaping the course of life, in determining our measure of success and our happiness, in healing disease, in eradicating undesirable habits and traits of character and in bringing about a right mental attitude or condition, Suggestion can be utilized to the greatest advantage and results



can be secured through the intelligent use of Suggestion and Auto suggestion which are attainable in no other way.

While in my practice I employ the Magnetic or Life-forces of the body, which is a most powerful aid when intelligently used, my reliance is always upon Suggestion as the chief and most potent factor in bringing about the cure of any disease. The results I have obtained—and the results attained by all intelligent practitioners of Suggestive Therapeutics—tax the credulity of the average Medical physician. In fact, many of the advanced among them refuse to believe these results possible.

That severe and chronic constipation can be readily cured and a regular movement of the bowels secured in a short time without the use of one drop of medicine, wholly through Suggestion, is a fact which it is difficult to induce even the laity to believe, and yet it is being done every day. One of the most pleasant features of a cure of this kind is that when a person is cured in this

way, he understands perfectly how the cure is brought about and is easily able to control this important function himself by the intelligent use of Autosuggestion.

In the treatment of all diseases peculiar to women—making no exceptions, and even in Child-birth, there is no method of treatment known which will produce such prompt and permanent relief or cure, as the treatment by Suggestion. This class of diseases, the regular Physician has found himself unable to cope with to any degree of satisfaction and as a result, comes the too common recourse to the knife.

When women come to realize what this mode of treatment means to them and when through an understanding of the great possibilities it has in store for them they demand intelligent and scientific treatment, the field of Suggestive Therapeutics will be more fully occupied by practitioners of a higher order of intelligence, these ailments will be more intelligently and successfully treated and cured and the number of opera-

tions will be reduced to the minimum—and God speed the day!

Some have an idea that Suggestion is only efficacious in the mild and simple forms of diseases, but there is no physical or mental ailment which cannot be either permanently cured or greatly benefitted by the intelligent use of Suggestion, and especially is this true if the Physician understands the Laws governing the Magnetic forces and how to apply them in treatment. It must be borne in mind that the practitioner of Suggestive Therapeutics is called upon to treat almost exclusively, those who have exhausted every means within their reach—the old, hard and chronic cases which have many times been given up by the Medical fraternity, and when this is taken into consideration it will be found that the high percentage of his cures is simply remarkable. Could he have the opportunity of treating the same average as the M. D., his failures would be small indeed.

In all forms of Mental trouble Suggestion

is the Ideal mode of treatment. The powers of Recollection, Concentration, and the Will can be strengthened; strength and force of Character can be obtained and any or all of the Mental faculties can be stimulated to increased activity and strengthened through Suggestion and Autosuggestion. Melancholia, Morbid Thoughts, Fear and Worry can be dispelled in the same way and in fact, there is no other way of treating these Mental troubles but by Suggestion. Wonderful results can be accomplished in Insanity through the Suggestive treatment and when the day arrives that the mentally deranged are scientifically treated by the Suggestive methods, there will be fewer hopeless cases and many will be spared from the fate which now usually awaits those who are thus afflicted.

All habits are especially amenable to treatment by Suggestion. The Liquor, Tobacco, Morphine and Opium habits can be successfully handled with every probability of the cure being permanent.

The great possibilities of Suggestion in healing disease and in mental and moral culture, and the ignorance upon the subject among a very large proportion of the people, together with its importance as related to the well-being of all, and often to the very life of the individual, is my reason for introducing here what may seem to some as a digression from the main thought of the book. Light is needed upon every hand and many are reaching out after knowledge which will be the means of emancipating them from sickness and disease as well as from poverty and unhappiness, and while I cannot give a full exposition of the philosophy of Physical and Mental healing in this brief space, it is my desire to awaken all who read to some degree of understanding of the possibilities which are attainable, and to stimulate them to further research, as well as to the application of the knowledge they have gained.

Ralph Waldo Trine is right when he says, "The Physician of the future will become

the teacher." As the Law of Suggestion comes to be better understood people will heal themselves, or better still, they will know how to prevent illness and disease, and the greatest and most lasting good the Physician can do his patient is to instruct and teach him how to take care of himself and keep well, so that he will not need to have recourse to others for help. As long as we depend upon another in any way, we are weak and there should be no more need why one should apply to another for relief from Physical ailments than there is for his applying for charity. Both are the result of ignorance and negligence—or indolence.

The more we come to recognize the potency of Suggestion and understand the operations of the Subconscious mind, the more will we come to realize how we can become superior to all adverse Physical and Mental conditions. *Health—abounding health is a perfectly normal and natural condition* and any departure from this standard proclaims the adverse character of the Suggestions which

are influenceing us, and a violation of Law.

To be well and strong is the rightful portion of every human being and when principles of Psychology are more generally taught and understood, people will begin to realize that the time has come for their emancipation from the dominion of ill-health, sickness and disease. The dawn is breaking; interest in the True Philosophy of life is more manifest every day and the thoughtful person is enquiring what he can do to shape his life more intelligently and make it conform more to his higher Ideals, as well as to secure freedom from the ills which flesh is *not heir to*.

**Laws---**

**Governing  
In  
Every  
Sphere.**





## CHAPTER XVII.

The more we seek to penetrate the great problem of Life and try to analyze the various manifestations of all force or energy as it is related to Life-expression, both in the Spiritual and in the Material world, the more do we discover that in all their workings there is a method and harmony which eliminates all possibility of "happen" or "chance" and which indicates a scientific precision in the production of all the phenomena of Life, which is quite at variance with what we have been accustomed to think and believe.

*The evident certainty of an effect having a cause, of a certain thing or a certain act producing a certain effect, places the effect or result beyond the realm of uncertainty or chance and brings us face to face with the fact that back of all, there are Laws established by the Infinite which are constantly*

*operative in every occurrence of Life, as well as in the whole universe of God.*

When we know the elements which enter into the initial step, and are able to measure the neutralizing agencies which are also the operation of yet other Laws, we can with much certainty predict the result or effect, and were we possessed of infinite knowledge of all Law, there would be no uncertainty about it whatever. The Chemist knows that by combining two elements, certain results follow and the Astronomer understands so well how the movements of the planets are governed that he can with certainty predict their movements far into the future. And this is what we call Law.

Nothing ever happens. There is a cause for whatever comes to us and all can be traced to the exact workings of Law. If I throw an apple up in the air, it falls to the earth again, but it goes up and comes down in obedience to Laws, one of Force and the other of Attraction. No matter which way we may turn, we face the fact that in every

sphere of Life, and embracing the whole universe there are Laws operating unceasingly and with infinite precision which at all times govern and determine what is and what shall be.

When all is understood, it will be found that the whole phenomena of Life can be reduced to what is, in a sense, a Mathematical proposition. Certain causes produce certain effects, certain effects follow certain Thoughts and certain acts or movements *and when we recognize the fact that for every effect there is a cause—that without the cause the effect could not appear, when we come to realize that every effect is the result of an initial or primal cause and follow this out to its legitimate termination as applied to every detail of Life, we are driven to the conclusion that back of all there are Laws operating which determine the result or consequence of every Thought, every impulse, every act and of all that we do, and that these Laws are universal, governing and operating in every sphere of life—that we live*

*and move and have our being and that everything exists, in accordance with Law.*

While all recognize the existence and operation of Laws in certain spheres, the universality of Law and its unerring application to everything in the universe and to the detail and entirety of all Life-expression is not, by any means recognized or understood as it should be, but as we come to realize this great truth and understand what is involved therein, we will come to realize and appreciate the necessity of an intelligent understanding of the Laws which dominate our whole existence and by which we are governed, so that we may place ourselves in harmony with them and know how we may use or operate them.

This is a vital point and one that should receive the closest attention. We must realize that Law is inexorable as well as positive in its demands, that the product of a Thought, of Suggestion, or of the Impression made upon the Subconscious mind must and will be determined by existing Laws.

Through violation of Law we suffer, through compliance with it we profit, but there is another phase which intimately concerns us in our Life-expression which I will, for want of a better term, designate as the Law of Compensation. In Thinking, we violate no Law, but the Law of Compensation says that I shall receive as I give. If I send out Thoughts of envy, jealousy, malice, hatred or discouragement, or if I hold Thoughts of health, hope, success, love, happiness and good-will to all, I shall get the same in return.

Everything which exists, every result obtained in any way whatever is the consequence of the operation or workings of fixed Laws. In the degree in which we recognize this fact and understand the character and nature of the Laws under which we live, will we be able to act intelligently in regulating our lives and in determining what shall come to us with more definiteness and precision. We will see that when we wish to produce some given result, that it can be attained

only through the operation of certain Laws and the better we understand the Laws by which we are governed, the more sure we can be of the desired results.

The one great and supreme fact of the universe is God, who is the creator and sustainer of all. But God works through Laws which He has established and He expects us to recognize the existence of these Laws and place ourselves in harmony with them. Compliance with Law means infinite good to us, while violation brings us suffering and disappointment. The secret of intelligent living involves a knowledge of God and an understanding of His Laws, and a knowledge of His Laws involves a knowledge of all that enters into Life—the things which we have been considering in previous chapters.

We must remember that all Laws are operative whether we recognize them or not and that it is through ignorance or wilfulness that we reap undesirable results, while a knowledge and right understanding of

these Laws enables us to live and act in harmony with them and govern in their application to all that concerns us.

When we understand that what we are, what we do and what we shall become, as well as our health, happiness and our success are all the result or consequence of the operation of certain Laws, and that all Law is positive and imperative in its action, we will then see that in order to achieve any purpose or bring about any particular result or condition, we must place ourselves in a right relation to the governing Laws, we must live and work in harmony with them and utilize their operations in attaining our objects. We cannot change existing Law nor avoid the consequences of its violation, but we can change our own circumstances and conditions through employing it in the proper way.

The transmission of Thought, its power of Attraction, the influence of Mind over Body, Suggestion, the Impressions made upon the Subconscious mind, together with



all its activities are governed by the exact workings of Laws. As we grasp and realize this fact, we will come to see that it is only through a knowledge and understanding of these Laws that we can intelligently use or apply them in consciously shaping our lives, in determining what shall come to us and in controlling all Life-expression.

Let it be remembered that he who understands the nature and workings of the Laws which control his existence and intelligently employs them in the working out of the problem of Life will assuredly obtain the most satisfactory results, if he will place himself in harmony with them and persist in his purpose. There is no question as to this.

The more you understand the Laws governing the activities of the Subconscious mind, the more effectively will you be able to control and direct them in the right direction. You will then understand how you can control the character of the impressions upon which it acts, whether they be conscious

or unconscious Impressions. The better you understand the Law of Suggestion, the more effectively will you be able to apply it to yourself and to others. Knowledge is Power.

Laws are constantly operative which govern us in every phase and condition of life and in the degree in which we understand the way in which they operate and intelligently use them in our efforts to bring about desired results will we be able to consciously and rightly govern and control our circumstances, environment, health, happiness and success.

We cannot violate a Law with impunity. We must pay the penalty. Sickness and disease is the result of the violation of Law, and health is the natural consequence of compliance with it.

Happiness, success and the attainment of all good; reverses, failures, disappointment, unhappiness and misery are the result of the direct compliance with, or violation of Law, or the consequences of the operation of the Law of Compensation, and by our own

choice we determine just what shall be. The more fully we recognize and understand the existence and operation of these universal Laws, the more clearly will we see how it is that in one way or another we are actually determining, every moment, what shall come to us.

To comply with Law or place ourselves in harmony with it, we must have a knowledge and understanding of its nature and operation. To make an intelligent application of the "Science and Philosophy of Life" we must understand and act in compliance with the Laws governing it.

**The---**

**Secret  
Of  
True  
Attainment.**



## CHAPTER XVIII.

To the one who is earnestly striving for the development of his own latent forces and powers and to the attainment of higher Ideals, I know of no two words of greater significance than that of "Realization" and "Doing."

We all have an intellectual perception of knowledge and Truth which is beyond our actual realization. In a way, we see and discern the manifestations and operation of these Laws and Forces which we have been considering, and believe them, but we fail in that vital realization of their real import and application which would invest them with their greatest degree of power for us. You, my reader, will say that you realize the force and truth of what I am saying, but *do you?*

We are so prone to a mental perception of Truth which is lacking in realization, that I

would press this point upon you. A Truth, a Law, a Principle becomes powerful and of value to us according to the degree of its realization in the Soul. Every day you will prove the truth of this, as I have done, if you are observing.

With the vital Realization of a thing comes power. It then takes a more definite and positive form and becomes a Reality. To illustrate: When we come to actually realize that Thought is a tremendous force and power, and that a Thought or desire firmly held with persistence is bound to attract that which is in correspondence with it, we stand in awe before the vast possibilities which are opened before us. But it is only through *Realization that these wonderful possibilities are brought home to us*. A mental perception must exist first, but it is through *acting upon these perceptions of the mind—through the doing, that the Realization and Potency of any Truth, Law or Principle becomes a power to us*.

Remember—mark it well, it is only

through Doing or Demonstration that vital Realization comes. We know through Doing, then Knowledge becomes Power and brings Realization with it in the degree in which we are observing and follow each proposition out to its conclusion and application.

So often has the question been asked me, "Where is the beginning and what is the proper course to pursue to develop myself and reach to higher Attainments?" that it is my desire to make this as plain as possible. It is interesting, and at the same time painful as well, to note the various methods employed to attain this end. There are numerous "courses" of instructions offered at prices varying from \$5.00 to \$100, which the reader is assured will bring about the desired development, and the methods advocated are many. The mistake commonly made is in employing methods which are, in a sense, mechanical and which do not touch the foundation principles. Thousands are earnestly seeking light which will enable



them to live more intelligently. They read and study and yet feel that they are making but little progress—that there is something lacking.

There are two things which interfere with and hinder the true Attainment and Development of the many. The first is the absence of a definite idea as to what constitutes true Development, and the second is that ever-present desire and fascination for the “mysterious”—stronger in some than in others—which leads them to seek the demonstrations of Psychic Power in its various phases. Now, while this is all right in its way and place, it does not constitute true Development or Attainment and neither are these powers essential to it. Many possess them with little or no real mental or Spiritual development, but the one who reaches a true Attainment will come into the possession or development of all of these powers he can wisely use, or which are needful to him.

*True Attainment and real Development consists in an intelligent knowledge and un-*

*derstanding of the Laws, Principles and Conditions upon which life-expression is founded, in understanding the way in which we are governed and controlled in it, and in knowing how we can consciously and intelligently shape life for ourselves and control our own circumstances, conditions and environment—our destiny, here and hereafter.*

He who realizes that Life is no mere past-time, but a vital and serious problem will demand something practical, something that he can absorb and assimilate into his life. He wants to know how he can come into a more complete control and command of his own powers and best utilize them in his life-expression. Such will not be satisfied with mere theories, no matter how pleasing they may be. He wants something which can be proven, demonstrated and brought into daily practical use—something which will better his condition.

If you have carefully read and studied the foregoing pages, you will have formed some idea of the starting point in right living, as

well as of the development of your own forces and powers. These are the underlying principles of all Life-expression, yet even they are but collaterals—the effect of a still more potential cause, when true Spiritual Attainment is considered, and if we would base our growth and development upon a foundation which is unassailable, sure and firm, we must go still back of these.

All that we have been studying, all Attainment, all Development and substantial progress can be summed up in two words—Wisdom and Understanding. There are no two words which involve more for the good of humanity than these.

If you are really desirous of a higher and truer Attainment, kindly take your Bible and turn to Proverbs, III, 13 to 26, but especially verses 13 to 19. *A careful study of these few verses will disclose the fact that in the acquirement of Wisdom and Understanding, everything else is included.* In her hands are Length of Days, Riches and Honor, Health and Happiness: The Mer-

chandise of it is better than the merchandise of Silver, and the Gain thereof better than fine gold. She is more Precious than rubies, *and all things thou canst desire are not to be compared with her.* Her Ways are Ways of Pleasantness and all her Paths are Peace. The Lord *by wisdom* hath founded the earth, and *by Understanding*, He established the Heavens. Truly, Happy is the man that findeth Wisdom and the man that getteth Understanding

Ponder over the foregoing paragraph my reader, and see if you do not discover for yourself a new Principle or starting-point in life. A vital realization of what is involved in this would cause many to cease their mad rush hither and thither after all sorts of Psychic phenomena, their inordinate desire for communication with "departed spirits" and their quest after "power," "Psychic Vibrations" and various will-o'-the-wisps. They would discover that these things are of minor importance and that there is but little in them which will admit of practical use-

fulness or application in real Attainment and Development. Psychic power has its place and value, but it should never, simply for its own sake, be made an object. You will grow into it and will possess all that is needful for you through the process of true development, and it will come natural and without forcing.

One of the first steps towards real and substantial Attainment, is the understanding and Realization, and the practical application of the great fact that Life-expression is the product of our Thoughts and that through right Thinking we can change our circumstances, conditions and environment, our failures, our unhappiness and ill-health to a great extent, if not entirely, at will. All acts and all Attainment spring from Thought, hence the necessity of attending first of all to this, one of the fundamental factors in the phenomena of life.

A little reflection will show us clearly that the quality of our Purpose, our Thought and our Desire, our Success in all our undertak-

ings, and our true Development and Attainment in any and all directions, *are all dependent upon the degree of Wisdom and Understanding which we possess.* This is the foundation upon which we must build, for no other will stand the crucial test nor can we in any other way attain to the highest development of the best that is within us.

In our acts, and in all that we do, everything depends upon the Wisdom and Understanding which we possess. Everything depends upon what we know, as we act, measure and judge everything from the vantage ground of our Understanding.

As all growth is by degrees, so is Attainment. We unfold, as it were, little by little, just as the full-blown rose comes from the green bud, breaking apart sheath after sheath until it can express its full beauty and fragrance, so it is in our Attainment and Development: we unfold and the inner life expands into expression by degrees, in order that we may more fully comprehend and understand every step of the way.

The real secret of true Attainment may be stated in a very few words. It lies in the acquirement of Wisdom and Understanding and in their application. We must not only Know, but we must Do and in the Doing we shall always Know the more.

**A---**

**Little  
Friendly  
Talk.**





## CHAPTER XIX.

Do you, my reader, my friend, Realize that Life is just what you make it? Do you begin to realize your own responsibility in shaping, not alone your own life, but that of others as well? Do you realize the wonderful power—the wonderful resources which are at your command if you will but reach out and take them? Do you realize that you can be what you will to be?—that you can determine what shall come to you?

Think not that these things are mere fancies or theories. Do not cast then aside with a passing Thought, but open yourself to them, absorb them, live them and you will soon realize their potency and power. Open yourself to the light of Truth and allow it to shine in upon your own Soul.

In what I have written, I have in the main, drawn from my own experience and have given you facts which I have demon-

strated and proven, but I feel that my words are inadequate to convey the depth of meaning underlying the Principles and Truths which I have stated. I wish it were within my power in some way to impress upon you the Vital Reality as well as the great importance of these things and help you to shape your life more intelligently, to attain to a higher Spiritual Development, to greater Success and greater Happiness. I wish I could in some way imbue you with the same deep sense of Realization that has come to me in writing these pages.

But all growth and development is by degrees and we must be prepared for a Truth before we can receive it. If a Truth is presented to us before we are prepared for it, we do not see it. How often have you read a paragraph in a book without having your attention especially attracted to it, but on re-reading it another time have discovered a Truth or meaning which appealed strongly to you! This is true of all. Our eyes are "holden" until we grow up to, or are pre-

pared for a Truth, then we can See, Realize and Appropriate it for ourselves.

Each time you go over these propositions you will get more light and will perceive things which at first may not have been clear to you. The scope of your mental perception is broadening and the understanding or Realization of one point or Truth, helps you to see and understand another.

I have endeavored to make all as clear as possible without going into details. You will not find everything "spelled out," but to the contrary brevity has been the rule and it is for you to study and follow each proposition out to its conclusion yourself. In this way you will derive the greatest help. Do not allow others to do your Thinking for you. Do not accept a thing simply because I have said it, but "try" it, reason it out, apply it, prove and investigate all things for yourself.

Many people are Mentally Lazy. They find it much easier, and less of an effort to allow others to do their

Thinking for them than to arouse their own dormant faculties and do the work themselves, but it is always the Thinker, the Reasoner, the Investigator who penetrates the true "inwardness" of things and reaps the richest results, therefore resolve to start in now and Think and Act for yourself and in thus doing, direct the current of your life yourself, instead of allowing others to do it for you.

Be observing. Note the occurrences of each day, analyze them, reason from cause to effect and from effect to cause and you will find constant demonstrations of the Laws and Principles which I have been trying to make clear to you.

Remember, real Attainment and Development comes through the acquirement of Wisdom and Understanding. Do not be misled into seeking the development of "Psychic power" but occupy yourself first of all with that which will establish you on a firm foundation and enable you to govern and control your own life—the practical things, and you

will find your advancement more substantial and at the same time rapid. *You can do any thing that another can if you know what he knows*, therefore you see that real Attainment lies in the acquirement of Wisdom and Understanding.

Do not be concerned about what others are doing so much as in doing yourself. You must stand upon your own foundation, which you must build, for in the degree in which you lean upon another, in that degree are you weak. Develop your own forces and powers, learn how to use them to the best advantage, stand at the helm—be master of the situation.

You can attract to yourself all that is beautiful, noble and true if you set yourself about it. You can draw to yourself Love and good-will from all, but you do this by first assuming that mental attitude yourself, for remember, you receive the same as you send—like attracts like. If you want others to Love you, love them. If you wish others to see good in yourself, see good in them.

There is good in everyone, if you can get to it, but sometimes it requires patient and persistent effort to bring it to the front.

To make life beautiful, you must cultivate the garden of your own Soul. Grow there all the beautiful things you can think of, and you will soon find Thought expressing itself in action and attracting to itself that which is in harmony and correspondence with it. Bear in mind that the external is but the expression of that which is within and the face is a true index to the heart, if you can read.

We must begin with ourselves if we would beautify our lives and make them productive of good. Don't commence applying these things to others the first thing, but let others alone for the time being. Apply the workings of these Laws and Principles to yourself—to your own life, and you will find that as you develop strength of character and a positive attitude, you will be influencing others to a surprising degree. The very Thoughts and Principles you live

will affect and influence them and you will find yourself doing good without knowing it.

But do good for its own sake—just for the sake of doing good and not that you may receive recognition. It is true that we receive as we give but this should not be our motive of action. It is “more blessed to give than to receive” and in doing good we receive good ourselves, though not of necessity from those whom we have served. Act from Principle and maintain the consciousness of right doing, unobserved and unknown.

In no way can we do more to make life beautiful, noble and pure—in no way can we contribute more to a truly Successful life, than through the development of the higher faculties and attributes of the Soul. All of the good in Life-expression comes through this source and in the degree in which we cultivate these higher and more transcendent powers and attributes of the Spiritual man and allow them to expand, do we express in our lives the highest ideals and come



to discern more clearly the promptings of that voice within—intuition.

Have an object—a purpose before you which is worthy of your greatest and best efforts. Here is where many fail. While possessing ambition in a degree, but having no definite purpose or fixed object in view, they are to a greater or less extent drifting with the tide with a feeling of helplessness. A definite object or purpose in life is a necessity and is a wonderful incentive to Do, and especially is this so when reinforced by that Wisdom and Knowledge which enables us to realize that we can Do that which we really desire to do, for be it remembered, the desire would not be there unless there were also the ability to perform.

If you are one who has been in any measure “drifting,” without a center, purpose or object before you, call a halt now, take a candid and just inventory of your resources, measure your own abilities, your tastes, desires and ambitions, learn what would harmonize with your nature, what would be

congenial to you and what would enlist all your energies and enthusiasm, and then apply yourself in that direction. Thousands of men go through life out of place simply because they do not study their natural adaptabilities, drifting into anything that presents an opening and never really successful. Study yourself well and do not jump to any hasty conclusions, be deliberate as well as candid with yourself, and when you have fixed your purpose and determined what you wish to do, hold to that purpose with that dogged and steadfast persistency which knows no such thing as fail, knowing that *you can Do that which you will to Do*, and you will shortly find yourself possessed of a growing confidence in your own ability and will see things changing and shaping themselves in correspondence with your Thoughts, your Desires and your Purposes.

But do not allow seeming failure to discourage you. Difficulties and trying circumstances meet us to be overcome and they not only serve to develop our greater strength,

but they afford us the opportunity of proving our power over them and of demonstrating the fact that we can surmount any obstacle or difficulty which comes to us, in one way or another. This is true. It is no mere theory. *You don't know what you can Do, or what you are capable of, until you try and if you never try you will never know. Remember, the only way to do a thing is to begin and Do it.*

I have had the pleasure of treating a young man of twenty-five for mental and moral defects in his character who could only say "I cant." This was the one thought of his life. He constantly affirmed that he could not do anything, that he never had amounted to anything and that he was sure that he never could accomplish anything or make a man of himself. He was completely discouraged and as devoid of apparent possibilities as any one can be and live, and indeed he confessed that he had been tempted to throw himself into the sea more than once. He could not apply himself to anything and

he never was known to stick to a thing and finish it. In everything he undertook, his hands would fall to his side and he would say "I can't."

A prominent Clergyman who brought him to me for treatment remarked that in all his experience, he had never met with such an extreme case of mental degeneracy. At the end of two weeks treatment, the young man informed me with all the confidence and assurance in the world that he was "all right" and could "stand alone." He said, "before, I thought I could not do anything, but now I know that I can, because I have done it." He knows that he can do what he wills to do, and he is demonstrating this every day. He knows that the same force, energy and determination which enabled him to do the things he has done, will enable him to do others. He is now full of energy and ambition and is thoroughly self-reliant. He respects himself and is therefore commanding the confidence and respect of others. He is

making a man of himself and will succeed even beyond his present expectations.

This extreme case simply demonstrates the fact that through Learning and Doing, you can accomplish anything which you will to do, providing it is within the range of your intelligence or ability, for remember, the only limitations placed upon you are the limitations of your Knowledge and Faith. You cannot really "will" to do that which is beyond what is possible to you.

It is for you to say what your life shall be. It is for you to say whether you shall be a success or a failure, whether or not you will go along with the great mass of humanity who are eking out an existence, with but little ambition for higher achievements, in ignorance of the forces and power which is lying dormant within them, and who think they cannot do anything but what they are doing. You can climb the ladder of Attainment as high as you will, *if you but begin and Do.*

Draw the line on the past now and deter-

mine that you will live to higher Ideals—to the best that is within you, with a definite and fixed purpose which you are determined to accomplish. Study well to understand the Science and Philosophy of true living and then apply it in the working out of your own ideals *and you will succeed in the degree in which you Learn, Know and Do.*

“When shall we win?—

Why, when we fire  
Straight to the mark and never tire;  
When we hold fast, as we’ve begun,  
And still work on till all is done.”



**Parting.**







And now, again, I grasp your hand in parting and leave you with my very best wishes for your highest attainment in the development of the best that is in you and for a fuller and deeper Realization of the grandeur of Life as it is expressed through the transcendent faculties of the Soul, and if the sincere wish of my heart is granted, the fruits of my small efforts will be made manifest, not alone in the life which we must live here, but in that never-ending Eternity of life where all is holiness, love, happiness, harmony and joy.

My sole aim and desire has been to help you to a better understanding of the great underlying principles of life which would enable you to live more intelligently and make your life more beautiful, more noble

and more successful in the highest sense of the word, and the degree in which I am successful in this will measure the degree of the satisfaction and compensation I shall derive from my work.

If you are one who has attained to a greater Wisdom, Knowledge and Understanding than I, and need no help which I can give, then accept my very best wishes and God-speed for your still further advancement, with the earnestness and sincerity with which they are given.

If, however, you have found Life's pathway rugged and rough thus far, you have had my companionship, and it is my desire to help you in the same way in which I have helped myself. I know what difficulties and obstacles are, I know what it is to stumble and fall, though I do not know what it is to stay down, but I also know what it is to overcome difficulties and conquer obstacles, I know what it is to turn apparent defeat into victory, and failure into success.

I have spoken from my Soul. I have written what I have demonstrated and proved,

and the background of my own life and experiences has formed the canvas upon which the picture has been painted and it is presented to you with the hope that it will not merely amuse or entertain you, but rather lead you to a higher conception of life, with its grand possibilities and stimulate you to higher ideals and to the grandest Attainment and Development which is possible to man.

While writing, I have felt that I was in company with my reader, and it is with reluctance that I now realize that we must part, but it may be but for a little time—We shall meet again.

(OVER)



**Special---**  
**Announcement**  
**To**  
**The**  
**Reader**  
**Of**  
**This**  
**Book.**



## TO MY READER :

With the view of keeping in touch with you, my reader, and of helping, as best as I can, the many who are seeking knowledge to a clearer understanding of the subjects which we have been considering, through timely articles and answering questions, I shall shortly commence the publication of the Magazine "Thoughts, New and Old," which will be issued periodically—probably quarterly for the present, and free.

It is my desire to make this Magazine practical and helpful to all and as far as lies within my power, to spread these living truths among those who are as yet strangers to them, and to this end, I ask your co-operation in sending me the addresses of such as you think will be benefitted by it. Such subjects will be taken up from time to time as having a bearing upon life as we all have to meet it, the development of our higher faculties, our health, happiness, success, etc.



Questions which are relevant will be answered as far as is practicable and within the limits of the space at my command, and if I can be of further help to you, I shall be glad to hear from you.

It is my desire to help those who need it and I will gladly send the Magazine to every reader of this book, and to those who are sufficiently interested in these subjects to desire it, but as this is purely a labor of love, and I do not wish to send it to those who are indifferent, I will ask you to kindly advise me if you wish it, writing your name and address plainly, and I will gladly send it to you.

Remember, there is no charge for this whatever—it is yours for the asking, in exchange for your appreciation, and I shall be pleased to send it to you if you wish it.

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Cordially yours,

EDWARD H. COWLES,

Palermo,

Butte Co., Calif.

August 1st 1903.

## PERFECT UNION.

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As tiny raindrops meet and coalesce,  
And each forgets its own identity  
In thinking of its happy destiny,  
The other's tender presence to possess;  
So souls may meet, and in their gentleness,  
And love forget the I and My and Me,  
In thinking of the Thou and Thy and Thee.

And as the drops together onward flow,  
To slip at last into the shining sea;  
So these two, heart to heart, may onward go  
Into the ocean of eternity.  
One with each other here in truth and love,  
One with each other, one with God above.

—ISABEL RICHEY.

